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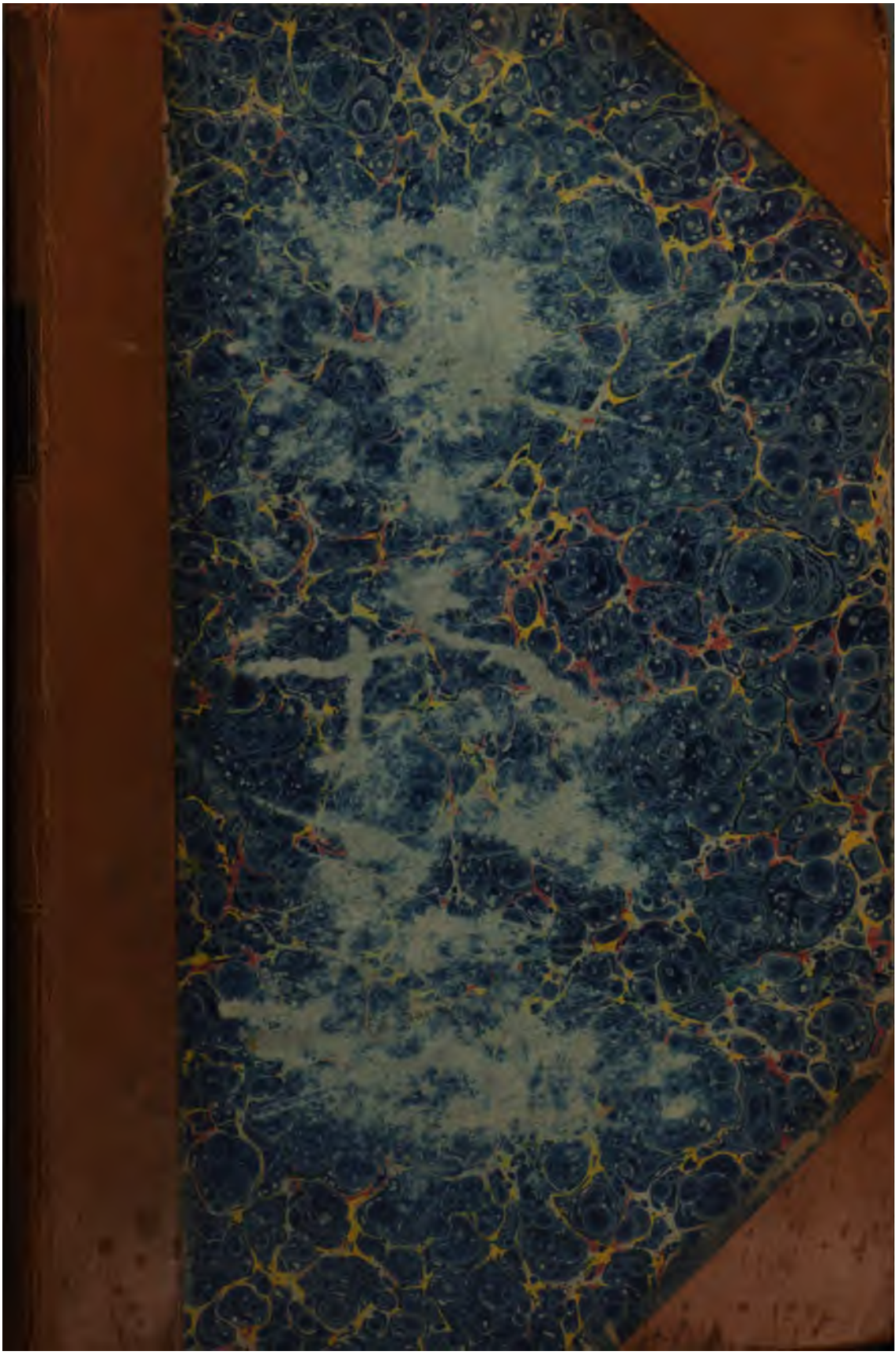

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THE

BAPTIST MAGAZINE

FOR

1862.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

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Editors:

REVS. D. KATTERNS, W. G. LEWIS, JUN., AND C. H. SPURGEON.

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PREFACE.

WE have very little to say by way of preface, except to thank those friends who have during the past year favoured us with their valuable contributions. We have reason to believe that our united labours have been generally approved, from the numerous occasions upon which we have received flattering testimonies to this effect; at the request of the Proprietors we, therefore, feel encouraged to continue in office, and we can assure our readers that our best endeavours will be used both to improve the tone, and increase the efficiency of the Baptist Magazine.

During the latter part of the year our esteemed friend Mr. Spurgeon has felt it right to withdraw from the editorial staff. We have much pleasure in remembering the perfect harmony and cordiality of feeling which have prevailed between us from first to last, and we cannot suffer Mr. Spurgeon to retire without saying that although our association in this work is dissolved, we shall always cherish towards him the warmest sentiments of personal friendship.

Our readers will perceive by the announcement on the covers that we have made arrangements for the ensuing year which will secure for the Magazine the assistance of a large number of the most influential names in our denomination. Earnestly do we entreat from our Subscribers such efforts as will result in the increased sale of this long tried and faithful exponent of our principles, and that not only for the truth's sake, but also in the interest of those whose necessities are ministered to by its profits.

D. KATTERNS.
W. G. LEWIS, JUN.

December, 1862.

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The Reviews have been supplied by Ten different Writers.

Yours very truly
Thos. S. Crisp

THE

BAPTIST MAGAZINE.

JANUARY, 1862.

THE DEATH OF HIS ROYAL HIGHNESS THE PRINCE CONSORT.

THE year *eighteen hundred and sixty-two* opens with gloom and apprehension. Public events have cast a deep shadow over every English home. There is mourning, heavy mourning, in the Royal House; it is the mourning of the widow and the fatherless. Such sorrow is everywhere the same in its intensity, whether in a palace or in a cottage. Neither the splendours of wealth, nor the majesty of empire, nor extent of dominion, nor the admiration of a whole people, have any charm to assuage the pangs of bereaved affection, or to redeem a family that has lost its head from a sense of terrible desolation. This affliction, therefore, of our beloved Queen calls as loudly for our sympathy as though neither rank nor grandeur were concerned; and, at the same time, asserts a claim to it above all the griefs of private individuals. Sons and daughters, whose moral and religious training and the formation of whose characters are matters of national interest, deprived of paternal influence and authority, may well awaken the solicitude of all who know what lives have been led by English princes within the memory of man. Yet we trust in God, that even the gentler influence of a mother, supported as it will be by the dignity of the Crown, will save us from the renewed exhibition of vice and frivolity which, with but trivial exception, renders the memory of the Georges contemptible and almost odious. These, it is true, are anxieties for the future; but still they mingle themselves with and aggravate a loss that cannot be regarded as anything short of a national calamity.

How truly is it written that "in the midst of life we are in death." In this case the sun has gone down while it was yet noon. One dieth in his full strength, being wholly at ease and quiet; and another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. After a youth unstained by any vices, and a manhood adorned with many various

accomplishments, devoted to useful, honourable, and truly Royal pursuits, happy in one of the best of wives, and surrounded by a circle of lovely children, and with every prospect of continued happiness, Prince Albert of Saxe-Gotha is dead, in the 43rd year of his age, while yet the "dew of his youth" was upon him, and the maturity of human life not attained. He might fairly have reckoned (if any man could do so) upon long years to come of honour and usefulness. But no confident anticipations of the future are allowed in this life, even to the brightest characters and noblest names. As Christians, we have long ago learned to live in a state of habitual preparation for a dying hour; but the lesson, still so much needed by the majority of mankind, will perhaps be more deeply impressed by an example like this, which is given upon the very pinnacle of earthly glory, and in the face of the whole civilised world. A thousand deaths of ordinary persons, even in the flower of their age, produce but a very faint sensation compared with that which is awakened by the death of one whom a Queen of England has espoused, and whom the nation reveres for his personal virtues as well as because he is the father of her future sovereigns.

It is no exaggeration to say that he upon whose manly arm our Queen relied, and by whose wise counsels her conduct was swayed, was in a true sense the father of her people, and a main pillar of the State. In everything but the name he was king, and certainly occupied a position that might have been justly coveted by most of the actual kings of the earth. Though a foreigner by birth and lineage, yet he had profoundly acquainted himself with the genius of the British Constitution, and had thoroughly imbibed its spirit. This has displayed itself in such a conformity to our manners and institutions, that we have scarcely ever thought of him as any other than an Englishman. To this also we owe it, that the Prince Consort has not aroused our jealousy or suspicion by any ostensible interference with our political affairs. But, above all, we are perhaps indebted to it, in part at least, for the fact that under the present reign our constitutional liberty has reached its highest degree of perfection; and the Crown, abstaining from the assertion of powers obnoxious to the other estates of the realm, has settled down majestically, satisfied with the vast weight and splendour of its own proper dignities and functions. There can be little doubt that the counsels of his late Royal Highness the Prince Consort largely contributed to this result; and still less that from this cause the reign of Queen Victoria will be regarded in all time to come as one of the brightest passages in English history.

Although the late Prince was necessarily excluded from taking any part in legislation or government, it will not be imagined by any enlightened person that therefore he had no duties to perform, and that his was a life of dignified ease and recreation. The Sovereign of this country holds a high, arduous, and, on many occasions, laborious office. Strictly limited in power, she is yet the supreme executive. It was impossible that in the cares and duties of such an office the Prince Consort should not participate. But if it were otherwise, his memory should be cherished

with gratitude and admiration on account of the care and attention with which he has fulfilled the duties of a father to the Royal Family, and particularly to the Heir-Apparent, whose education he has lived to see well-nigh completed. Now that the Prince of Wales has almost reached the age at which his illustrious father first assumed the position which he has filled with so much ability and conscientiousness, we may hope to see the first-fruits of those parental labours, and that the Queen may find, that, although she has lost a husband, she has not only a consolatory support, but an efficient assistance, in the manhood of her son. His late Royal Highness will have lived for a noble end, if it shall prove that he has left behind him one who inherits his virtue and sagacity, capable of sustaining, with new glory, the widowed majesty of England.

But yet, though we indulge these hopes with some confidence, we remember that they are not yet realised. At present we are only sensible of our loss; a loss which, heavy as we feel it now, will, in all probability, make itself more and more appreciated in time to come, for many of the benefits derived to this country from the Prince Consort were not the result of actions that can be enumerated—they flowed forth silently, and their source escaped the observation of the common multitude. Besides, the suddenness of this bereavement has rendered it for the time overwhelming to the mind. By a disease that in a healthful and vigorous constitution awakened no alarm till within a day, nay, a few hours of its fatal issue, "a throne has been clothed in sackcloth, and a kingdom involved in mourning." Our beloved Queen had scarcely time to contemplate, not time to realise, the gloomy prospect before her, when she found herself already bereft of the husband of her youth. How loud is this warning to those especially who are unprepared to die! How little time and opportunity could such a death-bed have afforded if peace with God had not been already made. "At such an hour as ye think not the Son of Man cometh." Familiar as this warning is, and frequent in our ears, yet it has now a more emphatic utterance, for it comes from the solemn chamber where the Consort of a Sovereign dies, and where a Queen and her children weep over his insensible remains!

What more shall we say? If all the pomp and glory of a palace are now felt, by the greatest woman in the world, to be but vanity upon the earth, what are they to him who has passed away for ever, not indeed from the memories, but from the intercourse of mankind? What value would he now set upon things on which men gaze with wonder and with envy? The place which he has left vacant was a prize worthy the ambition of the most illustrious princes of his time. He won it, and enjoyed it; and for twenty-one years of his continuance in it, with all its various blessings, we doubt not but that he piously rendered to Divine Providence his tribute of thanksgiving. But now the shadow has finished its course over the plain, and where is it? Surely every man at his best estate is altogether vanity, and he walketh in a vain show. Happy is he who, while he praises God for all his good gifts, does not set his heart upon them; whose love, even for wife and children, is subordinated to the love

of Him whose they truly are, and who can, as it pleases him, take them away, or take away from *them;* whose best treasure is on high; who knows, that with respect to us, all things here are transient and perishable, and who presses onwards through life's vicissitudes to that world of realities, the glories of which will survive when the heavens and earth shall have become but memories of the past; the world, in which by faith the true Christian lives, where he has laid up the affections of his heart, and which shall be his when he wakes up from death in the likeness of his Redeemer.

The event which has led us to these reflections is one that furnishes us with a new instance of the mystery of Providence. While we recognise the Divine hand in this dispensation, and are bound to believe that some wise and even gracious purpose lies beyond it, we cannot pretend that we are able to offer any reason that is adequate to its explication. He does not in reality throw any light upon the subject who is contented to say that men die at all ages, and that his late Royal Highness is only one example of a very common lot; that fathers are dying every day in the midst of their years, and that the world is full of widows and orphans. Such an observation, instead of solving one mystery, does no more than surround it with a vast multitude of others. It shows it to be one in a vast group of similar events that take place by the will of God —no more. But in every individual case the mystery is felt by those whom it immediately concerns. However, the death of the Prince whose loss we now deplore, is not only conspicuous above others of a like kind, but is calculated to produce results of a painful and disastrous nature, the magnitude of which no man can foresee. At the moment when the question of peace or war between two kindred nations is trembling in the balance; when our Sovereign needed, more than ever in her whole life, the counsels of a wise husband, that he should be suddenly stricken down in death, upon whom not only a family, but a great nation relied, this seems to us a just occasion for saying, "Thy way, O God, is in the sea, and thy path in the deep waters, and thy footsteps are not known." But the more we feel ourselves unable to penetrate the designs of Him who governs the nations upon earth, the more humble should be our resignation, and the more implicit our confidence in his wisdom, fidelity, and love. As we are sure that the afflictions of his people are not only designed for his own glory but their good, may we not believe that national sorrows contain within them a purifying element, and shall, in due time, "bring forth the peaceable fruits of righteousness in them that are exercised thereby."

Taking it in all its bearings and circumstances, we think we are entitled to say that England never sustained a loss that can be paralleled with the present. The sense of it was sufficient to obliterate from every mind the threatening peril which but a week before had been of all-absorbing solemn interest. We felt that, apart from its calamities and the horrors which it would involve, we could better, for the welfare of the country, have afforded even the risks of a war with America, than we

could afford that life, which, however, it was impossible to preserve. Never, since the death of the Princess Charlotte, as a daily journal has remarked, has any occurrence awakened so profound a sensation through all classes of the people. Yet even in that case, we are by no means sure that the love of the people was attracted solely by the charm of personal virtues, and not in part, at least, by the painful circumstances of her earlier history. At any rate, it was but a blossom of royalty that then perished from which the hopes of the nation were anticipating future fruit. It involved no positive loss. But it is far otherwise in the case before us. The author of great designs, the fountain, under Providence, of many great blessings, still beneficently producing good on every hand, and capable of communicating more, it is in him no bud of promise that is cut off, but a fast-ripening manhood, the most influential in all England.

There is one to whom the opening of the Great Exhibition of 1862 will be a day full of acutely painful associations and recollections. If her Majesty should consent to grace that event with her presence, let not her loyal and Christian subjects forget that then her woman's heart will need a special interest in their prayers. She will remember amidst all the gaiety of that spectacle that its original was her late husband's conception and design—and that all the good in which it may issue, was but one portion of the results of his life and energy. She will remember that at the last Exhibition in 1851 her princely consort was by her side. Mere worldly pleasure-seekers may be oblivious of the thoughts and emotions that will go far to make the whole but a gorgeous vanity to their Queen; but we are sure that the godly, of every name, will render her a support and homage on that occasion far better than that of empty acclamation. Silently and secretly their prayers will ascend to heaven on her behalf, that the day which opens so many sources of pleasure to her subjects may bring to her no feelings of sorrow but what are softened by time and consoled by the affections of her people.

THE THREE CENTURIES.

1662.

On the 29th of May, 1660, Charles II. entered London, surrounded by the most profuse manifestations of public joy. His famous declaration made at Breda had preceded him—"We do also declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion on matters of religion which do not disturb the peace of the kingdom. And we shall be ready to consent to such an Act of Parliament as, upon mature deliberation, shall be offered to us for the full granting that indulgence." Amongst the acclamations of the people were heard the voices of their ministers, who, by the hands of old Mr. Arthur Jackson, presented the King with a richly adorned Bible, which he received, telling them, "it should be the rule of his government and of his life." Mr. Case, who had been placed in an antechamber to overhear the king's prayer, in which "he hoped the Lord would give him an humble, meek, forgiving spirit; that he might have forbearance towards his offending subjects, as he expected forbearance from offended heaven," has reported to his brethren that they had got an angel of a king. "The sugar'd words" conceal the poison in his heart.

> "Ah, ha, my lord, this prince is not an Edward!
> He is not lolling on a lewd day-bed,
> But on his knees at meditation;
> Not dallying with a brace of courtezans,
> But meditating with two deep divines;
> Not sleeping to engross his idle body,
> But praying to enrich his watchful soul:
> Happy were England, would this virtuous prince
> Take on himself the sovereignty thereof."

So England thought, and in an evil hour welcomed to her throne the most dissolute, most tyrannical, most selfish king she ever had. The day-dream was speedily dispelled, and for fourteen years this lord of misrule rioted over the relics of the nation's honour, humbled her flag, exhausted her finances, and oppressed the wisest and the holiest of her sons. The first overt act in this reign for the destruction of religious liberty was the Corporation Act, which imposed the test of the Lord's Supper according to the rites of the Church of England; the oath of allegiance; the disclaimer of the League and Covenant; and a declaration of the illegality of taking up arms against the king or his authority upon all persons holding municipal offices. Thus the Nonconformists were shot off from all participation even in the meanest civil services. Next came the xiii. Car. II. cap. 1.,—the Act against the Quakers,—by which all persons refusing to take an oath, or maintaining the unlawfulness of oaths, were cast into prison. More than four thousand members of the Society of Friends suffered captivity under this tyrannical imposition. At length the profligate Government felt itself strong enough to attack the Puritans in the Church; and in the commencement of 1662

the Act of Uniformity passed the House of Commons by the bare majority of 186 to 180. By this enactment every parson, vicar, or other minister whatsoever, was required, before the Feast of St. Bartholomew, the 24th of August in the same year, openly and publicly in the presence of the congregation assembled for religious worship, to utter the following words:—

> "*I, A. B., do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book, entitled the Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons.*"
>
> "The penalty for neglecting or refusing to make this declaration is deprivation, *ipso facto*, of all his spiritual promotions."

Another clause of this Procrustean piece of tyranny required "every schoolmaster keeping any public or private school, and any person instructing youth in any private family, to subscribe before the bishop of the diocese a declaration of conformity to the Liturgy of the Church of England." A further enactment condemned to a penalty of one hundred pounds for every offence, any person administering "the holy sacrament of the Lord's Supper before he be ordained a priest by Episcopal ordination."

St. Bartholomew's Day, the centenary of the butchery of thousands of Protestants in France, was aptly chosen for the inauguration of this English reign of terror. The numbers of the ejected ministers are variously stated, but at least two thousand of them refused the test, and suffered the loss of all things rather than sacrifice a good conscience. Their integrity, their fortitude, their faith, their patient sufferings,—the Nonconformists of Britain propose to commemorate in the present year. From much which they held we differ, but in this all right-minded men must be agreed:—*No man of God can assent or consent to human ordinances in opposition to the dictates of conscience, though loss of life and liberty be the penalty of non-compliance. No torturing of reason can justify subscription to that which he believes to be untrue.*

1762.

George III. has recently succeeded his Hanoverian grandfather, whose only liking for anything English was for English gold. The Seven years' war are exchanged for peace. The American colonies have not yet repudiated the mother country, and established their own independence. It is scarcely possible to identify the England of Queen Victoria with the England of a hundred years ago; and, certainly, a review of the manners and customs of society, and the general condition of the country, justifies the verdict of the wise man—"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

The commerce of Britain had not yet burst its shell; our great grand-

fathers had little to offer in the world's markets, and small means of access to them. Coffee-houses, clubs, and theatres were at their height, and a galaxy of great names of the period will serve to illustrate the flourishing condition of literature:—Johnson, Goldsmith, Gibbon, Burke, Gray, and many lesser stars, shone down on this age of active pamphleteering, majestic discussion, and polished writing. There was a duel every day, and gambling every night—Sunday especially. *Hospitality* was the boast of that day; rendered in the language of the present, it meant unmitigated drunkenness. A dinner party was expected to terminate with a considerable portion of the guests under the table, and the remainder considerably too far gone to assist in removing them. The gentlemen of the road, as highwaymen were termed, levied black mail almost without let or hindrance, though the little-wizened sheets called newspapers were full of accounts of public executions. The laws of the period were Draconic in their severity—not a ray of mercy shines in any portion of the penal code. The prisons were literally hells on earth, in which pestilence, famine, and filth held the devil's carnival with crimes and criminals of every hue. It was the darkness that precedes the dawn. Howard was beginning his godlike exertions in the jails. Raikes, the projector of Sabbath schools, was brooding over his plan for promoting the quiet of Gloucester streets, little heeding whereunto the thing would grow. Though a chilling blight had settled on all sections of the Christian Church, so that it becomes a matter of astonishment how such a race of men could have been begotten by the giants of the previous century, Whitfield and Wesley were at their work of rousing the professors of the age from their lethargic slumbers, calling myriads to the knowledge of Christ, and bearing swift witness against the rampant immorality. Undaunted by rough treatment and blasphemous caricaturing (the former till he was sixty-six, the latter till he was eighty-eight) they ceased not in England and America to work for the revival of religion. To their apostolic zeal is traceable the vitality of Christian life in our own times. In 1762 William Carey was an infant only a few weeks old, nurtured by a special providence in a secluded Northampton village, and kept for the receptacle of the mighty project that should hereafter evangelise the world.

"The extension of the rule of Britain over far-off, widely separated lands, was just commencing. The current was for the first time setting strongly towards extended empire. The severance of the connection between the parent state and the American colonies, so soon to take place, was about to direct all the energies of our country towards eastern lands. Prior to 1760—the year before Carey's birth—our foreign possessions, with the exception of those we were so soon to lose, were small indeed. In the east we had next to none. That very year Canada, and all the vast regions to the north and west, became ours. Five years after that, the lordship of Bengal, Behar, and Orissa, was conferred on the East India Company. From this beginning, their sway ultimately extended over all India—a rule now transferred to the British Crown. Subsequently all our African possessions, the vast continent of Australia, the important islands of Tasmania and New Zealand, and other territories, were added to the empire. Thus, during the last hundred years, the population of Great Britain and her dependencies has increased from little more than 20 millions to 220, occupying 5,000,000 square miles in all quarters of the globe. This marvellous extension, while the progress of the nation in other directions—on every continent, by every sea—has not been

checked, has brought us into close contact, into responsible association with the most populous nations of the world, and the most wide-spread forms of idolatry, thus preparing us for concentrated effort where most needed, and for extended operations in the proportion demanded."*

1862

Other pens have in these pages given expression to our share in the nation's grief at the loss of the virtuous and amiable consort of our afflicted Queen; and have also directed our readers to the claims of the coming Exhibition season on the prayers and exertions of Christians for the advancement of the Saviour's kingdom.

While we write there is yet another source of intense solicitude agitating the heart of the country. It is the question of peace or war with America. We are waiting in a suspense full of awe for the swift ship that is bearing on the waters of the Atlantic a *word*, that is more to us than the richest cargo that ever crossed the main. The alternative, as yet unknown, is one that, when these lines reach the reader, will have either plunged us into deeper grief, or will have exchanged our suspense for gratitude and praise. In either case may the prayers of God's people avail for a blessing to attend the issue! If war, may it be attended by the humiliation and mourning of the Churches before God!—if peace, may it witness our thankful acclamations and votive thank-offerings! One fact is certain, that thousands of our countrymen are already exposed to bitter privations in consequence of the *civil* war in America. All honour to the patience in suffering hitherto displayed by the unemployed and half-employed factory hands. It cannot be long before the cry of their need is heard throughout the land. At the first sign, before famine stares them face to face, let us assure our brethren who minister in the cotton districts that the poor of their churches shall share our comforts. By reason of this variety of woe, the year opens gloomily, but it may break forth even yet into brightness and prosperity. THE LORD REIGNETH.

The large outpouring of the spirit of prayer which the Churches of Britain have of late enjoyed, and the consequent increase of conversions, inspire the hope that we may in 1862 see greater things yet. If our Churches do but maintain earnest importunity with God, we shall through all the commotions of earth witness the progress of the truth as it is in Jesus. It is in the nature of spiritual blessings to quicken and enlarge the souls they replenish, so that, drawn by the mercies of the past, and driven by the anxieties of the present, we anticipate a year of fervent prayer.

We heartily urge on our readers the invitation issued by the Committee of the Evangelical Alliance to unite in dedicating the week commencing January the 5th, and terminating with the 12th, to special prayer, and trust that this sacred concert of believers of all denominations will bring down copious blessings on the Church and the world. But while in our congregational centres we thus labour and faint not, it is to be hoped that our denominational extension will be the object of

* Rev. F. Bosworth's "England and Missions."

combined action. The populace is willing to hear the Gospel, but the supply is mournfully inadequate. Our own tenets are gaining ground in the public mind, but in our pitiful isolation we stand all too weak for the opportunity.

To some who read these lines the decree has gone forth, "Thus saith the Lord: This year thou shalt die." Nothing can avert the blow; no buckler is impervious to the shafts of the last enemy; no citadel inaccessible to his assaults. Hide where thou wilt—under the purple of monarchs, or the rags of paupers—the insatiable King of Terrors will search out his prey and demand the tribute payable by every child of Adam. May the imperishable life conferred by the Second Adam gladden thine heart, my reader, and give thee the victory in that last conflict. And till that inevitable hour, be it soon or late, may each revolving day witness in thee renewed devotedness to Christ, and growing fitness for "the inheritance of the saints in light."

KRUMMACHER AND THE BAPTISTS.

WITH no desire for controversy, but simply to avert from our brethren in Germany the evils of unkind imputations, we offered some strictures upon what purported to be an abstract of Dr. Krummacher's speech at the Geneva Conference. We then expressed our hope that this notable divine had been misreported, and expressed our desire that we should be able, on further investigation, to clear him of the charge. We received from our esteemed brother, the Rev. Hermann Schmettau, the following kind letter, which we did not answer at once, because the report given in the "Evangelical Christendom" seemed to us very nearly as bad as that we had quoted, and we wished to ascertain whether our authority was worthy of credit. Be it remembered that Mr. Schmettau gives full notes of the speech, while our quotation only professes to be an abstract, and we fear a most reliable one. We give the right-spirited letter of Mr. Schmettau in full:—

"DEAR SIR,—My friend, Dr. Steane, has shown me in the BAPTIST MAGAZINE of the present month, an article, written by you, in which you make an attack—founded upon a false statement—upon the excellent Dr. Krummacher. I might wish that you had, before writing the article, made sure of the correctness of the report on which you founded your accusation. I send you now the October number of 'Evangelical Christendom,' in which you will find exactly what Dr. Krummacher said. I have translated it from the *very correct notes* which I took of his speech, and the manuscript which Dr. Krummacher gave me afterwards. I am prepared to show you both my notes as well as the manuscript.

"I should have preferred a personal visit to writing, as I might have explained to you many things with regard to the Baptist question in Germany, which you cannot possibly understand without hearing both parties; but I know how much occupied you are, and I would not trespass upon your time.

"How utterly wrong the report is, upon which you have based your com-

ments, you will see, if you compare what Dr. Krummacher said about Bunsen and Stahl, with what the contemporary, on whom you seem to rely, makes him say.

"I have not the slightest doubt but that you will be glad to have an opportunity of, in the next number of the BAPTIST MAGAZINE, rectifying the error, into which you were led through an inaccurate, and utterly false statement of I do not know what paper.

"May the Lord bless you, dear Sir, and your work.

"I remain,

"Faithfully yours,

"HERMANN SCHMETTAU."

"The Rev. C. H. Spurgeon."

The remarks upon Bunsen and Stahl do not concern us in the least, and we cheerfully acknowledge that this seems to be an error; and if our authority fails to be correct in one point, he may be wrong in another. Unfortunately, however, there is no hope of this being the case. The *words* may be incorrectly rendered, but the spirit and essence of the speech are the same. The bitterness indicated in our report is fully discernible in Mr. Schmettau's notes; and our brother, Mr. Oncken, stands prepared to reply to the notes of "Evangelical Christendom" with as much boldness as to the report we quoted.

Subjoined is the passage in "Evangelical Christendom" which bears upon the point:—

"A third objection, which in our country has estranged many from the Evangelical Alliance, and continues keeping them aloof, is—I speak freely and frankly—the not always Evangelical and judicious mode in which many of our Baptist brethren pursue their propaganda. The Evangelical Alliance, which embraces them also, has suffered on their account. They often call the National Church, within which they endeavour to establish their congregations, 'Babel'—its members are called 'unbaptized Christians'—and they at once place themselves in a hostile position towards her pastors. Our earnest prayer and desire—that these things might not happen—is as great as our desire of seeing the Evangelical Alliance gaining more and more ground in our country. I honour the Baptist community, especially in America and England. I acknowledge that their ecclesiastical order and discipline, as well as their moral earnestness, may frequently serve us as a model. But I must repeat what I have said—the Baptist brethren in Germany hinder the extension of the Evangelical Alliance if they continue to manifest their zeal in the same manner as heretofore."

So far, then, the *spirit* is not very much different from that conveyed in our abstract, which was copied by us from *The Christian World*; and the precise words are also to be found in *The Record*, of Friday, Sept. 6, 1861. The editor of *The Christian World* informed us that his account was reported by a worthy Frenchman, who thoroughly understood the German language, and would be sure to give a fair and unbiassed report. It was his conviction, from what he knew of Dr. Krummacher, that he was not misrepresented, for he had heard him say almost the same things himself; indeed, we may add, it is matter of general belief, that Dr. Krummacher is by no means unlikely to have thus expressed him-

self. Whether he did so or not we must leave between *The Record* and "Evangelical Christendom," only lamenting that either report should be correct,—for there is hardly a pin to choose,—they certainly come to the same thing in our judgment. To all this our beloved brother Oncken has replied in his usual calm and forcible manner, and we now leave the matter in the hands of our readers.

"*To the Editors of the Baptist Magazine.*

"RESPECTED BRETHREN,—I would have noticed at an earlier date Dr. Krummacher's animadversions against the German Baptists, made by him at the Conference of the 'Evangelical Alliance' at Geneva, but for the fact that up to this moment I have been unable to procure a report of the charges brought against us, and my entire knowledge of the painful affair is therefore solely derived from Brother Spurgeon's citation from Merle D'Aubigné's abstract of Dr. Krummacher's speech. I must confine my remarks, therefore, to them.

"I would fain hope, for Dr. Krummacher's sake, and the high esteem, bordering on veneration, which I have cherished for him as a man of God, and as a faithful witness in my fatherland for the doctrine of free and sovereign grace, and whose labours in the Valley of the Wüpper, at Barmen and Elberfield, the Spirit of the Lord has honoured in the conversion of many precious souls to Christ, that his statements concerning the body of Christians in Germany, to which I consider it an honour to belong, have been misunderstood; or that having been made in an unguarded moment, Dr. Krummacher will not think it unworthy of a disciple of the meek and lowly Jesus frankly to recall his charges. The statement, however, has gone forth that Dr. Krummacher has charged the German Baptists with maintaining 'that there is no real Christianity without submitting to their tenets.' I regret that the doctor has not stated what these tenets are, without which, in the eyes of the German Baptists, there is no 'real Christianity.' Like the German Baptists, Doctor Krummacher is a Calvinist. Unless his views have undergone a change since his removal to Potsdam, the difference in tenets between him, the Reformed Church to which he belongs, and ourselves, mainly consists in the subjects and mode of baptism. I conclude, therefore, that believers' immersion in water in the name of the Father, the Son, and the Holy Spirit, is the tenet on which the charge that the German Baptists are 'so exclusive as to allow that there was no real Christianity without submission to their tenets' is founded. If this charge could be proved against any of the pastors, missionaries, colporteurs, or churches connected with the Mission, I should be the first to use my influence to bring them to repentance, or get them dismissed or expelled from our Union. But the accusation is perfectly false, and is indeed, in direct opposition to the uniform teaching and practice of the Baptists; for we baptize none but those who first profess to have obtained forgiveness, righteousness, and eternal life, through simple faith in the person and finished work of the Lord Jesus Christ; and who attribute the mighty change that takes place when the sinner is born again to the free and sovereign grace of God's Holy Spirit. These views of divine truth we hold with all our hearts. If there be any Baptists who hold contrary doctrines, they must, unknown to us, have imported their errors from the National Church, and the following fact will prove to demonstration that the German Baptist Churches do not tolerate any churches in their Union who attach saving or regenerating efficacy to believers' immersion. One of the earlier churches of the Union, viz., the Church at Stuttgard, was composed chiefly of persons who had been *believers* when in connection with the Lutheran State Church, and who, on be-

coming Baptists, continued to hold the dogma of baptismal regeneration, and attached the same efficacy to believers' immersion, which the Lutheran Church attaches to infant sprinkling. At a meeting of the triennial Conference, held at Hamburg, the pastor of this church attempted to prove the errors held by him and his church; but so perfectly opposed were the delegates from all the other churches of the Union, that not a single brother took his side, and it was unanimously resolved to exclude that church from the Union, and it remains in its isolated and unacknowledged state to this day.

"We hold, then, that faith in Christ, which is the gift of God, produces 'true Christianity'; and, blessed be God, this Christianity I have found not only among all the so-called evangelical sects, as the Episcopalians, Presbyterians, Independents, Methodists, Moravians, Plymouth Brethren, Quakers, Lutherans, and Reformed, but even here and there among Roman Catholics; and, moreover, the German Baptists believe that all who believe in the Lord Jesus Christ with all their heart are God's children—'real Christians'—though, as far as believers' immersion is concerned, either ignorant or disobedient children. Now, with such views of what constitutes 'real Christianity,' it follows that the German Baptists are neither intolerant nor exclusive. Hence we invite Christians of all denominations to our love-feasts, where they share with us in delivering addresses.

"We believe that the Holy Spirit has given us clearer views than our Pædobaptist brethren of our Lord's will on baptism, and the spiritual nature of his kingdom. We claim no merit of our own on this account, and we must make proof of our greater light by a larger amount of kindness and forbearance. We love all who love our Lord Jesus Christ in truth; and if Dr. Krummacher ever comes to Hamburg, we will give him a tangible proof of what we have said. If he still holds and preaches the truth, as he did thirty-five years ago, when it was my highest spiritual feast to sit at his feet, he can occupy my pulpit, and in our houses he will be welcomed and entertained as a brother beloved. Nothing would injure our infant cause more than an unloving and sectarian spirit. We repudiate the charge, from whatever quarter it may be made, that would stigmatise the German Baptists as narrow-minded or intolerant. Our views of infant sprinkling, and, of State Churches, are formed and, as we firmly believe, based on the Holy Scriptures; and, from the treatment we have received at the hands of the State Church clergy, we have no reason to view either of these with a favourable eye. The clergy have not only instigated the different Governments to persecute us, on account of our views and practices as Baptists, but have traduced our characters, and represented us as demagogues; yea, some have gone so far as to say that we have been sent to preach by the devil. It is indeed passing strange that a man like Krummacher, who must know what sufferings the Baptists in Germany have had to endure from the State Churches and from the Governments, should so far forget himself as to make unfounded charges against us. The only offence of the German Baptists is, that they have made known the glorious Gospel of Christ to the perishing millions in their fatherland and the regions round about; have baptized those who believe, and formed them into churches, after the model of the apostolic churches as taught us in the New Testament.

"Dr. Krummacher knows that, but for the missionary labours of the Baptists, millions would never have heard the Gospel in Germany, Denmark, Sweden, Poland, &c., overrun as these countries were by infidelity and rationalism, for there were no others to do the work of evangelising which we have done.

"I am, dear brethren, yours in the Gospel, &c., &c.,

"J. G. Oncken."

PREPARE FOR THE COMING EXHIBITION.

BY THE REV. S. COWDY.

THIS year another vast Exhibition is to take place in London. In March last, the ground in "Old Brompton" was laid out for the erection of the building, and it is said that the work is to be completed in next February. Busy as the builders are in raising the edifice, speculators are still more on the *qui vive*, proposing plans, securing places, employing means, and contemplating ends, in connection with the forthcoming Industrial Exhibition; and not less on the alert are the agents of evil, as they look forward with the prospect of rendering the event subservient to demon purpose and mammon gain! Satan exists still, and works at the head of many speculations: and, if necessary, can in turn put on the armour of darkness or the robes of light. Theatre Managers—Tavern Landlords—Ball-room Leaders—Secularist Dealers—all know the time of bidding; yea, in a host of cases, "the children of this world are in their generation wiser than the children of light." Without doubt, worldlings of all classes and grades are making preparation, and of a kind that shall out-rival that of 1851! Is it out of place to ask, what are the children of light doing? How much thought is in holy exercise, and prayer in holy offering, for the suggestion of measures, and obtaining special direction, to the judicious devising of such operations as may, under the Divine blessing, render the year 1862 memorable in the British annals of Christianity,—memorable for the world's good and the Divine glory?

No doubt, ten years ago, much that was of a praiseworthy character passed before us, the result of which is not to be estimated by what appeared on the surface of society. It must, however, be acknowledged, that much more might have been done, had more extensive preparations taken place. The All-wise and Ever-blessed One be praised for his mercy to the churches then; and for his blessing corresponding with his people's motive and works. Let the sincerity of dependence and prayer now be manifest by response to the voice that proclaims, "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

Among the early Christians, such an event in the metropolis of the then known world would have been deemed propitious for Christian establishment and religious extension; and, fired with holy ambition, no sacrifice would have been thought too great nor pains too prolonged to secure the most blessed results. If the noble band of Reformers had been privileged with such an occasion, in the midst of a free city, and with the facilities of this day, what gatherings had then taken place, deliberations continued, measures proposed, and full preparations made for the special furtherance, then and there, of truth and godliness? *Two hundred years ago*, this year, in consequence of the Act of Uniformity, 2,000 sacrificing heroes achieved a noble victory without either battle or

sword. Christianity then walked abroad in the glory of her character and the self-denial of her sons,—men, who, like Christ's heroes of old, "rejoiced that they were counted worthy to suffer shame for the name of Jesus." Were a resurrection of this noble band to take place, what counsels would now flow from their past experience? "A story is told of seven noble youths at Ephesus, who, when a severe persecution broke on the Christians of that city, fled, ... and took refuge in a spacious cavern. They . . . . fell into a deep sleep and death-like slumber, and they continued, as the legend runs, in that state . . . . nearly 200 years, when they at length awoke, and perceiving everywhere around the signs of tranquillity and order, they ventured . . . . to return to their native city. Wandering along its streets and alleys, they were astonished to find them occupied by a race totally different . . . . from what they had been accustomed to witness. . . . . But nothing in the altered state of the city so surprised them as the spectacle of its public buildings. . . . . Here they passed edifices rising in stately grandeur, and rich in all the graces of architectural ornament, dedicated to the honour of Jesus. . . . . Seminaries of education were planted, in which were taught the elements of that faith which, at the time of their flight, it had been a capital crime to avow. The whole appearance of the city conveyed the impression that some singular revolution had taken place in the religious persuasion of the people, and that the adherents of the Gospel, whom they had left a despised and persecuted sect, were now living in free and open enjoyment of their principles and their worship; . . . . and when, in reply to a question, they heard, 'We are all Christians,' their joy was complete. . . . . But the pleasure was destined to be only a momentary transport; for instead of meeting with persons whose hearts were knit together in faith and love, a little observation painfully convinced them, that if Christianity had extended its influence through the adoption of its form by the inhabitants at large, the ascendancy was dearly purchased at the expense of its principles and its spirit. . . . . Retiring to their cave, they prayed earnestly to be removed; . . . . and God at length heard, and granted their petition, by translating them to a better world." *How far* the *moral* of this story—probably, it is said, the production of some zealous Christian of the third century—is applicable to present Europe, close observers will judge; one thing is certain, viz., that Britain and all Europe would be blessed just now by a resurrection of the ancient confessors and martyrs, or, in other words, by the raising up of men who would go forth in "the spirit and power of Elias," or the devoted early Christians, the noble band of Reformers, and the sublime army of 2,000 Nonconformist Fathers.

Let it be asked, again, In this age of Gospel light, and this land of religious freedom, with the Great Exhibition in prospect, what is the Church doing? Are the Committees of the Church's varied Societies alive to the time? Are the different communions of believers preparing to blend in one judicious enterprise for the general good? Which Church, inspired by her love of liberty, is on the alert to turn the Exhibition period into one for exhibiting more fully "Christ Jesus and

him crucified"? Some £500,000 will probably be expended on the Exhibition building alone in preparation for what may come. How much will be poured into God's treasury, to prepare for sowing with Gospel seed the harvest-field of hearts gathered *en masse* from all points of the compass? It may be that some individual Christian has already felt his soul moved to its depths by love to Christ, and pity for the perishing crowds, and in the revolvings of thought has seen what ought to be done, and what might be done; and perhaps all required is some good influence to bring his heart into contact with other quickened hearts, and in oneness, with dependence on Divine strength, to say, "And it shall be done."

The day of Pentecost suggests a scene much to be desired in Britain this year. And why not? Will there not be gathered of all nations—from this kingdom and the colonies—from America's differing States—from China, India, Persia, and Turkey—from Spain, Portugal, Greece, Switzerland, *and from Italy*—from France, Belgium, Austria, Denmark, Sweden, Norway, Germany, Russia, &c. &c.? Why should not every man HEAR and *read*, in a language he understands, of the "remarkable riches of Christ"? And why should there not be a Pentecostal shower in London as well as in Jerusalem? And why should not thousands of converted hearts carry back to their fellows the blessings which are destined to emancipate and elevate all lands? "O thou, who art named the house of Jacob, is the Spirit of the Lord straitened?" "Ye are straitened in your own selves," said the apostle. "Who now is on the Lord's side," and is prepared to come forth, in the spirit of the Master, anointed from on high, "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, *to preach the acceptable year of the Lord*"?

The Baptist body has a peculiar interest in this year's proceedings. Baptists cannot forget their suffering brethren on the Continent and elsewhere; and it will be well for them not to lose sight of the meeting between the persecutor and the persecuted in this land this year, and turn it to special advantage. Baptists have no cause to be vain respecting their position and public possessions in England; nor have they reason to be ashamed of what a gracious God has done for them and by them; and while so, it behoves them to let their Eastern continental neighbours effectually know of the deep sympathy existing among free British Baptists with their brethren in chains. Who knows whether this is not the ordained time for the fog prejudice to be dissipated before the intelligence and warmth of British Christianity? Christian love works wonders; and by heaping "coals of fire" on even polished heads, hearts may be won, and the religious set free. A change is coming over France. In Brittany and elsewhere the Lord is raising up men to do mighty work; and great things may yet be in store for that volatile nation. Long have some few faithful Baptist brethren laboured on yon near point of French territory; and now it would appear as if fruit is to be realised after persevering and prayerful toil. Flocks of our nearest neighbours will visit

us this year. Can anything be done to impress the minds of Frenchmen with the desirability to France of the free expression of individual conviction, and the unfettered circulation of religious truth? Much may be accomplished by private intercourse. In addition to that, public gatherings in the greater tabernacles, to which should be invited members of the different foreign communions, would be Christian exhibitions of evangelical principle, brotherly love, and Christian charity.

One imagines the Great Exhibition gone by, and different emotions in exercise in the retrospect. Suppose the opportunity for good not seized, and but little done, then regret follows, and dark speeches, when it is too late—"How much might have been accomplished with a little believing forethought," and so on. Or suppose effort has been put forth, but in a wrong spirit, and then the mourning will be, not over the want of operation, but over the withheld blessing. Or, rather, suppose that the British Churches have been moved, measures worthy of the Master's will and of renewed hearts put forth, prayer offered, heard, and answered, the scenes pass away, and then the review: will it not be one worthy of record, and worthy to be handed down to future emancipated generations as a memorial of what the Lord wrought through the people in the year 1862? We have heard of a pebble thrown into the waters, and the circles widening to furthest limits. Seize the golden opportunity, and throw "the little stone down out of the mountain" into the midst of the streaming masses, and ask God to widen the circles of Gospel influence to the utmost boundary of our common humanity; and to make the appropriate attempts in this year subservient to the hastening on of that period when "knowledge and wisdom" will constitute the stability of every throne, kingdom, government, home, and heart.

A FEW REMARKS UPON CHAPELS, &c.

The battle of the Barns has been fought and won—now for a campaign against Sham Gothic, and absurdity. There are a few matters which we mean to submit to you, gentle reader, leaving your common sense to estimate them at their proper value, taking it for granted, however, before we go further, that common sense and not fancy shall have the upper hand with you.

We intend to enter that smart, coquettish looking chapel yonder, and see what we shall see.

It is the opening service. Here's a crowd! Glorious! This is what we delight to witness. The house of God filled to overflowing, with every ear attentive, and every eye fixed upon the minister. Ah! there we commit ourselves, for there are scores behind those huge pillars who can see nothing but the white column, and are pining like men who having asked for bread are receiving a stone. Mr. Architect, your whims are very costly and entail a very great nuisance; the next time you are entrusted with so good a work take care to roll away every stone from

the well's mouth. The devil himself invented these "stones of darkness," because he knew that so far as their shadow can fall they are "stones of emptiness." It is a high privilege to be a pillar in the house of the Lord, but it is a sad penalty to have to sit behind one. We know that Wisdom hath builded her house and hewn out her seven pillars, but then she did all her preaching in the street, for her house would have been of no use for a congregation; unless, indeed, her stately portico was upheld by those same marble bearers, and the rooms free from such embellished nuisances. If one must have pillars, let them be small; and, with iron as the material, elegance and strength may be combined. No, we are not hypercritical. Come, Mr. Deacon, we will be in time to get a fresh seat before the service begins in the afternoon, and we will both sit under the shadow of this magnificent column of yours, and if you find any great delight in it, then we will retract our censure. Don't be so fanciful. This is a noble position. Sit down, and as the Pilgrim to Mecca kisses the black stone of the Kaaba, so do you embrace this blessed Bath stone. Perhaps it is a good conductor of sound; you can hear without seeing; and as you were on the committee, you ought to have this choice position as a reward for your prudence and discretion. The whole thing is highly classical, and if that is not enough for all men of sense, why it ought to be. What! one of the building committee grumbling because he can't see through two feet and a half of limestone? Shame upon you, sir, take your place; for it is a decree, which cannot be altered, that all of your body who build such places should sit behind the pillars and screen their blushing faces from the observation of the admiring congregation.

Bah, how hot it is! We must have one of those windows opened. Friend, throw up the sash. What! is it possible! A window that is never meant to open! A window in a house intended to hold several hundred people fixed as if it were only intended for light, and not at all for ventilation. This is barbarism barbarized. What man would rent a house with windows which could not be let down or thrown up. Would you build a cottage for the meanest menial with fixed framed windows, and no chance of letting in the blessed breath of heaven? Then what reason can there be for fashioning the Lord's house on an unhealthy system, which you would scorn to use for your prisons and penitentiaries? No human frame ought to be exposed to the foul fœtid poison generated by a crowd in these Gothic blackholes. It is a question whether an indictment for manslaughter ought not to lie against all who have any share in the crime of fixing those instruments of death and allies of disease—windows which will not open. Who is to hear in comfort when the atmosphere has become heavy as the wings of death, and the air is burdened with exhalations akin to the night-damps of the grave. O for some great hailstones to break these barriers, which shut out the reviving air; or if the hailstones will not fall, a stout oaken staff were well employed in smashing frame and glass, to make room for a window through which disease may be thrown out and health may leap in.

Oh! there are hoppers in some of the windows. Hoppers did you call them?—well, they are large enough to give ventilation for grasshoppers;

but they can be of no conceivable use to men. Fly-traps or dust-traps would be their most fitting name; they are a delusion and a sham, and can no more answer the demands of human lungs in a crowded house than a crumb of bread would satisfy the cravings of a starving man. At all hazards, be the expense what it may, clear out all such trumpery, and put in the same genuine sash windows which you have at home, or let them swing outward so as to open the whole space, which will do equally as well. "*Draught.*" Well, the wider the windows are opened the less fear of those razor-edged currents which give colds; but open the window at the top, and lower it at your discretion, and there is no necessity for draught; but even if there were, better a thousand draughts than the awful purgatory of breathing over and over again air which has been in another man's lungs.

There are ventilators in the ceiling. Yes, holes pricked with a pin through the plaster into a dusty triangular loft at top, or into a slit between the laths and the slates. What can be the use of such mockeries? The air will need a guide to lead it to the entrance of the openings, and then will no more pass through than a camel through a needle's eye. Even larger apertures are more likely to afford an opportunity for the cold air to rush down upon the head, than an assistance to the bad air to make its escape. The fine inventions of modern times are beautiful in theory, and, with perhaps one exception, execrable in practice. The House of Commons is a signal failure; and even if it had been a success, it could not afford a precedent for us, for our churches have no public purse, into which to dip their hands. If we had a hundred chapels to build, we would have nothing but the old sash window, having found by experience that it is the best thing yet invented for ventilation; at any rate, away for ever with iron frames, fixed so that there is no opening.

While we are in this edifice, we would like to ask the architect why there is no ceiling. There are the slates with a lining of boards, but there is no attic chamber; the whole is beautifully (?) open, like the roof of old Hodge's barn. "Why," he replies, "that is in keeping with the rest of the building; and those beams, stained like old oak, are the glory of the edifice." Our remark is, This old ignorant method was once practised by semi-civilised nations, but has long ago been discarded in all civilised dwelling-houses, because of its many and constant disadvantages. None but the most wretched hovels have chambers unceiled. Who, that has ever dwelt in an unceiled chamber, has not been painfully convinced that it is burning hot in summer, and frightfully cold in winter. The ceiling answers the purpose of screening off the heat of the summer's sun, which glows through the slates, and of warding off the bitter cold, which sweeps through a common roof. And here, in the nineteenth century, are men building the Lord's house on the model of an uncomfortable and savage dwelling, and their unhappy victims are wondering why their sanctuary is so uncomfortable; that expenses, unknown by their fathers, are absolutely required to enable them to survive the services of the Sabbath. If any reader prefers to knock down all the laths and plaster from his top room, and then chooses to sleep under the slates or tiles, we

congratulate him upon his choice, and would recommend him, should he survive, either to join an Arctic expedition, or emigrate to equatorial Africa, since he will soon be fitted to endure the vicissitudes of either or both; but on our own behalf, we protest against compelling us to go through the same training, especially at seasons when we wish to worship God.

Another thing we must not pass over in silence. Why is there a huge gas lamp on each side of the pulpit? Is it to prevent the minister from using any violent action, from fear that he may break the glasses? Is it to remind him that he should be a burning and shining light? Is it that his soul may glow with holy fire, by the roasting of his body between two odoriferous gas furnaces, or rather that his head may ache through mingled hydrogen and heat? It is said they are intended to give him light; but cannot this be managed by some healthy and convenient means? The present plan we consider from abundant trials to be so abominable, that none but a minister would yield to it. Would an advocate, a member of parliament, or a popular orator, submit to hold his head between two blazing gas lamps for an hour and a-half at a time, and to have his nose frequently regaled with the evidences of escapes of gas. Perhaps these abominations are unavoidable in some cases, they are certainly disagreeable in all. On many occasions we have entered pulpits so reeking with gas, that we hardly knew how to stand, and it is our general rule to turn the pulpit gas out as soon as we enter the box, oftentimes to the discomfort of some good deacon below; who will perhaps take care to put the lamps out of our reach another time, a plan which we shall highly commend.

Why, again, is the pulpit put so high? Often when introduced to these "towers of the flock," have we remembered Shakspeare's description of the cliff at Dover. It needs little imagination to hear the attendant say:—

> "Come on, sir; here's the place!—Stand still.—How fearful
> And dizzy 'tis to cast one's eyes so low!
> "The murmuring hum,
> That from the waiting crowd is rising,
> Cannot be heard so high. I'll look no more,
> Lest my brain turn, and the deficient sight
> Topple down headlong."

Surely, however much we love high doctrine, there is no need for hearers to strain their necks with looking up, nor for ministers to grow dizzy with peering downwards. It is fair to say that this is not a frequent fault in Gothic places, but is far more common in the venerable Barns.

But this is not half. However, Reader, we will let you have a month's rest, and then proceed with this too fruitful subject.

SYSTEMS OF THEOLOGY.*

BY THE REV. JOHN STOCK.

THE writer avows at the outset that he has no sympathy with the attenuated theology of modern days. The drivelling, soul-starving negativism of the times is not the food on which his soul lives. He has too long and too intimately conversed with the glorious old Puritans to be satisfied with the emasculated theories which have so generally supplanted the Calvinism of our fathers. While he calls no man master, he confesses without reserve that some little experience in the school of trial and of labour has only deepened his conviction that, "*the old wine is better than the new.*"

In the departments of criticism and of introduction, we may be, and undoubtedly are, ahead of our fathers; but we have never equalled them in deep spiritual insight into the meaning and scope of the Divine word. Theirs is a theology which will last as long as the Church of Christ; it will live to see the poor puny thing of modern birth dead and buried, with no prospect of a resurrection.

Many good men object to systems of theology altogether. Their reasons for so doing, however, are very vague and unsatisfactory. Theology, like every other science, must have its fundamental truths, and these fundamental truths must sustain a certain relation to each other. We say, most emphatically, *it must be so.* It is the business of the theologian to discover these truths, and their mutual relations; and when he has done this, he has, in effect, framed a system of theology. He may object to the term SYSTEM, but he has produced that which the term designates. Of course man-made systems are all liable to many errors and deficiencies, and should never be put in the place of "the lively oracles" themselves; but so long as theology is a form of truth to be understood by the intellect, and embraced with the heart, it must admit of some systematic process. That systems of theology can ever *unfold* the full import of the Divine revelation, we by no means believe. There is an affluence of meaning, and consequently of instruction, in those precious records, which no human forms can exhaust.

Most earnestly, too, do we protest against the idea of making any system of theology a sort of censor over God's own truth. The word of the living Jehovah must never be twisted to reconcile it with any favourite scheme of doctrine. Our systems must bow to God's word, not God's word to our systems—never. Every article of our creed should be in harmony with the letter and spirit of Divine revelation; in fact it should be the obvious outgrowth of God's own teaching. And if, in the investigation of the Holy Scriptures, we meet with two truths which we find it impossible satisfactorily to *harmonise*, we must not allow a love of system to induce us to reject *either*, but permit both to stand in their full integrity, and confess our inability to comprehend all the relations and harmonies of the counsels of infinite wisdom.

* Extracted from Mr. Stock's "Handbook of Revealed Theology," just published.

Dogmatic theology is by no means a popular study in our day. We hear a great deal of jargon about *subjective truth*, which we confess is to us utterly unintelligible. For what is subjective truth stripped of its metaphysical garb of words? It shrinks into what we mean by *opinion*. Subjective truth is *truth as it exists in our minds*, and truth in a man's mind is simply opinion. It is just a man's ideas of truth, which, after all, are not true merely because he believes them, but because they are in harmony with *objective truth*—that is to say, with the unalterable reality of things as they are. Hence subjective truth, or, in other words, *opinion*, can be no standard of appeal. There must be some *objective truth* to which our opinions, if true, answer; and it is the agreement of our ideas with this objective truth which stamps *them* as true. Experience may *demonstrate* to us the truth of any particular proposition, but it does not make that proposition in itself more true. It *was* true before we became *convinced* of its truth. A savage in some tropical region, who had never seen ice, might doubt whether water could become a solid body; it would, however, still remain true that such is the case; and the transporting of that doubter to the snows of Siberia or Greenland, though it would satisfy *him* that at a certain degree of coldness water does freeze and become a hard substance, would not render this fact more a fact than it was before his conviction of its truth. So there is a form of sound doctrine which is eternally and unalterably true, and which God has graciously condescended to reveal in his word, the verity of which may be *proved* by experience and consciousness, so that it shall become in the man's own soul *a subjective form of truth*. His experience and consciousness, however, have not made God's truth truer, but have simply *ascertained*, by experiment, the fact of its truth. Though all men rejected the Gospel it would still remain an eternal verity; for, as it is written, "Let God be true, but every man a liar" (Rom. iii. 4). Neither experience nor consciousness can alter truth into falsehood, nor falsehood into truth. There is an eternal standard of right and wrong; *that standard is to be found in God himself*, and his word is unalterably and dogmatically true, because it is HIS word. Let us not then lose ourselves in a mist of vague generalities. The truth as it is in Jesus is a system of doctrine which teaches us things that are to be believed in their obvious grammatical sense, and not according to the loose, uncertain interpretation which the "subjectivity" of every sentimental professor chooses to put upon them! The word of Jehovah is not a nose of wax, to be manipulated according to "the mental and moral idiosyncrasy" of every investigator. It teaches in positive and precise terms; if it did not, we might as well be without a revelation at all; for human "subjectivity" is so endlessly diversified, that we should be without any fixed standard of appeal. In short, if the Bible does not reveal a fixed form of objective truth, *it reveals nothing;* in such a case the revelation would not be in *the book, which settles nothing*, but in the man's own consciousness, *which settles everything!*

Let us, then, endeavour reverently and humbly to ascertain what the living God *means* by what he has *said;* believing this, we shall "have the

witness in ourselves" (1 John v. 10), and, doing his will, "we shall know of the doctrine whether it be of God or of man" (John vii. 17). He *has* given us "a form" or type, or mould (τύπος) of doctrine, having *precise* lines and features, "into which we are to be poured or delivered" (Rom. vi. 17). He has revealed to us "a form" or pattern (ποτύπωσις) of sound words which we are "to hold fast" (2 Tim. i. 13), and for which we are "earnestly to contend" (Jude, v. 3).

SIMPLICITY CHARACTERISES NATURE AND THE BIBLE.*

One remarkable characteristic of Nature and the Bible is *the simplicity which pervades them.*

How striking the simplicity which meets us everywhere in nature! Various, indeed, are the ends accomplished, yet how small and simple the agency employed! The accomplishment of many ends by *one* means has always been regarded by man as an evidence of simplicity and advancement towards perfection, as is remarkably exhibited in the history of the steam engine, where every new improvement may be said to have been the employment of the original element to accomplish some fresh results,—thus dispensing more and more with human labour. How intimate is the relationship and dependence of the various parts of creation, yet how simple the tie that binds them. Look at the atmospheric relation of vegetables and animals. Oxygen is transmitted from vegetables to animals; these latter again, after having made it subserve the good of their mechanism, return it as carbonic acid to the atmosphere, to be from it once more absorbed by the vegetable world and, in part, given out as oxygen, the carbon having been fixed for the building up of their structures. Thus, for the discharge of the grand functions of life, the services of this simple element seem mostly all that is requisite, for, by a process of deoxidation on the one hand, the various vegetable products are formed, while by the converse process—viz., that of oxidation—the various animal functions are discharged. The vegetable creation is a vast instrument of reduction, while the animal is an instrument of consumption; so that when we have once grasped this simple principle, we have a clue to the mode of formation of all organic products. How simple, yet how excellent! How easy in its comprehension, yet how extensive in its application! How uncomplicated a means, yet how varied and gorgeous a result! To compare great things with small, it reminds us of the kaleidoscope, by which, from a few pieces of coloured glass, the most splendid variety of shapes and forms can be exhibited to the eye of the observer.

Now if such be the case with the functions, we have no less simplicity manifested in the structures in organic nature. A simple cell is the basis

* From Dr. Balfour's "God's Two Books," just published.

of the whole, and however varied the forms it may assume, and the organs it may constitute, still every organ is essentially the result of a congeries of these bodies; so that, viewed in this light, we could almost pardon Prometheus for his attempt to manufacture a man in so far as the earthly part of his constitution was concerned; and can scarcely wonder to see physiologists in our own day, with a little oil and albumen on a slip of glass, anxiously watching for the production of a cell, and in their innocence, fancying that in its appearance they could see the first manifestation of an embryo man. It is the very simplicity observed in nature, as regards the materials of which organised bodies are composed, that has led to the ineffectual attempts which afford us such merriment and instruction, as we mark the keen anxiety in the first instance, and the subsequent look of disappointment.

This marvellous simplicity of God's works is strikingly attested by the universal opinion of men of science, for wherever there are two or more methods of accounting for a phenomenon, the most simple is, in consequence of its very simplicity, regarded as being most likely to be the just one, seeing that it is more in accordance with what they have observed to hold good in nature generally. The same simplicity is manifest when we contemplate the means by which the heavenly bodies are kept in their courses; and though we cannot

> "Bind the Pleiad sisters,
> Or loosen the bands of Orion;"

though it is impossible for us to

> "Bring the stars of the zodiac in their season,
> And lead forth the bear with her young;"

yet we

> "Know the laws of the heavens above,"

and are aware that the principle of gravitation is that which is operative in determining alike the forms of the bodies themselves and the courses which they severally perform; even the same law which in like manner determines the form and fall of the tear.

> "That very law which moulds a tear,
> And bids it trickle from its source,
> That law preserves the earth a sphere,
> And guides the planets in their course."

Many other illustrations might be given. If we direct our attention to the moon, we find a similar multiplicity of offices discharged by this one object in nature. With her silvery rays she illumines the darkness of night, and by her varying phases serves as a divider of times, and produces those tidal movements of the sea which tend to preserve the vast expanse of its waters from stagnation, and consequent corruption, &c.

As in Nature, so in the Bible, this quality of simplicity is equally apparent. No studied complexity in its expressions; no grandiloquent

terms meet us in our search; no "hiding of counsel by words without wisdom;" but an artless simplicity is everywhere apparent. The majesty of truth is too great to be trifled with, and the interests at stake too momentous to be obscured by sparkling phrases or nice metaphysical distinctions. It is a book for the whole human race; it is for man as man, and not for man as the philosopher or poet merely, that it is designed; and hence, while the magnitude of its topics surpasses the utmost efforts of the most gifted minds fully to comprehend, the simplicity of the narrative in which they are conveyed is appreciable by the youngest child, so that the "wayfaring man, though a fool, need not err therein." How magnificently simple, for example, is the history of creation; no studied ornaments are employed, but a plain and easily understood record of these early events, so that, as Fuller, in his famous sentence, has expressed it, "In the first page of this sacred book a child may learn more in one hour than all the philosophers in the world learned without it in thousands of years."

And as simplicity characterises the *style* of the Bible, so does it manifest itself in the grand design for which that gracious revelation was given—the restoration of man to the lost image of God. If to wash seven times in the Jordan was a simple thing for Naaman the Syrian to perform, to secure the removal of his leprosy, surely the plan is no less simple by which a sinner is cleansed from a far more loathsome and deadly disease. No intricate system of divinity needs to be mastered. No course of training in human philosophy needs to be adopted to prepare the way for the prodigal's return. No! simple faith in the crucified Redeemer is the alone requisite, which can be grasped by the most unlearned peasant as easily as by the most profound philosopher; nay, the very subtlety of thought and tendency to fine distinctions, in the case of the latter, rather disqualify him for the simplicity of this act, for "unless we become as little children, we cannot enter into the kingdom of heaven." The well-known lines of the Christian poet, however, express so well the idea which I have so imperfectly enunciated, that I make no apology for transcribing them:—

"O, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan,
No meretricious graces to beguile,
No clustering ornaments to clog the pile.
From ostentation as from weakness free,
It stands as the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal from afar,
Conspicuous with the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words, 'Believe and Live.'"

THE NEW YEAR.

I.

Deep sounds the knell of the departing year;
Scarce had we time to chronicle its birth,
To write its months,—and feel, as it was meet,
Its high demands, before it passed away—
Passed like a shadow, or the lightning's sheen,
Or as a meteor, or a dream of night;
'Twas here—'tis gone! so rapid was its flight.

II.

What hand divine—all-merciful and great—
Has rolled the wheels of Providential care
With such beneficence another year;
Tinted the flowers, nursed every living herb,
And fed the famished creatures when they cried;
Called forth the obedient sun to serve
In the mid heavens his day, and moon by night;
And filled the blank of the revolving year
With acts of mercy, blessing every clime?
Almighty Father! thy decrees profound,—
Thy power has rolled the constant seasons round.

III.

Lift up the Ebenezer of thy praise,
My faltering tongue; and thou, my soul, bow down!
Iniquities prevail, and from the past
Sepulchral rise the long arrears of sin.
Mercy neglected, and its winning voice
Scarce heard, though echoing back its sounds;
But still it speaks, pleading, persuasive still,
Thy cross, O Christ! thy thorn-crowned brow,
And depth of Golgotha's severe distress;
Thou gift unspeakable! and name Divine!
Cleanseth all sin—that precious blood of thine.

IV.

Through the deep future, hidden from the eye
Of angels and of men, we prying look
But vainly; e'en the glass of prophesy
Is darkened by the mists of mortal things.
We ponder sacred dates, and try to solve
The times and revolutions of a world.
The heaving earth's last throes of agony,
As all creation struggles to be free,
Tells us He comes to reign; the night's far spent—
The morning breaks—the sunlight of a day
Which knows no eve. Rise, let us watch and pray.

Henry Dowson.

Bradford, 1862.

Reviews.

Notitia Editionis Codicis Bibliorum Sinaitici Auspiciis Imperatoris Alexandri II., Susceptæ. Accedit Catalogus Codicum nuper ex orienti Petropolin perlatorum, item Origenis scholia in proverbia Salomonis, partim nunc primum, partim secundum atque emendatius edita, cum duabus Tabulis lapidi incisis. Edidit AENOTH. FRID. CONST. TISCHENDORF.

SOME account of the earlier part of this volume cannot fail to gratify our readers, most of whom have doubtless heard of that most ancient and valuable manuscript of the Greek New Testament, the somewhat recent discovery of which has excited so deep an interest among biblical scholars throughout Europe—or rather, throughout the world.

After devoting some years to the examination and collection of manuscripts of the New Testament in the various great libraries of France, England, Holland, Spain, and Italy, Tischendorf went in 1844 to visit those Eastern countries where he was likely to meet with similar treasures, of which he might avail himself to make his edition of the Greek New Testament more complete. In May of that year he reached the convent of Saint Catharine on Mount Sinai, where he found in a basket in the library, among fragments of torn up books, parts of which had already been used as fuel, some portions of the Septuagint version of the Old Testament, evidently of high antiquity. Of these fragments he easily obtained possession, but could not persuade the monks to part with other portions of the same volume, containing the whole of Isaiah, and the books of the Maccabees, which however he commended to their special care, hoping soon to revisit the place. This he was able to do in 1853, but was greatly disappointed at finding that the precious papers were nowhere to be found.

In the beginning of January 1859, Tischendorf set out on a third journey to the East, no longer however travelling as a private individual, but having, after considerable difficulty and delay, procured an appointment from the emperor of Russia, Alexander II., to collect Greek and Oriental MSS. for the Imperial Library at St. Petersburg. On the 31st of January, he once more reached the monastery, where he was most kindly received. Still the search for the MSS. he had formerly seen here seemed to be in vain, and after a stay of four days he had already sent one of his attendants to procure camels for his return to Egypt, when in the course of a walk with the steward of the monastery, he conversed with him about the edition of the Septuagint which he had recently brought out, and of which he had presented some copies to the monks. Returning from their walk they entered the steward's apartment together, when the latter remarked that he too possessed a copy of the Septuagint, and at once set it before the eyes of his companion wrapped up in a cloth. Tischendorf removed the wrapper, and found his highest hopes surpassed. Not only did he now discover a very large part of this invaluable copy of the Septuagint, including the books which he had himself rescued from the waste-paper basket in 1844, but, which was of far greater moment, the *entire New Testament*, from which not the minutest portion was wanting—"ne minimâ quidem lacunâ deformatum." To this was added the epistle of Barnabas and the first part of the Shepherd of Hermas. His joy and astonishment he was unable to conceal. The book, or rather the pieces of the book, which had no other covering than the cloth in which they were wrapped up, he removed, with the steward's consent, to his own room. "There, at length," he says, "I became fully aware how great a treasure I had before me, and I rendered thanks and praises to God who

had conferred so great a benefit on the whole Church and on me. I spent that first night in copying the epistle of Barnabas, for it seemed wrong to sleep." The next day the brethren agreed, that if the sanction of their superiors, at that moment at Cairo, were obtained, they would send the MS. to Cairo to him to be copied. Thither he then returned, and having received the manuscript shortly afterwards, he himself, and two friends, proceeded to transcribe the whole of it, which they accomplished within the short space of two months. This labour included the transcription of more than one hundred thousand verses, as well as of the various readings which correctors had given in about 8,000 passages. Meanwhile, it occurred to Tischendorf to suggest to the monks to present the Codex itself to the Emperor Alexander. To this they willingly agreed, and he left Egypt in October, and reached Petersburg in the beginning of November, where he enjoyed the pleasure and the honour of presenting the manuscript to the emperor and empress.

The thought which Tischendorf had early entertained of publishing the contents of this Codex, met the full and cordial approbation of his imperial patron; and after labouring for a time at St. Petersburg on the preparation of this work, he was permitted to take the MS. to his own house at Leipzig, where, we believe, he is still engaged upon it. About Midsummer of next year, being just 1,000 years from the foundation of the Russian empire by Ruric, and partly in celebration of that event, the munificence of Alexander II. will distribute to the various learned bodies of Europe the 300 copies which, it is hoped, will by that time be completed. The work will be in four volumes, printed with types cut for the purpose to resemble, as closely as possible, the prevailing form of the characters in the Codex itself. The size of the volume, and the very colour of the ink, are to be as in the MS., which is to be copied with the utmost fidelity, page by page, column by column (four columns on each page), and line by line. This splended edition is to be brought out at the sole expense of the emperor; and subsequently a smaller one at a moderate price will be published at Leipzig, and will be purchasable in the usual way.

Many points connected with this discovery seem to demand notice; but we confine our further remarks to the consideration of the antiquity of this MS. This subject Tischendorf promises to discuss more fully in the prolegomena to his four volumes. Meanwhile he affirms his belief that the MS. was written about, perhaps before, the middle of the fourth century. This he argues, first, from the handwriting, which is surpassed in apparent antiquity by no other parchment books in existence, and very nearly approaches the character of the writing in the papyrus rolls found in Herculaneum. These rolls the Cod. Sin. and the Cod. Vat. resemble more closely than do the MSS. of the fifth century—the Codex Alexandrinus, for instance, which we have lately discussed in these pages, and shown to belong to probably the early part of the fifth century—in two particulars; first, in the almost entire absence of punctuation; and second, the entire absence of initial letters larger than the rest of the writing.

Tischendorf's second argument is as follows:—"Students of sacred palæography will readily remember with what satisfaction Leonard Hug, in his dissertation published in 1810, on the antiquity of the Vatican MS., pointed out that each page was divided into three columns, so that 'on opening the book the eye takes in six columns at once.' Hence he says, that 'the appearance of the book presents almost the appearance of an ancient roll,' and he thence infers its high antiquity. His words are, 'This peculiarity in the form of the Codex, shows it to have been written at the period when the transition was made from rolls to books, and their earlier form, to which the eye was now accustomed, was retained, that the books might as much as possible re-

semble rolls, and the innovation might be combined with, and keep up the semblance of antiquity.' He adds that he is acquainted with no other ancient document like the Vatican MS. in this particular, except the famous fragment of Dion Cassius.* As to this distinction, however, which he claims for the Vatican manuscript, it is surpassed by the Sinaitic MS., inasmuch as in every page—except, as in the Vatican, the poetical or stichometrical books—it exhibits not three, but four columns, so that when the book lies open the eye takes in eight columns, and receives yet more distinctly the impression as of an ancient roll. And this is of so much the more importance as this MS. stands absolutely alone in this respect."

Further proof of the high antiquity of this Codex is derived from the orthography, in which it agrees closely with the Vatican; from the order of the books, especially those of the New Testament; and from the remarkable simplicity of the headings and subscriptions to the several books. Then, again, in those passages where an error, or supposed error, of the original scribe is corrected in a later hand-writing,—though, as Tischendorf believes, two of these correctors lived *certainly some centuries* later than the first writer,—even they used no accents; which shows *them* to have lived most probably before the eighth century of our era. Tischendorf observes, moreover, that the so-called "Ammonian sections," and "Eusebian canons," which constituted a "harmony of the Gospels" once highly valued, are found neither in this MS., which contains, in the first hand-writing, nothing whatever of this kind, nor in the Vatican Codex. But we have the evidence of Cæsarius, Epiphanius, and Jerome, that these "sections" and "canons," came into general use about the middle of the fourth century. The conclusion is obvious, that both this MS. and the Vatican were most probably written before the middle of the fourth century. Tischendorf's next argument is based on the fact that the epistle of Barnabas and the Shepherd of Hermas are found in this MS., neither of these being recognised as canonical by the œcumenical council held at Laodicea in A.D. 364. Lastly, the readings of the manuscript itself point to a similar conclusion. To cite two instances:—Eusebius (who died in A.D. 340) expressly affirms that, "in Mark, Jesus is not said to have appeared to his disciples after his resurrection." And again, "The accurate copies (τὰ ἀκριβῆ τῶν ἀντιγράφων) close Mark's account with the words of the angel who appeared to the women and said, 'Fear not, ye seek Jesus the Nazarene,' and so on; to which he adds, 'and they, when they heard, fled, and said nothing to any man, for they were afraid.' For at this point is the conclusion in almost all the copies of Mark." Gregory of Nyssa, Severus of Antioch, Victor of Antioch, and Jerome, are evidence on the same side. But whereas the great mass of manuscripts of the New Testament, from the fifth century downwards, contain these verses (Mark xvi. 9—20) which these Fathers contend against as spurious, the Vatican and Sinaitic Codices alone reject them. Our second instance is from Ephesians i. 1., where we know that Origen did not read the words "in Ephesus" in the copies that he used, and Basil, about the middle of the fourth century, distinctly declares that in the old copies in his day these words were wanting. But of all known manuscripts the Vatican and Sinaitic alone omit these words, which we feel, in reading Colossians iv. 16, we can so well dispense with.

Lastly, it must not be forgotten that while so many and weighty arguments all tend to the same conclusion, there exists no valid objection which can be urged against them.

* Tischendorf adds in a note: "There are a very few more." (It is not to be wondered at if we find just one or two scribes of the eighth or ninth century imitating ancient precedent, nor do these instances in any degree invalidate the argument in the text.)

Memorials of the Rev. Joseph Sortain, B.A. By B. M. SORTAIN. James Nisbet & Co., Berners Street.

One advantage of genuine Christian character is, that it will bear inspection on every side. Some of the greatest men whose biographies have appeared amongst us, have been great only in one particular point of view, and to this their biographies have been confined. Luminous as they have been made to appear on one side, they have been proportionably dark on the other. The man of God is an entire character. See him, whenever and wherever you may, he is consistent with himself. Mr. Sortain was evidently a good man and true, and one who must be contemplated in a variety of ways in order to be thoroughly known. The knowledge of a part, indeed, may enable us to supply the rest, if the whole be in harmony with that part, but we naturally desire an opportunity of seeing the whole. The memorials before us are memorials only. They give us one aspect, chiefly of the character to be delineated, but not that which is the most interesting and most instructive to general readers. They consist, for the most part, of correspondence with eminent individuals, of travels, and of references to the most prominent occasions of acquiring literary and oratorical fame. We have before us the finished scholar and the elegant preacher, rather than the experimental Christian, and the self-denying and devoted pastor. It is Mr. Sortain in one point of view, and that which might have been anticipated from one who stood in so close a relation to him as the writer. Were other parts of his character equally made prominent, we might have in several memorials that which would amount to one entire memoir.

We obtain from these memorials some glimpse of the celebrated Brighton Nonconformist, and imagination must supply the rest. His early training, his scholastic outset, his public associations, were all favourable to the cultivation of intellect, the inspiration of genius, the refinement of taste, and the exercise of the purest sensibilities of the soul. The grace of God alone was wanting to produce a character of considerable eminence both in the Church and the world. That grace was early given, and the hopes of his best friends respecting him were fully realised. External influences were in his favour throughout his whole course. He was honoured and esteemed by the great and the good of all denominations. His circumstances were easy, and his connections by marriage above the average of his official position. Ample opportunities for the exercise of his talents and zeal were continually open to him, both in the literary and religious communities. In no instance was he called to force his way through opposing elements, beyond what ordinary principle has to withstand. We are not sure that the very weakness of his voice, and the delicacy of his frame, by awakening unusual sympathies, might not contribute more to the interest felt on his behalf, and to the solicitude to profit from his teaching, than a more manly and robust constitution, by longer and more vigorous efforts, could have effected. He was peculiarly adapted in all respects to gain the attention of the intellectual, the sentimental, and the simple-minded, to the truths of the Gospel. No man is thoroughly proof against the influence of his peculiar talents and connections upon his religious views and feelings. That they may be traced in this instance in opinions and practices in relation to ecclesiastical formularies and denominational peculiarities will be evident to all. To the same kind of influence we may attribute a courtly air in political views; and though we would not affirm that it led to the intentional avoidance of the Gospel in its well-known and most forcible terms, we cannot help asserting our conviction that, so far as our most admired preachers seek to present the leading truths of the Gospel in a novel, more literary, and

more philosophic form, so far they cease to be correct models for the imitation of others.

Rab and his Friends. By JOHN BROWN, M.D., F.R.S.E. Edinburgh: Edmonston & Douglas, 1862. 4to. With Illustrations.

The exquisite story of "Rab and his Friends," as given in Dr. Brown's "Horæ Subsecivæ," was worthy of such an edition as this. It may now lie on any drawing-room table in the land as one of the most graceful and elegant ornaments placed there. If Dr. Brown had written nothing else, this simple and touching narrative would have endeared him to every household that has read it. Its artlessness is the perfection of art. Not a word is misplaced, nor is a word used more than is needful to photograph the image in the author's mind upon the memory of the reader. As often as the "great Baptist preacher, Andrew Fuller," is recalled to our grateful recollection, the picture of Rab—so justly described as his canine representative—will be associated with his name; and we shall be glad to remember how his combativeness was, after all, but the measure of the tenderness of his soul.

Such is our admiration of the story that, much as we admire some of the engravings in this volume, we regret the inattention of the artist which has given us "The Pinch of Snuff," and "James and his Burden." In the first we miss the "highly-dressed young buck, with an eye-glass in his eye;" and in the latter we are startled at the mistake in the corner of the "clean old blankets," of "A.G., 1796," for "A.G., 1794." Nor is the representation of Rab in this picture correct. His "one ear cropped close, as was Archbishop Leighton's father's," and the "tattered rag of an ear, which was for unfurling itself like an old flag," are not recalled by the artist's pencil; and as "Rab" is a very special friend of ours, we resent the wrong, as we should a caricature if offered us as a likeness of our intimate associate. "*Paint me as I am,*" said Cromwell to Lely.

The story is worthy of better illustrations than even the best of those before us; and whilst we heartily thank Dr. Brown for having written it, we feel that our gratitude is, like the Irishman's, an "eager anticipation of future favours" of the same description.

Handbook of the English Tongue, for the Use of Students and Others. By JOSEPH ANGUS, M.A., D.D. Religious Tract Society.

We put this down at once in the list of indispensable books for our young men. Like the Bible Handbook, it leaves all competitors out of sight, in the peculiar course for which it is intended. Dr. Angus is a man of whom our denomination is justly proud; the age is indebted to him, and the whole Church owes him gratitude. As a compiler of handbooks, our esteemed brother stands altogether unrivalled; his extensive reading, immense industry, critical judgment, and daily experience, all combine to constitute him the very man for such a work. We shall probably attempt a more thorough review of the present work when we have used it in our own classes, which we shall do without delay; meanwhile, after a hasty perusal, we are competent to say thus much:—The use of this book is manifold. It supplies a healthy mental discipline for those who cannot wrestle in the classic gymnasia; it officiates as a guide to the novice, and introduces him to most of the noble writers of his own language; it aids the young composer in his first flights of oratory, and helps

to fledge his callow wing, by teaching him what words really are; and it suggests thoughts, far beyond the sphere of mere etymology, by encouraging the student to break the wordy shell, in which living philosophy lies concealed from the fool, but ready for the wise.

Every intelligent young man will get this book, and study it thoroughly. We need not waste time on those who are not of this order, for they never read the BAPTIST MAGAZINE.

The Life and Times of George Lawson, D.D., Selkirk: Professor of Theology to the Associate Synod. By Rev. J. MACFARLANE, D.D. Oliphant, Edinburgh; Hamilton, London.

Dr. Lawson preached the word constantly, for many years, and educated 390 students at the same time. His sermons were eloquent, practical, and orthodox; and his students were, many of them, the finest men who ever entered a Scottish pulpit. Among those of his alumni who have lately departed, the names of Dr. Fletcher, of Finsbury, and Dr. Thomson, of Coldstream, are most familiar to the English public.

Dr. Dick felicitiously styled Dr. Lawson "the Christian Socrates," and our author calls him the "Solomon of his church." Never was tutor more beloved by his classes, more fitted for his office, and more happy in discharging its duties. The present memoir is written more than forty years after his death; and, although the departure of not a few who greatly cherished his memory has naturally deprived the biographer of many a goodly remembrance, yet the volume is rich to an unusual degree. Abounding in anecdote, and flashing with wit, this "Life" will command a host of admirers. We wish the writer had exhibited a more manifest purpose, but we hardly care to say so; for it is better to receive a well-told tale, from which we can draw the moral for ourselves, than to be left, as we are in most modern biographies, to fish for a minnow of fact in a broad lake of reflection. Anecdotes, it has been said, if true and alive, are always valuable; the man in the concrete, the *totus quis*, comes out in them. This work is a perfect *thesaurus* of interesting *ana*, and the best way to review it is to let it speak for itself. We feel sure that the more space we fill with such notable matter, the more surely shall we attain our desire to produce a really readable magazine, and the more certainly shall we commend the work now under our notice. Appending a heading to each of the extracts, we bid them speak for themselves.

THE DOCTOR SHOWS HIS PASTORAL SKILL.

"Very soon after he commenced his ministry in Selkirk, he was told by one of his hearers, of rather a consequential turn of mind, that the people were very well pleased with his sermons, but by no means with his texts.

"'I should not have wondered,' he replied, 'if they had found fault with my discourses; but why should they find fault with the word of God?'

"'I do not know,' said the petulant individual, 'but that's what they say; and I aye like to speak a' my mind.'

"'Do you know,' inquired Dr. Lawson, 'what Solomon says of such as you?'

"'No,' replied the man. 'And what does Solomon say?'

"'He says,' rejoined the Doctor, 'A fool uttereth all his mind, but a wise man keepeth it in till after.'

"Dr. Lawson was never annoyed again by this individual."

HE SILENCES AN ARROGANT DISTURBER.

"He had a strong aversion to everything like self-confidence, or presumption. As he

had none himself, he could not well endure it in others. He was once at a funeral, in an old deserted churchyard near Selkirk. He here encountered a person who pretended to be a preacher, in his way, and seemed to himself a man of no small consequence. He began to declaim among the people in the burying-ground, and made sundry rather dogmatical assertions; among others, he declared that he took everything stated in the Bible in an exactly literal sense, and in no other. Dr. Lawson, who was within hearing, stepped forward, and simply said, 'It is written in the book of Revelation, that "a great red dragon appeared in heaven, and his tail drew the third part of the stars of heaven, and did cast them to the earth." Now, sir, do ye take that as it stands?' The oracle became dumb."

THE DOCTOR IS COOLER THAN MOST OF US.

"The vent of the kitchen chimney was once on fire; the servant girl took alarm, ran to the library, and, suddenly opening the door, shrieked to the Doctor, 'Sir, the house is on fire!' 'Go and tell your mistress,' he said; 'you know I have no charge of household matters'—and so continued his reading."

HE IS TROUBLED WITH ABSENCE OF MIND, OF WHICH THIS IS ONE AMONG MANY INSTANCES.

"His son, the late Rev. A. Lawson, used to tell that his father's mind 'was often so ntensely occupied with important and profound study, that he did sometimes greatly orget himself, so as not only to cause the gentle smile, but the hearty laugh;' and he gave the following instance:—

"One very rainy day, as his father was trudging along a road, a friend, whose door he was passing, saw the plight in which he was, and shoved an umbrella into his hand. As he went along, the rain still falling, a person met him who noticed that the umbrella was buttoned up in his great coat. Thinking that the umbrella had given way, he said, 'Doctor, I am sorry that your umbrella has not served you in this heavy rain.' 'Oh,' replied he, 'I have a good umbrella, but I have concealed it here lest it get wetted by the shower.'"

HE KNEW HIS BIBLE BY HEART.

"His prodigious memory was well known; few men were so well endowed in this respect as he was. It was averred, and with just reason, that he could repeat almost the entire Bible, from beginning to end; and this, not only in the English translation, but, in a great measure, also in the Hebrew and Greek. 'He never was at fault in giving a quotation,' says Dr. Simpson, 'but once; it was a verse in the first chapter of the Romans, in Greek. He stopped in the middle of it, and said, "Have any of you young men a Greek Testament? I fear I have experienced a lapsus of memory." And no wonder; for he was at this period on the extreme verge of old age. To show, however, that the story of his being able to repeat the Bible from memory is not merely a popular report, I may mention the witness which the venerable Dr. Kidston, of Glasgow (long his honoured and confidential friend), bore to the fact, in my hearing, at supper one evening, when I was assisting Dr. Macfarlane, of Glasgow, at the dispensation of the sacrament. Dr. Kidston was a student at the time, and residing in his father's house at Stow. He was anxious to know if all that was said on this point was true. "Mr. Lawson," said he, "we have heard that you can repeat from memory the entire Scriptures, and that if the Bible were lost you could restore it; is this true?" "I pray God," was the reply, "that such a calamity may never come upon the world;" and then, as he oft did, shading his eyes, and passing his hand over his hair, he added, "but if it did come, I think, with the exception of two or three chapters in the Old Testament, I might restore it all. I am not sure that I could give the Proverbs in their order, but I could repeat them one way or another." Young Kidston then asked if he would submit to an examination by him. "I dare say, William, I might." The Bible was then opened at random, and Dr. Kidston proceeded to interrogate him as to the contents of such and such chapters. An analysis of the entire chapter was given first,

and then he repeated every verse from beginning to end. Not satisfied with one trial, Mr. Kidston went from place to place throughout the entire Bible, and never once found Mr. Lawson at fault!'"

HE HATES POMP AND POWDER.

"He wore a yellow wig. When 'powdered' the wig became fashionable. Mrs. Lawson thought that this should be conformed, and, without telling him of it—for he never would have given his consent—she did powder it one Sabbath morning before he left for the pulpit. He put it on without noticing the improvement. The day was very warm, and in the midst of his sermon he was disturbed by the perspiration drops on his face, rendered more than usually disagreeable by their mixture with the powder. After several applications of his handkerchief to his brow, nose, and eyes, he at length took off his wig, and seeing it all over with what he thought was dust, he deliberately knocked it on the sides of the pulpit, and shook out the powder thereof; and having again put it on, resumed his discourse."

HE ANNOUNCES THE WRONG TEXT, AND GETS OUT OF THE MUDDLE.

"Dr. Lawson, indeed, was through life distinguished for his readiness to speak or preach on any subject. He mentioned to a friend, that, on one occasion, he gave out that the text would be found in a certain chapter, and in a certain verse. On turning to the passage, he found that he had made a mistake, and that it was not the text from which he intended to preach. 'Then what did you do?' inquired his friend. 'Why,' he replied, 'what could I do but just preach from the text I had given out?' And he did so, no one but himself being aware of his surprise."

ANECDOTE OF DR. FLETCHER AND HIS FATHER.

"For the first two years of his ministry, Dr. Fletcher was the colleague of his father, in Bridge of Teith, Perthshire. The good old man, it seems, was rather jealous of his son's popularity—particularly of the swelling encomiums that were often passed in his hearing on the excellence of his son's discourses. Temper, too, was not sweetened by the crowds that assembled when it was the son that was to preach, the old man having generally no more than the ordinary audience. Young Alexander came to feel this state of his father's mind to be rather painful, and the following happy expedient to cure it was resorted to. He asked the loan of one of his father's manuscript sermons, and having committed it to memory, he delivered it on the following Sabbath with more than his usual fervour. The people on retiring, were louder than ever in praise of the juvenile orator; and one worthy remarked,—'The old man never preached a sermon in his life equal to that!' On entering the manse, Alexander found his father alone, and having adverted to the matter, asked him, 'Father, is that satisfactory?' 'O ay,' said he 'quite satisfactory.' 'Yes,' rejoined the son, 'and you see, after all, how little worth the popular prejudices are!' The old man was completely cured of all jealousy in future."

Brief Notices.

God's Two Books; or, Nature and the Bible have one Author. By THOMAS A. G. BALFOUR. Nisbet. 3*s.* 6*d.*—This treatise not only deserves but obtains an attentive reading by force of fascination. The reviewer, with some books, acts like the swallow with the pool, he glances over the surface with flying speed; but in this case even the busy critic will find himself like a sparrow which has alighted upon birdlime; he will be held fast and detained at the writer's pleasure. Our author sucks Divinity from the flowers of nature, and finds a heavenly meaning in the common hieroglyphs of creation. The work is an outgrowth of "Butler's Analogy," but more popular. Bishop Butler draws his analogies from philosophy. Dr. Balfour levies tribute upon science. Butler was content to rebut the negative; Balfour goes further, he labours to prove the positive. On the principle that all the works of an artist are distinguished by certain peculiarities which betray their origin, he shows

that creation and the Bible may be proved to be the productions of the same mind, as surely as any two known pictures can be authenticated as the work of a Rafaelle or Vandyck. The crowded state of our review department forbidding a long notice, we have inserted one of the short chapters in the body of our Magazine, to give our readers a cluster from the goodly vine. We shall speak well of the book whenever an opportunity occurs in our own circle of friends. We mean to read it over again, and, to confess the truth, we purpose to weave the illustrations into our sermons.

Teach us to Pray. Being Experimental, Doctrinal, and Practical Observations on the Lord's Prayer. By Dr. CUMMING. Shaw & Co.—"Of making many books there is no end." Here is Dr. Cumming again, and this time we assure him he is welcome, though we did not expect to see him so soon. There is a great improvement in this last volume, and there was room enough for it; we are happy to add there is no stolen matter to complain of. We have great pleasure in cordially praising the present work. We imagine it must have been written before the two last dilutions took place. It is in the Doctor's best style, and is worthy of his best days. Success to its circulation: the more such good divinity is read the better for our churches. We will never complain if the Doctor keeps up to this point of excellence.

Footsteps of the Reformers in Foreign Lands. Religious Tract Society, London.—This is the best Christmas present we have seen this season. We scarcely know which will be the more attractive, the views so marvellously coloured, or the pen-pictures so admirably drawn. All the votes of the family will elect this book into the chief place of interest. Huss, Jerome of Prague, Tyndall, Farel, Calvin, Luther, Melancthon, Johan Brents, and all the foreign reformers, live again in these pages, while the Vaudois from the top of their hills are heard singing—

> "Here, in the craggy Alpine heights,
> Echoing the eagle's cry,
> The Lord will choose his witnesses
> To live for Christ, or die."

The last chapter is an excellent summary of the struggles of the Waldenses, whose history ought to be known to all, and repeated by one generation to another, as a commemoration of the Lord's faithfulness to his people, and an encouragement to believers in their conflict with the powers of evil. Our young friends are advised to make their earnest suit to papa for this book, and no wise parent who can afford the price will refuse their request.

A Manual of Private and Domestic Prayer, with Meditations for Every Day in the Week. Selected from the works of the Rev. JOHN INETT, D.D. H. J. Tresidder.—St. Paul humbly confesses concerning himself and his fellow apostles, "we know not what to pray for as we ought;" the reverend doctors of our day have far outstripped him, for they not only know what to pray for on their own account, but they can manufacture prayers for others. We are strongly reminded of the forcible remarks of John Bunyan, which apply to this manual, and all other guides to devotion, and with especial emphasis to the Book of Common Prayer. "The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered. But here, now, the wise men of our days are so well skilled, as that they have both the manner and matter of their prayers at their finger ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each Saints' day also, they have them ready for the generations yet unborn to say. They can tell you also when you shall kneel, when you shall stand, when our should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose in so profound a manner. And that for this reason, included in the Scripture, because the fear of God tied them to pray *as they ought*."

Letters on Revivals of Religion, addressed to Ministers of the Gospel. By Rev. C. G. FINNEY. Pitman, 20, Paternoster Row.—As in most of Mr. Finney's productions, we have here a mixture of amazing sagacity, and lamentable eccentricity. The man who cannot learn much from these letters must be very dull of heart, but he who can receive all they teach must have wild notions in his head. We have used the word "eccentricity," because we should be very loth to employ a harsher term in connection with this eminently useful Revivalist. Despite his strange aberrations in divinity, we esteem him very highly for his zeal, perseverance, and integrity. We are neither in love with his novelties of doctrine, nor his peculiar methods of revivals, but we respect the man, and have read these letters with profit. Although we found some nauseous

morsels in the dish, we heartily enjoyed other portions; and can, without fear, commend the whole to the notice of men who have had their senses exercised.

The Athanasian Creed. By L.L.D. Edward T. Whitfield. A Pamphlet.—Athanasius rudely shuts the gate of heaven in the face of Arians: L.L.D. is angry, and kicks at the gate with his boots hobnailed with objections: the gate, however, does not open, for a greater than Athanasius bars the way. We are no great admirers of spring guns, or damnatory clauses, but we have no patience when thieves denounce the first, or Arians the second. Should the "orthodox malediction" of this stern creed be silenced for ever, we warn L.L.D. that the reward of all unbelievers will be quite as sure; for their portion was long ago assigned them by him that sat upon the throne, Rev. xxi. 8. Just as farmers nail up dead vermin upon the barn-door, we exhibit the following specimen of scriptural quotation (!!!), culled from this production. The course of garbling can no further go. "When Jesus was nailed to the cross, it was between two malefactors. One of them was admited into Paradise by direct authority of our Lord. Was it because he believed in the Trinity? Was his creed orthodox? Did the question occur to the great and generous Judge? No! He had *done* nothing amiss; he was probably a heathen; there is no reason to suppose him to have been a Jew; nor could he have been a Christian; but he received from the Saviour's hand his credentials for heaven —'he had *done* nothing amiss.'"

St. Mark's School by the Sea-side in the Summer of 1861. By the Rev. S. HAWTREY, M.A. Hamilton, Adams, & Co. 6*d.*—Managers of British Schools may get a good hint from this tract. It is a little out of our line, but as an amusing account of an excursion by a National School, we read it with a wish that some of our poor London youths could have such holidays, and now and then gaze upon "the wide and open sea."

The Shepherd of Bethlehem, King of Israel. By A. L. O. E. Nelson & Sons.—Having a fancy for a practical review, we gave this interesting and gracious book to a certain lady in whom we, for divers most cogent reasons, place the utmost confidence. In a little while we heard her say, "This is a very nice book." Soon after, "Just the thing for the boys;" and a little later, raising our head from our writing, we saw a handkerchief in very suspicious connection with her eyes. In common with many other big boys, we greatly appreciate our friend A. L. O. E.; but we could hardly be more complimentary than the aforementioned lady, who soon added, "It is a delightful book, and will do a deal of good." And so say all of us. By the way, A. L. O. E. must be a hundred years old, for he is in full bloom.

The Gospel according to Matthew Explained. By Dr. J. A. ALEXANDER, Princetown Theological Seminary. Nisbet. 5*s.*—This volume presents the last work on which the pen of the learned Dr. Alexander was engaged. It is complete to the close of chap. xvi.; and all who know the value of his other expositions will lose no time in procuring this most suggestive work. His commentary upon the Psalms has been our frequent companion; indeed, among modern comments we do not know its like. With equal success the lamented deceased has studied St. Matthew, and dying, has left us the unfinished annotations as a goodly legacy. He is now in heaven, and has seen his error on the point of baptism; had he been on earth, we might have severely censured the manner in which he labours to obscure the obvious teaching of the Word upon this point. We are not afraid that all the scholars in the two worlds will ever be able to loosen a single stone from our battlements; but when they try to do so—it were well for their own credit sake—let them not leave their learning, logic, honesty, and common sense, behind them. If Antibaptist writers wrote as stupidly upon other subjects as they do upon immersion, our literature would become a Carnival of Fools.

St. Paul's Epistle to the Romans. Newly Translated and Explained from a Missionary Point of View. By the Right Rev. J. W. COLENSO, D.D., Bishop of Natal. Macmillan & Co. 1861. 7*s.* 6*d.*—If we may judge from this volume, we should think that Dr. Colenso would be far more usefully employed in writing books of arithmetic for little boys, and treatises on algebra for more advanced students, than in expounding any part of Scripture, particularly the Epistle of Paul to the Romans. We never saw a more complete perversion of the doctrine of the apostle, and of the Gospel of Jesus Christ. He tells us, among other things, that *all men*, without exception, are actually redeemed unto God by his death. They are *all*, in consequence thereof, from their very birth-hour children of God; that dying to sin, and rising again to righteousness of life, is not something that is wrought in us, but something wrought *for us*. We all died to sin when Christ died, and live by his life. This is our death unto sin—"Our share in our Lord's own death unto sin, and that is the new birth unto right-

cousness; our share in our Lord's own life unto God." There is, of course, no baptismal regeneration in Dr. Colenso's scheme, because regeneration is unnecessary altogether. We are happy to find that the Bishop's view of the primitive mode of baptism is in agreement with our own; but he has a very odd way of explaining that passage in the Church Catechism in which children are taught to say, that in baptism they were *made* members of Christ, children of God, and inheritors of the kingdom of heaven. He says, "We are hereby *made*, that is, adopted, avouched, declared, taken formally to be what, in truth, we were before from our very birth-hour, children of God." How is it possible for any articles of subscription to bind a man who can shuffle in this manner out of the plain meaning of words? No doubt Dr. Colenso can get rid of the true sense of the Articles as easily as he can dispose of the Catechism. At this rate, we might all subscribe if we did not rather prefer being honest men. Whereabouts the Bishop is in the question of inspiration we may gather from his assertion, that the Scriptures declare that the sun moves round the earth (p. 122); that *possibly* Paul believed, if he did not mean to affirm, that *all* death came into the world by sin. And, again, he says, "It is not by securing an historian, or prophet, or evangelist, or apostle, from all errors of detail in matters either of science or of fact, that the power of the Divine Spirit is exhibited in Scripture" (p. 122). Therefore, in all such matters the books of Scripture "must be tested by the ordinary rules which critical sagacity would apply to any other human compositions" (p. 122). We trust we need not add a word of comment. Our readers are prepared to reject such teaching with indignation.

Memorials of Sergeant William Marjourum, Royal Artillery; including Six Years' Service in New Zealand during the late Maori War. Edited by Sergeant WILLIAM WHITE, Royal Artillery, with a Preface by the Author of "Memorials of Captain Hedley Vicars." London: James Nisbet & Co. 1861.—We can, of course, have no objection to soldiers becoming Christians; but we have serious doubts whether Christians should become soldiers. Sergeant William Marjourum appears to have been a very excellent, godly man, who laboured to be useful in various ways according as his circumstances would allow. But the more we admire him as a religious character, the more we wonder at its existence in such a profession. If there must be fighting, we would rather that those who do the business for us should be men of a different stamp to Captain Hedley Vicars and Sergeant William Marjourum. As, however, it does not appear that they themselves are conscious of any inconsistency, we must be thankful to God, who, makes his grace conspicuous even in the lives of persons of the military profession.

Bunyan Library, Vol. II. Select Works of the Rev. Robert Robinson, of Cambridge. Edited with Memoir by the Rev. William Robinson. London: J. Heaton & Son. 1861.—We cordially thank Mr. Robinson for his interesting memoir of his eminent predecessor, as well as for the pieces which compose the volume to which it is prefixed. It is, perhaps, not necessary for us to remark upon the opinions entertained by Robert Robinson in later life, except that to our thinking, the manner in which he reasons upon them, as set forth in the work before us, betray an infirmity of mind which we should hardly have expected in so able and celebrated an author. His life is a curious record, which sheds much light upon the state of Baptist Churches in those days and upon the circumstances of their pastors. It is pleasant, too, to trace the progress of an eloquent attractive, and at one time orthodox preacher from small beginnings to a large increase, and to remark in what different times our lot has been cast compared with those in which such incredible outrages upon the proprieties of Dissenting worship as are here recorded, could be perpetrated by students of the University. Robinson, however, was fully equal to his position, and by his wit as much as by his general mental superiority, contrived effectually to rebuke and put down annoyances that would have sorely tried the patience, if not the tempers, of other men. To give something like a description of him we cannot do better than quote a passage from his present biographer:—"Mr. Robinson was, in stature, not tall; in appearance, prepossessing; in his habits very methodical; in his manners peculiar and fascinating. His utterance was deliberate, lively, graceful, weighty; his manner of reading impressive, and it is believed somewhat dramatic." In preaching he used no notes, and all testimony concurs to show that his power over his audience was complete. The multitude hung with delight upon his lips; and men cool and cultivated like Priestly, owned the magic of his unimpassioned oratory. "He had," says Robert Hall, "a musical voice, and was master of all its intonations. He had wonderful self-possession, and could say *what* he pleased, *when* he pleased, and *how* he pleased." "His mind was of robust strength, and pellucid; and his

massive common sense was so quickened by lively fancy as to become genius." We cannot but regret that such a man should have departed from the faith, destroyed his own usefulness, and have lived to do injury to the Church which had been built up by his earlier labours.

Pioneers; or, Biographical Sketches of Leaders in various Paths. By the Rev. A. L. SIMPSON. London: T. Nelson & Sons. 1861.—An interesting and instructive work, treating of Columbus, Vasco de Gama, and maritime discovery; Gutenberg and Caxton, and the art of printing; of Wickliffe, Luther, and the progress of religious freedom; of Bacon, Copernicus, Galileo, Adam Smith, and George Stephenson. This is a book of good type, of very elegant appearance, and embellished with several beautiful plates. It would make an admirable present, that we are sure most young gentlemen would value and read.

Historical Papers. First Series. *Congregational Martyrs.* London: Elliot Stock. 1861.—We are sure that not Congregationalists only, but Nonconformists generally, will welcome heartily these researches into the history and sufferings of men to whose fidelity we are under deep and lasting obligations. They did their full part towards the working out of our civil and religious liberty. We cordially wish these papers not only a wide circulation, but an attentive reading, especially by the youth of our churches.

The Bible and Modern Thought. By the Rev. T. R. BIRKS, Rector of Kelshall, Herts. London: Religious Tract Society. —This work, as the author informs us, is designed as an antidote to that school of modern thought which denies the miracles of the Bible, explains away its prophecies, and sets aside its Divine authority. It was written at the suggestion of the committee of the Tract Society, and with reference to the "Essays and Reviews." Our chief thanks are, of course, due to the author, who has presented the main arguments in a popular form. Indeed, it is difficult for any one who is at all interested in the subjects, to lay down the book when he has once fairly begun it. We have not seen any reply to the notorious volume in question, that is likely to prove so extensively useful. We hope that many Christians who desire to do good, will put it into the hands of weaker brethren, whom they may find perplexed by modern speculations. God speed this and every endeavour to vindicate against the assaults of scepticism those things which are "most surely believed amongst us!"

The Exiled Family, and their Restorer; an Allegory for Young Christians. By J. E. J., author of the "Pearl of Angrogna," "The Ever-present Friend," "One Thing I Do," &c. London: Hamilton & Co. 1861. —What to say about this very handsome little volume, we hardly know; or how the author can vindicate the conduct of God to men, as he represents it, upon the principle that God is their Father, we cannot tell. Sure we are that the father in this allegory treats his children in a manner that we cannot justify on any other ground than that He is also a moral governor. Upon the whole, however, we will recommend the book for the general excellence of its sentiments, because we think that the error which underlies it is sufficiently confuted by its own statement of the facts.

A Key to the Emblems of Solomon's Song; with a Translation. By the Rev. A. MOODY STUART. London: James Nisbet & Co. 8s. 6d.—We wish we could convey to our readers an idea of this elegant gem of typography, with its tinted paper and various embellishments. But as we cannot, we must be content with informing them that they will, in its perusal, find the Song of Solomon invested with new beauty, and many obscure passages in it explained. We have not compared the translation with the original, we speak of it as it is before us, and we are willing to trust the author for its general accuracy.

Select Psalmody: Tunes and Chants for Public and Family Worship. London: Sunday School Union.—This is simply the vocal score of a larger edition, which we noticed a few months ago. There is a large proportion of tunes really calculated to increase a taste for good psalmody. We only wish the others were absent.

The Universal Love of God and Responsibility of Man; illustrated in a series of Doctrinal Conversations on Predestination, Election, Free-will, Universal Atonement, the Work of the Holy Spirit, Faith, and Final Perseverance of the Saints. New edition, revised and enlarged, with a threefold summary of the whole. By JABEZ BURNS, D.D., author of "Christian Philosophy," "Sermons for Family and Village Worship," "Light for the Sick Room and House of Mourning," &c. London: Houlston & Wright. 1861.—There, we have faithfully and fully transcribed this long-winded title-page; it has almost taken away our breath. Let not the reader suppose, however, that the work is great in proportion; on the contrary, it extends only to 108 pages of a small size, and good large type, so that all these high and difficult subjects are very rapidly and easily disposed of.

We did think that the old-fashioned mode of arguing in dialogue had become obsolete. It is certainly a very easy way of proving your own point, when the other party says nothing but what you put into his mouth. But after all, it is very far from convincing, not to say fair. Dr. Burns will pardon us that we are not yet persuaded to embrace his views of the doctrines discussed; we are, however, bound to add, that he has written with much ability, clearness, and vigour.

Hymns of Faith and Hope. Second Series. By HORATIUS BONAR, D.D., Kelso. London: James Nisbet & Co. 1861.—Full of piety, and far from contemptible as poetry. Many pieces indeed are of a very superior order. But Dr. Bonar is already known in this department of religious literature; and it is perhaps enough to say that this second series is even better than the former. It will be our companion for many days to come.

The Prayer-Meeting Hymn Book; containing 190 *Hymns suitable for Revival Services and Social Worship.* London: Henry James Tresidder. Paper, 2*d.*; cloth, 4*d.*—We think we can see a field of usefulness for this collection of hymns. Many of our week-night services are held in vestries, schoolrooms, and secondary chapels, when the ordinary hymn books are not accessible. Would it not be well then to adopt such a small and cheap manual, which could be carried to and fro without the least inconvenience, and contains quite variety enough to answer every purpose? At all events we think this subject worthy the consideration of pastors and deacons, and we thank Mr. Tresidder for suggesting it to us.

PAMPHLETS.

Aids to the Development of the Divine Life. By the Rev. J. BALDWIN BROWN, B.A., Minister of Claylands Chapel, Clapham. No. 1. *The Decease accomplished at Jerusalem.* London: Henry James Tresidder, 17, Ave Maria Lane, E.C. 1861. Price 2*d.*—If this be a specimen of Mr. Brown's ordinary ministrations, we are at a loss to know where he finds hearers to understand them. We can discover glimpses of meaning, but more frequently rhetorical flourishes and general expressions that signify nothing. We are aware that there are people who admire just in proportion as they do not comprehend, and are willing to believe that something great has been said because it leaves them in the clouds. But such preaching is not the want of our age. Eighty years ago Mr. Brown would have been better appreciated. *Now* he must not complain if he is left behind in success by men far superior in mental capacity to himself.

The Popular Argument for Infant Baptism carefully examined, in a supposed dialogue between an Infant Baptist and a Believer Baptist. By J. N. B. London: J. Heaton & Sons, 21, Warwick Lane. 1861.—We again say that we object to an argument in dialogue as probably unfair; and though we admit the thing is well done, and that we approve the conclusion, we cannot sanction a form of composition which ought to be dead and buried.

Essays and Reviews: a Lecture delivered before the Norwich Church of England Young Men's Society, March 18th, 1861, and printed at their request. By the Rev. CYPRIAN T. RUST, Perpetual Curate of St. Michael-by-Thorn. London: Jarrold & Sons.—We have had quite enough of Essays and Reviews; whatever may be their merits or demerits, they cannot be adequately discussed in a lecture. The lecture is good, but we see no good to be accomplished by its publication.

Plain Sermons for Sundays at Home. By the Rev. CYPRIAN T. RUST. London: Jarrold & Sons.—Much more calculated to be useful, if not actually better than the lecture upon "Essays and Reviews" just noticed. They will do good wherever they go.

The Case of the Ejected Ministers of 1662: *a Speech delivered at the Autumnal Meeting of the Congregational Union of England and Wales in Birmingham, in October,* 1861. By ROBERT VAUGHAN, D.D. London: Jackson, Walford, & Hodder, 18, St. Paul's Churchyard. Price 1*d.*, or 7*s.* per hundred.—This is a very eloquent and powerful address, worthy of its author, calculated to strengthen Nonconformists in their principles, and to deepen their veneration for their suffering ancestors.

God's Purpose and Man's Opportunity: a Sermon preached in Surrey Chapel before the Directors and Friends of the London Missionary Society, May 8th, 1861. By the Rev. ALEXANDER RALEIGH. London: John Snow, Paternoster Row. 1861. Price 6*d.*—We ought to apologise for not having already noticed this valuable and admirable sermon. If not too late to be of service, we beg to assure our readers that they will lose a great treat if they do not possess themselves of it.

Gospel Truths. By ROBERT BROWN. Nos. I.—IV. Bath: Binns & Goodwin. London: Wertheim, Macintosh, & Co. 2*d.*—These tracts are well written, very likely to be useful, and suitable for distribution:

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

RIDGE, CHILMARK, SALISBURY.—On the 13th of November, the new Baptist chapel in this village was opened for divine service, when sermons were preached by the Rev. P. Bailhache, of Salisbury, and the Rev. H. Quick, of Bristol.

NORLAND CHAPEL, NOTTING HILL.—The second anniversary was celebrated on November 27th. Sermons were preached by the Revs. Dr. Hamilton and S. Martin. A public meeting was also held, at which addresses were delivered by the Revs. J. Bigwood, J. Clifford, J. Finch, A. Johnson, T. Lessey, and W. Miall.

ZION, WAUNARLWYDD, GLAMORGANSHIRE.—The first anniversary was held on the 24th and 25th November, when the Revs. Messrs. John, of Llangendeirne, and Lloyd, of Merthyr, preached. The church, under the care of the Rev. WM. Davies, late of Haverfordwest College, is in a very flourishing state. About three years ago there was no Baptist chapel in the place, nor scarcely any Baptists in the neighbourhood, but a neat chapel has been erected, and the members now number about 100.

BLACKWOOD, MON.—A few friends of the Baptist denomination, residing in the above village, have recently opened a chapel, and on November 17th were formed into a church. Mr. W. J. Godson, Baptist minister, of Ebbw Vale, Mr. Jenkins, Baptist minister, of Hengoed, and Mr. Davies, of Blackwood, took part in the services.

SUNDERLAND.—The anniversary sermons on behalf of the Baptist church, Sans Street, Sunderland, were preached December 1st, by Lord Teynham. On Monday evening, December 2nd, the annual soirée was held. The chair was taken by John Candlish, Esq., the mayor; and addresses were delivered by the Revs. G. C. Maitland, W. Parkes, J. Geikie, S. Hodgson, J. Angus, J. Everett, and the Rev. Dr. Bannister, pastor of the church.

RECOGNITION AND ORDINATION SERVICES.

GILDENCROFT, NORWICH.—On the 19th November, the Rev. C. H. Hosken was recognised as pastor of the church. The Revs. S. Collins, R. Govett, J. Ivory, J. J. Kempster, T. A. Wheeler, and other friends, took part in the proceedings.

DORCHESTER.—October 23rd, a meeting was held in connection with the settlement of the Rev. E. Merriman. The Revs. J. Price, of Montacute, R. James, of Yeovil, S. Sincox, J. Fox, I. Birt, of Weymouth, J. Alford, and R. James, of Yeovil, delivered addresses.

APPLEDORE, DEVON.—Services in connection with the recognition of the Rev. A. Powell were held on Thursday, November 21st. In the afternoon a sermon was preached by the Rev. T. Winter, late of Bristol; after which a public meeting was provided in the Bethel Room, which was crowded. Addresses were delivered by the Revs. S. Ivory, D. Thompson, and M. Saunders; and Messrs. Lang, Darracott, and Vinson.

MINISTERIAL CHANGES.

The Rev. J. Compston, of Bramley, has accepted the unanimous invitation of the Baptist church at Barnsley.—The Rev. A. Macdonald has given notice of his intention to resign the pastorate of the Baptist church, South Street, Perth.—The Rev. J. Crampin has entered on the pastorate of the church at Somersham, Hunts.—The Rev. W. B. Birtt, of Rawdon College, has accepted the unanimous invitation of the church at Atherton, near Manchester.—The following students of Pontypool have accepted invitations:—Mr. Isaac Thomas, to the church meeting at Birkenhead; Mr. T. F. Williams, to Zoar and Sharon, Carmarthenshire; Mr. J. George, to Llandewi, Monmouthshire; Mr. H. Jones, to Tottenham Court Road, London.

RECENT DEATH.

MR. EDWARD FOSTER,

Of Cadwell, near Hitchin, Herts., who departed this life October 23rd, 1861, was descended from an ancient family who suffered much, but stood faithful to their principles as Nonconformists, in the persecuting times of Charles II. and James II.

He was a grandson of John Foster, of Preston, near Hitchin, the eldest of six brothers, who resided together at a farmhouse not many hundred yards from the noted "Dell" in the wood, where the immortal Bunyan used to preach at midnight when released from Bedford gaol, and it was at their house he found an asylum during his nightly sojourn, being always

welcome and hospitably entertained. The deceased used sometimes to say, "What a privilege to have had such a guest; and few, if any, can say what I can—that their grandfather entertained John Bunyan one hundred and ninety-five years ago."

The three generations spread over 219 years, thus:—The above-named John Foster was born in 1642; his son, John Foster, born in 1700; and the subject of these remarks in 1777, and died October 23rd, 1861.

"The memory of the just is blessed." As with the father and grandfather, so with the departed, all were God-fearing men—members of the Baptist church assembling at Hitchin, and each served the office of deacon for many years. The elder John Foster was one of the first members when the church was formed—or, as it is stated in the church books, "covenanted together"—in 1681.

Mr. E. Foster was early brought to a saving knowledge of the truth, and joined the church when he was about nineteen years of age. He was of a quiet, unassuming disposition, and apparently lived at peace with all men; a steady supporter of the cause of Christ during a long life; and it was his constant endeavour to serve his Master in an unostentatious manner. Though of a social turn of mind, he was more inclined to a thoughtful, studious life. His acquirements were of no ordinary character. Of late years he has not appeared as a correspondent in our public journals, yet his many manuscripts testify that God endowed him with a well furnished mind and gifts not a few. The deceased enjoyed remarkably good health. His passage through life, however, was not without its vicissitudes. He knew what it was to be smiled upon by Providence, still more what it was to bear up and be supported under distressing difficulties; and so apparent was the grace that pervaded the even tenor of his disposition and his general deportment, that all who knew him could but acknowledge he was a man of God. His only trust for salvation was in Christ, by faith in whose merits he enjoyed through so many years a good hope of eternal life.

Excepting the infirmities of age, he was as well as usual: and though at so advanced an age, was able to walk to chapel on the Sabbath (a distance of more than two miles), till about the beginning of October, when he was seized with illness, and laid up never to recover. His sufferings were not perhaps extreme, but he gradually weakened till he slept the sleep of death.

The writer of this sketch visited him during his last days. His mind was calm and serene, and his dying testimony was that, trusting in Christ as the Rock of his salvation, he was able to say, "Come, Lord Jesus." There was not that ecstatic exultation in the prospect of heaven experienced by some, but a patient waiting for the call, "Come up higher," till the summons came.

W. F.

Correspondence.

To the Editors of the Baptist Magazine.

DEAR BRETHREN,—Will you kindly allow me to appeal to your readers for help in erecting a new school-room in connection with Onslow Chapel, Brompton? The peculiar features of the case constitute my excuse for making this request. In erecting a chapel in a locality in which Dissent was almost unknown, our very limited means compelled us to content ourselves with school accommodation which has proved altogether inadequate to our wants.

The present school-room will not hold half the children now in attendance, and the number might easily be doubled if we could receive them. Ground attached to the chapel may be obtained on advantageous terms, and a room erected for about £700. But it *must be done at once, if at all*, as the ground must be covered within a few months, and houses will be forthwith erected thereon if we do not secure it, and the opportunity will be lost *for ever*. On account of our heavy debt we dare not take the ground unless all, or nearly all, the money be first contributed; but as additions are continually being made to the church from the school, we dare not relinquish it without first making strenuous efforts to obtain the needful funds. The

church and congregation, who are neither numerous nor wealthy, have promised nearly half the money required, and earnestly solicit the prompt help of the friends of Christ, that an object so important may be secured. The neighbourhood of Brompton is one in which the Church of Rome is putting forth its mightiest energies, and, therefore, renders it especially necessary that the young should be thoroughly instructed in the sacred Scriptures.

Will not your readers help us? I shall be thankful for the smallest contribution, if only a few postage stamps, accompanied with prayer for God's blessing on the undertaking.

I am, dear brethren,
Yours faithfully,
JOHN BIGWOOD, *Minister.*

1, *Tregunter Grove,*
Brompton, S.W.

[We heartily commend our brother Bigwood's appeal, and trust that it will meet with such a response as the undertaking deserves. The souls of the poor rich at the West end of London are sadly neglected.—EDS.]

Miscellaneous.

LENGTH OF PRAYER.

To fix on the proper limits either for a sermon or prayer, some respect must be had to usage in a congregation. To fall much short of the customary length sometimes revolts the feelings of the best people; to go much beyond this may produce weariness and impatience. A prayer before sermon may vary from ten, or twelve, to fifteen minutes; but should never extend to thirty or forty, as has often been the case in this country (America) and in England. Orton, in his "Letters to a Young Clergyman," says that many pious souls complain of it, as an impracticable thing, especially for the infirm and the aged, to keep their attention fixed for half an hour or longer; and that some ministers whom he had known to pray full forty minutes had spoiled rather than promoted the devotions of their own people, besides exciting in others a prejudice against extemporary prayer. Whitfield rebuked a brother for the same fault, by saying, "You prayed me into a good frame, and you prayed me out of it."

John Newton, who daily breathed the atmosphere of heaven, said, "The chief fault of some good prayers is, that they are too long; not that we should pray by the clock, but it is better the hearers should wish the prayer had been longer than spend half the time in wishing it were over. There are doubtless seasons when the Lord favours those who pray with a 'wrestling spirit,' so that they hardly know how to leave off. Those who join in these prayers are seldom wearied. But it sometimes happens that we spin out our time to the greatest length when we have in reality the least to say." In confirmation of this last remark I add a similar one from the late Rev. Jeremiah Hallock, of Connecticut, whom I used to think more like Jesus Christ than any other minister of my acquaintance. He once said to me in a revival of religion, "I do my errand at the throne of grace the most directly when I have the best spirit of prayer."

It were little to our purpose, on such a subject, to quote the opinions of men to whom prayer is always a burden; but the judgment of holy men who were ripe for heaven while on earth may well deserve our regard.—*Dr. Porter on Public Prayer.*

ST. AUGUSTINE.

In the time of St. Augustine the Church was visited with a revival; and nothing used to affect the good Bishop so deeply as the thought that whilst some were passing before his eyes into the kingdom, others were missing the precious hour of visitation, and standing by, unawakened and unsaved. "Brethren," was his burning appeal one day from his pulpit at Carthage, addressing the converts on the words, "The zeal of thine house hath eaten me up," "let each and every Christian among the members of Christ be ever eaten up with zeal of the house of God. For example, seest thou a brother running to the theatre? Stop him, warn him, be grieved for him! Seest thou others running and wanting to drink themselves drunk? Stop whom thou canst, hold whom thou canst, frighten whom thou canst; whom thou canst, win by gentleness; do not in anywise sit still and do nothing! But if thou be cold, spiritless, having an eye to thyself alone, as thinking thou hast enough to do for thy-

self, and saying, in thine heart, 'What have I to do to look after other people's sins? I have enough to do with my own soul; let me keep that entire unto God.' Ha! does it come into thy mind to bethink thee of that servant who hid his talent, and would not lay it out?" And he added:—"Ye know what ye are to do each one of you, in his own house, with friend, with inmate, with his client, with greater, with smaller. As God giveth access, as he openeth a door for his word, give yourselves no rest, but win for Christ, because ye were won by Christ!"—*Bailey's Grace Abounding.*

UNION TO CHRIST.

We are not only to be joined to Christ outwardly, but are to be incorporated with him vitally. The ivy winds around the oak, but it is not one with the oak, for it is supported by a root of its own. We must have no root of our own. Our life must be in Him; he must be our life, and all our refreshment and strength must flow from him. This is what it is to "have the Son," to "be in Christ," and, consequently, to be in a state of grace and salvation. We must have life out of ourselves in Christ, or we are still "dead in trespasses and sins."

OLD AGE WITHOUT RELIGION.

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-labourers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck.*

SECTARIANISM.

Many contentions arise out of sheer misunderstanding. Disputants often become metaphysical, according to the explanation given of metaphysics by the Scotchman, who said—

"Metaphysics is when twa men are talking thegither, and the ane of them dinna ken what he is talking aboot, and the ither canna understand him."

Drs. Chalmers and Stuart must have been a "wee bit" metaphysical that day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said—

"I have time to say no more; but you will find my views fully and well put in a recent tract, called 'Difficulties in the Way of Believing.'"

"Why," exclaimed Dr. Stuart, "that is my own tract; I published it myself!"

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

CHR. BLACKWOOD AND QUERY V. VOL. LIII.

Any reader who wishes a further proof of the general accuracy of Mr. Wood's statements on Chr. Blackwood, may find it in Blackwood's own account of his conversion to Baptist views, prefixed to "The Storming of *Antichrist* in his two last and strongest *garrisons*; of compulsion of *conscience* and Infants' *Baptism*. 1644." How admirable are the following:—

"I was not so incogitant as not to forethink that the crosse of Christ was like to attend the confession of this tenent (tenet), for I well foresaw it; but the evidence of truth shining clear unto me, the Lord taught me not to consult with flesh and blood. I know it will be no little guilt at the day of Christ for the gaining earthly goods, and escaping temporal hazards, to wincke at light for fear of convincement; nor will then a scholasticke, frivolous distinction, nor a logicall fallacye stop the

mouth of that conscience from barking, which now thereby is layen to sleepe."

And again:—

"The Lord in mercy dispel those mists of darknesse that are upon mindes, and fill our hearts with such sincere intentions that we may desire alwayes to look at his eye in the things which we do. Where the bent of my reasons are against the arguments of Mr. M. [Martiall who preached in defence of infant baptism at the Abbey Church, Westminster], I shall desire thee to compare them together, retaining still a reverend esteem of the person against whose arguments I write, whose gifts and grace in other things I desire to reverence and acknowledge, and I hope thou wilt do the same. The Lord in mercy lead us into all truth, and bring us into his everlasting kingdome, where all difference of judgement shall be taken away."

This is "the truth in love." Our modern controversialists have hardly improved upon this spirit.

J. A.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V. p. 767. Vol. LIII.

IMPORTANT CORRECTION.—A typographical error occurs in my last communication, small to the eye, but most important in its effect on the accuracy of the statement. Page 768, col. 1, line 20: for "who had NOT concealed his sentiments," read "who had YET concealed his sentiments." As the erroneous word asserts the *opposite* of the truth, I beg leave to ask the readers of the Magazine to make the correction in their copies. Another error occurs on page 576: "Matthew Coffin" should be "Matthew Caffin."

J. H. WOOD.

Smarden.

THE ELDERSHIP.

Query XL. pp. 648, 768, 769. Vol. LIII.

On the observations made by Mr. Brown on this important subject, in five distinct paragraphs in your last number, I beg further to remark—

1. As to one elder ruling over a plurality of churches, Mr. B. admits there is no example in Scripture; consequently, I presume, in common with myself, he rejects the practice.

2. As the *silence* of Scripture is equally potent as to *one elder* ruling over even *one* church, I submit that Mr. B. should expunge, in his second paragraph, the words "*generally*" and "*if not*"; then it will read scripturally correct, and, as in the former case, he should reject the practice.

3. Mr. B. seems to agree with the original query, as to the import of the term *elder*, and also the necessity for the pastoral office; of that experience in the divine life, and those qualifications so minutely laid down in 1 Tim. iii. 1—7, Titus i. 5—9, 1 Peter v. 1—4.

4. Agreed, that "age does not always secure experience," but how comes the inference, "The government of the church would be as safe in the hands of a child, as in the hands of many an old man"? Nothing either said or implied by me could warrant such an idea. I believe that *one* elder, possessing all the scriptural qualifications, should not have the government of the church. The apostolic rule was *elders* in every church. So that each church, when needing government, had a presbytery. Never do we find the singular used, but always the plural; as "obey them," "the elders of the church," &c.

5. The election to oversight cannot be deduced from Acts vi., where the choice of the table servers is set forth. These were to minister in temporalities; the pastor's work is spiritual oversight. The ascended Jesus bestowed on the Church, by the Spirit, "Pastors and teachers" (Eph. iv. 11). As to the attempt from Acts xiv. 23, to establish popular election by a *show of hands*, I must remind Mr. B. that it was Paul and Barnabas, who stretched forth their hands, and so, with prayer and fasting, ordained the elders, commending them to the Lord. If the supporters of "Calls to the pastorate," by voting, show of hands, &c., can find no better authority for their practice, they must either abandon it, or cease to defend it by an appeal to Scripture. The confession that "many errors exist in the churches," argues the necessity of correction; but who professes the "self-constituted ministry," as an improvement, I know not. Neither of self-constituted, nor man-made elders, can it be said, the Holy Ghost hath made them overseers (Acts xx. 28).

I beg to ask those churches that have one pastor, and a plurality of elders in each, as his council, how their practice is derived and maintained?

Let us see that all things be according to the given pattern, the Divine model, the perfect law.

J. S.

12th Dec., 1861.

WYCLIFFE A BAPTIST (?)

Query XLII. p. 716, Vol. LIII.

On this question, the following may not be thought unworthy of notice. Wycliffe, in his "Trialogus," observes:—"How necessary this sacrament (baptism) is to the believer may be seen by the words of Christ to Nicodemus (John iii.), 'Unless,' &c. . . . . And such, accordingly, is the authority from Scripture, on which believers are customarily baptized." While he thus speaks of the baptism of believers as an important Scripture doctrine, and as one with which he had become familiar, he alludes to infant baptism in such a way as shews that his mind was still somewhat obscured by Popery. He asserts "that infants duly baptized with water are baptized with the third kind of baptism, inasmuch as they are made partakers of baptismal grace." I have in my possession a work of considerable research, entitled, "An Historical Dissertation on Idolatrous Corruptions in Religion," published in 1734. Of Wycliffe, the author remarks:—"He was a strict follower of truth whithersoever it led him: as appears by his rejecting, from time to time, as he saw reason, such *Popish* errors as he had been assertor of in former writings. He never feared suffering in his reputation by retracting his mistakes." It is not unlikely, that as he obtained more Scriptural views of the *design* of baptism, his opinion on the *subjects* might change. Thomas Walden, who wrote against Wycliffe, designates him—"One of the seven heads that rose up out of the bottomless pit for denying infant baptism, that heresy of the Lollards, of whom he is so great a ringleader." Thomas of Walsingham, who wrote in the fifteenth century, says, "that most damnable heretic, John Wycliffe, reassumed the cursed opinions of Benengarius, which was, as you have heard, to deny infant baptism and transubstantiation." The author of a "History of Religions," published in 1764, asserts—"It is clear, from many authors, that Wycliffe rejected infant baptism, and that in this doctrine his followers agreed with the modern Baptists." The above evidence is probably as direct as any we have on the subject.

J. H. WOOD.

Smarden.

THE ANGEL OF THE CHURCH.

Query XLIII.

Your correspondent, J. S., says, "As the dative case denotes either *to*, or *by*, in the absence of other criteria the one rendering is as correct as the other. The sense, however, seems to guide us to the choice of *by*."

I respectfully submit that the proof is wanting that a dative will take *to* or *by*, with equal facility.

In all the Greek Grammars I have at hand *to* is the ordinary sign of the dative. In rule V. Syntax, Charterhouse Grammar, it says, "The dative is the case known under the sign *in*, *with*, *to*, or *for*." In Matthiæ's Greek Grammar, edited by Dr. Blomfield, it says, "The dative answers in Greek to the dative of other languages, and in *some* cases, to the Latin ablative. The object *to*, or *for*, when anything is done, is put in the dative. Verbs signifying to order, to obey, or disobey, to proclaim, &c. are put in the dative," &c. Several others say the same thing, and beautifully harmonise with those orders, commands, or proclamations *to* the angels of the seven churches under consideration.

But is there the absence of other criteria, as supposed by J. S.? If he open the Greek Testament, and read the 1st chapter (Rev.) in how many instances will he find the dative requiring *to*, and not one instance requiring *by*. In the very first verse he will find the dative three times,* and in every instance requiring *to* or *unto*, but never *by*. God sent *by* his angel διὰ τοῦ ἀγγέλου genitive, *to* or *unto* his servant John Τῷ δούλῳ αὐτοῦ Ἰωάννῃ dative. Again, "John *to* the seven churches," &c. Here again is the dative with *to* supplied. How would it read if rendered, John *by* the seven churches. Any one may perceive that it would utterly pervert or destroy the sense; for the churches would then send the message to John, instead of John to the churches.

To me it appears evident that there was *one man* in each of those churches holding the office designated, in distinction from all others, whether called by the name of an angel, or bishop, or pastor.

The only writer of importance to whom I have access that renders the passage "*By* the messenger," is Dr. A. Campbell, of America; and in his appendix to his Testament, he has the following singular note. "*To* the messenger, or *for* the messenger, are equally expressive of the import of the dative in the Greek and Latin, the context must decide which are (is) the most apposite."

This is certainly a summary way of disposing of the question, to assert that "*to* or *for* are equally expressive of the Greek dative," and then to use *neither*, but instead to use *by*, a preposition that gives the passage an entirely different, a per-

* In another instance governed by ἐν.

verted, and an erroneous sense.—With sentiments of esteem, I am, Messrs. Editors, yours in Christ.

C. H. Hoskin.

Norwich, Dec. 4th, 1861.

Query XLIV. p. 716, *Vol. LIII.*

Probably, Messrs. Editors, you may think my name is becoming too obtrusive on your pages; but feeling special interest in the Notes and Queries department, I am willing to impart when I can, as well as to receive when I may. The baptistery in Cranbrook Church still exists. I had intended to visit the church before replying to the query, but have not yet been able to do so. Mr. W. Tarbutt, of Cranbrook, has, however, kindly furnished me with the following particulars:—"The baptistery was erected about the year 1715 to 1720 by the then vicar, the Rev. J. Johnson, a very eccentric character, author of the 'Unbloody Sacrifice,' 'The Clergyman's Vade Mecum,' &c. It is built up beside the south wall. I have been to-day, and measured it. It stands up like a cistern; it is 5 feet 9 inches high, 3 feet 6 inches long, and 2 feet 10 inches wide. It has six stone steps, so narrow, that it is scarcely safe to walk down, unless you go backward, as I did to-day. The vicar says I am welcome to consult the register, to see the names of the two or three persons who were baptized in this cistern." You will observe the peculiarity in the dimensions—*five feet nine inches high, three feet six inches long.* A Baptist brother who has seen the baptistery, tells me that in looking at it, he thought it seemed scarcely possible to perform a complete immersion *backwards*, as it is commonly done: it may be that the eccentric vicar adopted the mode since recommended by Robinson, namely, bending the body forward.

J. H. Wood.

Smarden.

Query XLV. Vol. LIII.

If T. W. M. is prepared to admit the genuineness of the reading Θεοῦ, as it appears in some versions of the original, of course he must accept the translation *God*, since Θεοῦ is in no instance rendered Lord. If, however, the querist is willing to regard Θεοῦ as a false reading, he may accomplish his desire, by substituting the word Κυρίου, which is rightly rendered *Lord*.

In defence of this course I would inform T. W. M. that, with the exception of the Codex B, in which it appears as a subsequent correction, the Vulgate, the Syriac Version, and the writings of some of the *fathers*, the employment of the word Θεοῦ in this passage is nowhere to be found, while on the *other hand* the Codices *A, C, D, E*, have the reading Κυρίου, Lord.

I am, gentlemen,

Truly yours,

Omega.

Query XLVI. p. 771, *Vol. LIII.*

"Infant baptism," says Professor Jowett, "has sufficient grounds; the weakness is in attempting to derive it from Scripture." The same weakness, however, belongs to arguments drawn from the earliest Christian writers. There is *no mention* of the baptism of *babes* in the writings or in the age of Tertullian. By "infants" he means simply *minors*. Thus Victor writes:—"There were in the African Church at Carthage a great many *little infants* (*infantuli*) who were readers, and, rejoicing in the Lord, suffered banishment." But we need not look beyond the much-misquoted passage of Tertullian, to which "Dōpa" refers for proof of this. The "infants" whom the Quintillianists baptized were old enough to *ask for* baptism. "They know how to ask for baptism," says Tertullian, but this he contended was not enough. Mr. Bohm's observations are, therefore, beside the mark.

Moreover, if it could be proved that babes were baptized, by Tertullian's opponents, it would prove nothing of the "general observance," for those opponents were nothing more than an obscure sect of heretics, not in communion with the Church, whose opinions and practices were such that Tertullian wrote of them, "They have not the same God, and therefore not the same baptism."

We must come down forty years later for the first mention of the baptism of babes. That baptism arose in Africa in the third century, by the middle of which we admit that it had become general in that Judaising section of the Church. The Christianity of the band of ignorant and superstitious priests, whose association meeting is dignified by the name of the "Council of Carthage," would have moved, on many account beside this, the indignant rebuke of Paul, "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?"

With respect to Origen's assumption of apostolic tradition, let "Dōpa" consult the most learned of Church historians. "The expression cannot be regarded as of

much weight, being made in an age when a strong inclination prevailed to derive from the apostles every ordinance which was considered of special importance; and when, moreover, so many walls had already been thrown up between it and the apostolic age, hindering the freedom of prospect."—Neander's "Church History," vol. i. sect. 3.

Concerning the use of the terms "pouring" and "sprinkling" as figures of the gift of the Spirit, it may be sufficient to remark, that such expressions belong to Old Testament modes of thought, and in the New Testament have direct reference to the ideas of Old Testament times, in which times none pretend that baptism was administered in any mode. Baptism by sprinkling followed naturally the introduction of the baptism of babes, as naturally as the baptism of babes followed the doctrine of sacramental efficacy; but it followed at the distance of long centuries, being established first in *this* country by statute of Cromwell, the "Rex Independentium."

H. C. L.

I beg leave to say to "Dōpa" that no ancient writer, even if he had lived in the days of the apostles, would with Baptists be any authority as such on the subject of baptism, because errors in doctrine and practice existed in the days of the apostles, as is manifest from the apostolic epistles. John expressly says, Antichrist was working when he wrote his epistle.

Your correspondent "Dōpa" appears to accept as proof of the Divine appointment of infant baptism the proceedings of sixty-six bishops, assembled in council at Carthage, to decide whether children should be baptized in less than eight days from their birth, and came to the conclusion that they should be; and, further, because Origen wrote that the Church had received the doctrine of the Divine appointment of infant baptism from the apostles.

I venture to doubt, perhaps I ought to say I confidently believe, that the Christian Church had not universally received, even in Origen's times, the doctrine of infant baptism, as I am sure that where the Scriptures were possessed and read by the people and received as the test of truth, infant baptism met with little favour, and probably was unknown.

But he who accepts the bishops' council as an authority for infant baptism must accept such a baptism as they held to be of Divine appointment, with all the errors associated with and forming part of it; such, for instance, as its virtue to wash away sin, illuminate the soul, and the like. If they do not receive these, the testimony is of necessity valueless, or rather ceases to be any testimony.

The council neither understood the nature or purposes of Christian baptism, and on that ground, if there were no other, their testimony is worthless; they were either moved by credulity or priestcraft when they assembled on the occasion referred to.

The modern Baptist requires the person baptized to be immersed, and to make an open confession and manifest an intelligent faith in Christ, and thus to be buried with Christ. Infant circumcision was a manifestation of the faith of the parent and not of the child, and in no sense has any analogy to baptism.

The more intelligent class of Baptists do not hold baptism by immersion to be a dramatic representation of the death, burial, and resurrection of Christ, but simply adopt the form which Divine wisdom and love has appointed.

With respect to Dōpa's remark, that Scripture usually represents the inward baptism by pouring, raining, or sprinkling, I would observe, that it is a figurative mode of stating the effects of the Holy Spirit's influence, and not the mode of his operation.

Christian Baptism is never expressed in the New Testament by any word, except that which all Greek scholars admit means immersion. As the Greek language has different words to express pouring and sprinkling, and even washing, as for instance, *νιπτο*, I insist that the inspired writers selected a word which was in common use to express immersion, that there might not be a doubt as to the mode of baptism. This use of the word is common in Greece at the present time.

Your constant reader,

INVESTIGATOR.

Camberwell, 8th December, 1861.

ANECDOTES OF MINISTERS.

SAMUEL KIDD.

Query XXXII. Vol. LIII.

There died in Cleveland, Ohio, some years ago, an old Campbellite Baptist preacher, named Samuel Kidd. He had been known long in that vicinity as a man of retired habits, and, withal, exceedingly eccentric in his manners. Summer and winter he wore the same black cap on his head, and carried about with him the same thick staff—a stick that must have been

nearly equal in bulk to the club of Hercules. He never seemed to notice any one, but kept talking to himself and gesturing as he walked; and ever and anon he would be seen to stoop, and pick a pin from the sidewalk, or, so sure as he crossed a piece of greensward, the dandelions that grew in the grass. Such, indeed, was his passion for these humble blossoms, that so long as their season lasted, he never returned from his walks without carrying all his buttonholes full of them. The wags of the day used to nickname him "Elder Dandelion."

Being very familiar with the Scriptures, he rarely expressed himself without a quotation from them, and generally, when any one asked him a question, he finished off his reply with a text that would be sure to make his interrogator remember it. Sometimes, it is true, the force of the application depended on a pun, or on the mere drollery of it, but he commonly answered a fool according to his folly, and inquisitive people, who showed a disposition to tease him, for the most part went away with the impression that he had as much wisdom as wit.

One day a fanatic, named Peter Smith, who had figured at camp-meetings as an exhorter, and made no little trouble in several churches where he had intruded himself, accosted the Elder, as he was passing in the street, with his usual formula against doctrinal preaching:—"The old Israelites in their best days had only one way of thinking. Why were they not always quarrelling and fighting among themselves as these *doctrine* churches are?"

"I think," returned the Elder, rather gruffly, "that you must find the reason in the 13th chapter of the First Book of Samuel: 'Now there was no *Smith* found throughout all the land of Israel.'"

At another time he was assailed by a certain sectarian who poured forth a tirade of abuse upon "revivals," "sensation preaching," and religious stir, and ended by challenging him to produce an instance out of all Scripture of a strolling evangelist.

"Jesus Christ is the first instance that occurs to me, sir," replied Kidd. "God's Church in the world, when he found it, was just like your sect—stagnant as the Dead Sea. What Christ did for it then, his evangelists are trying to do to-day—keep the water of life running in it. 'Moab hath been at ease from his youth, and he hath settled on his lees and hath not been emptied from vessel to vessel. . . . . Therefore, behold the days come, saith the Lord, that I will send unto him *wanderers*.'"

Once a case of scandal occurred in the village where the Elder was stopping, and while the gossip consequent upon it was at its height, a pedler, who had canvassed nearly the whole parish without making a "trade," met him with the question, "Where be all your women-folks in this place?"

"I reckon you'll find them all," answered the eccentric parson, "down at the sewing-society, in the brown farm-house, under the hill. C—— P—— lost her reputation day before yesterday, and I suppose they're gone to attend its funeral. 'Where the carcass is, there will the eagles be gathered together.'"

At another time a Presbyterian divine, not specially distinguished for the fruitfulness of his ministry, took occasion to rally him upon his baptismal opinions.

"Brother Kidd," said he, "it seems a little too much like forcing matters to call you and your denomination the Lord's *sheep*. You take to the water too kindly, and that isn't the nature of the animal. You're more like ducks; but we don't hear anything in Scripture about 'the *ducks* of the house of Israel.' 'Feed my ducks,' &c."

"No," replied the Elder, "but I suppose our sect is alluded to in the 6th chapter of Canticles, as one of the particular ornaments of the Church:—'A flock of sheep *which go up from the washing*, whereof every one beareth twins; and there is not one *barren* one among them.' When my sheep get to be as unproductive as the flocks of some shepherds that I know, it will be time enough to give them another name."

T. B.

NEW QUERY.

XLVIII.—Will any of your readers kindly help me to understand the parable of our Lord, recorded in Matthew xviii. 23—35? As it appears to me, it is one on forgiveness. But says the Saviour so? "As the unmerciful servant has dealt with his fellow, so shall my Heavenly Father do also unto you." Now from this I wish to know, Are sins once forgiven placed again to our account? If your readers will direct me to any work on this parable, or answer the same themselves, I shall feel greatly obliged.

Yours respectfully,

CALEB C. BROWN.

Battle, Sussex, December 12th, 1861.

THE MISSIONARY HERALD.

NEW MISSIONARIES FOR THE EAST.

THE Committee of the Baptist Mission feel it to be their duty to lay before its friends and supporters, the pressing want of devoted missionaries to carry on the work of the Lord in India, Ceylon, and China.

It will be remembered that, some few years ago, they put forth an urgent appeal on behalf of India, calling attention more particularly to the utter destitution of vast districts in Eastern Bengal, containing a population of more than twelve millions, not one of whom had probably ever heard the gospel of the grace of God. It was proposed to open several new stations in this district, whereby Jessore, Barisaul, Dacca, and Chittagong, might be brought into connexion with Dinagepore in the north, and the country occupied on some general and effective plan.

To carry out this plan it was stated that an increase of £3,000 per annum in the Society's income, and ten additional missionaries, would be required. Liberal contributions flowed in; and the scheme was so warmly supported, that the Committee had little doubt on the question of funds; but the offers for mission service were languid and few; and to this hour the project has not been completed.

Making all due allowance for the decease of missionaries, in a climate which tends so materially to shorten European life, and for the return of brethren who have been incapacitated by ill-health; it is still a painful fact that the number of missionaries in India, has been augmented only by *nine*, since 1842.

The advanced age of some of the brethren, the constantly recurring necessity for the return of others to this country to recruit their health—their work having to be taken up by those who remain, and who are already far too heavily taxed—combine to render the supply of more labourers to India an urgent necessity.

From similar causes to those already stated, the mission in Ceylon has made but little progress. The Committee have not yet been able to replace Mr. Davis, who returned in broken health in 1857; which again reduced the number of European missionaries to two. Mr. Carter, whose health has lately been in a precarious state, and who may soon be compelled to seek its restoration in another climate, has completed a translation of the Scriptures into the Singhalese, which is said to be of hitherto unequalled excellence, and to rival, in accuracy and skill, those of India—a fact the most encouraging, when it is remembered how greatly the Society's missionaries have been honoured in this department of labour. The recent death of Dr. Elliott, a most active deacon of the Colombo church, and a zealous and effective preacher, and the removal of some other influential friends to distant places, have greatly weakened Mr. Allen's hands, and thrown upon him a large addition of care and toil. Instead of being called to bear additional burdens, he should have had

additional help. Unless such help be soon sent, there is great reason to fear that he will be once more overborne by excessive toil, and compelled to retire from the field. Should this happen, the mission in Ceylon would be nearly extinguished.

And if we turn to China, so wonderously opened by the providence of God to christian enterprise, how little have we done! The extension of the mission so recently begun there—and as it regards the brethren who represent the Society, begun so auspiciously—has not been stopped for want of funds. These brethren have spared no toil, and have devoted themselves energetically to their work. But what are *two* in any district of that densely peopled land? what impression can they make? There are large towns, and vast cities, where no missionary of any Society has ever been settled; but until more men be sent out, the Committee can arrange no plan of operations, nor instruct their brethren to occupy any particular district. Our mission to China has been consecrated, so to speak, by the sacrifice of one devoted life, and by that sacrifice we are pledged to maintain the work.

These are a few of the more prominent facts connected with this momentous subject; and every year adds to its gravity and importance. The ranks of the missionary band are quickly thinned; and the process goes on with accumulated rapidity when they are not adequately supplied with new forces. Hence the inquiry, *what is to be done?* is not only constantly recurring, but becomes really painful amidst the dearth of offers of service. One is almost tempted to ask, has the sacred fire, which burned in the hearts of the Fathers and Founders of the Mission, gone out? Has that race of truly spiritual heroes become extinct? Are there no men in our churches of self-denial, courage, and faith enough to give themselves to this work?

In this serious and pressing emergency the Committee turn to the churches, and beseech them to unite in earnest prayer that their Divine Head, who "holds the stars in His right hand," would inspire His servants with the missionary spirit. The first week in the new year is to be a week of prayer, as was the first week of the year that is past. Let it not be forgotten that the suggestion first came from a mission church in India! Will not that be a fitting time to bring this subject before the Lord, and to beseech Him to "answer and forgive"?

They turn likewise to the pastors of the churches; and they earnestly entreat them to give this subject their earnest attention, and to urge its consideration upon their flocks. Brethren, you have the influence, the opportunity, the power, which none others have! It is a great responsibility doubtless to possess them; but it is a noble privilege too. Used aright, how vast the advantage. Neglected, how great the guilt.

Nor are the Committee unmindful of you, dear young brethren, who are in "the schools of the prophets." Your numbers are rapidly increasing. Many of you are giving proof of great energy, great power of application, and unquestioned devotedness and zeal. Some of you are pressing to the front ranks of literary honour, and sweeping off the highest prizes which the most distinguished Halls of learning have to bestow. How is it that so few of *you* come forward? What holds you back? Will not some of you—and you even who are the most eminent—consecrate the distinguished abilities God has given you, and the great acquisitions you have made, to the cause of Christ, and the salvation of

souls? And we want the *best* men. Even in the Western Isles, and in the wilds of Africa, the most gifted and best trained minds, with the power of ready speech, make the most efficient missionaries. But among the civilized and subtle Orientals, mental and moral qualities of the highest order, are indispensable. We ask you, therefore, to ponder this appeal. You will not read it without deep concern. If any *can*, they are not the men we want. If you do ponder it, you must give *some* answer—to God—to your own consciences. May the Master, whose servants you profess to be, guide you to such an issue as will most promote His glory in the extension of His kingdom among men!

THE NATIVE CONVERTS OF DELHI.

BY THE REV. D. P. BROADWAY.

John Warton is an Armenian, and was brought up in the Greek Church, but there being no establishment of that community in this part of the country, he joined the Roman Catholics.

He was a merchant for several years at Lucknow, and in the midst of prosperity and comfort, never thought of his future state; but by-and-by the Rebellion took place, and he was suddenly deprived of all he possessed, and ejected from his house. He had heard of the disordered state of the country, but not thinking affairs had reached such extremes, he had neglected to go into the intrenchment till it was too late. For some days he managed to hide himself, but was eventually taken by a party of Mussulmans, and they brought him before one of their chiefs, who would have had him put to death then and there, had not some Hindoo Sepoys, who were on duty in the palace, interfered and had him released. He was exposed to similar danger several times, and escaped by singular providential interpositions, effected through some Hindoo Sepoys of the same party, who had rescued him the first time he was taken, happening to be on duty in the places where he was brought up for trial, or rather for execution. He found the state of affairs becoming more and more gloomy every day, and could not help thinking he would soon perish, either by the hands of some Mussulman or from starvation. It was in this dreadful situation he was led to look up to the Lord, and he determined, should He take him safely through the calamity, to devote the residue of his life to His service. One day a Mussulman, with whom he was very intimate in better times, happened to meet him; he tried to hide from him, but he called him in a very kind manner, and offered to give him shelter, provided he filled water for him, and his mother and wife worked in the house for his family: he agreed, and though the man allowed each of them only a handful of parched grain every evening for the hard labour he exacted from them, still he was no longer exposed to danger as before, by having to go into the streets daily in quest of food and a fresh hiding-place.

The Mussulman he was serving was a person of rank and influence, consequently a large party used to assemble in his house every day to attack the garrison; and brigades of this kind, from the houses of different chiefs, formed such a formidable army, and they used to go against the devoted little place, binding each other down with such fearful oaths, that he trembled for it, thinking they would sweep it off the face of the earth; but he always found them return minus many of their number, and also many more or less wounded, and often heard them say, if such was British courage, they must give up all hope of ever wresting the country from them. He was of course obliged to be very serious, and often even to sympathise with them, and to dress their

wounds; but at the same time he rejoiced to find them sad and discouraged by these repulses, and could see certain victory awaiting any army that might come up.

When General Havelock forced his way to the garrison, the feelings of the Mussulmans were more bitterly enhanced against Christians, and he was afraid he would have to suffer through it. However, as no further movements were made by the European troops, matters lulled down again, and began to assume the same, if not a more gloomy aspect than before, which made him despair; but the Lord was his comfort, who continued to protect and preserve his life in the very midst of death. Presently it was noised abroad that the Commander-in-Chief was at hand with a large army, consisting of none but European soldiers of very gigantic size, such as never were seen in the country before, and the people began to desert the city in large numbers. The news was a source of no small joy to him; but he found he was in much greater jeopardy now than before. If he remained where he was, he was liable to be killed by the British troops in a mistake, and if he followed the people they menaced him as they went along; therefore he quietly stopped at the first village he came to outside, and thus got out of the way of both parties. After having rested a few days, and collected a little food by begging, he bent his steps towards Agra, and by slow and careful stages, the country being still in an unsettled state, he reached the place in safety with his mother and wife. Here he found his brother-in-law, Bernard, the native pastor of Chitoura, but he could give him no assistance, being also plundered of all he possessed; consequently he took service for a short time in the Eurasian Artillery Battalion.

When I came to Delhi, and was looking for native assistants, Bernard recommended him to me. He was ignorant of the simplest doctrines of Christianity—in fact, he had never read the Bible; but finding the man sincere, and anxious to be employed in the Lord's work, I took him on, and after a while admitted him into the Church. I am glad to say I have not been disappointed in him. He has conducted himself satisfactorily, and has also improved himself, and can address the people in the streets, and conduct service at home pretty passably, when I am out or otherwise engaged.

THE REBELS AND THE MURDER OF TWO MISSIONARIES IN CHINA.

We hasten to lay before our readers the painful intelligence which has reached us from Cheefoo, of the murder of the two American missionaries, Dr. Parker and the Rev. J. L. Holmes, by the rebels. The events connected with this painful event are fully detailed by Mr. Hall, in a letter just received, dated the 14th Oct. 1861, of which the following is an epitome.

It will be remembered that after his visit to Nankin, Mr. Hall returned to Shanghai, altogether doubting whether missionary labours were practicable among the rebels, who with the growth of their power seem to throw off the restraints of the meagre Christianity they profess, and to give up the country to plunder and anarchy. The district of Shantung in the north has hitherto been free from their presence, and presented many favourable aspects as a field of missionary labour. Few missionaries had as yet gone into it, while the sphere was large, and the country populous. Thither Mr. Hall accordingly determined to go, to Cheefoo, the port of the district, and a consular station, and wait the instructions of the Committee. He received a cordial welcome from our American Baptist brethren, Messrs. Parker and Holmes, and many acts of kindness from Mr. Morison, the acting Consul.

Unable to find a suitable place for a chapel, his labours have chiefly been confined to preaching in the villages, and to conversation with persons on the

road-side, and in the streets, as occasion offered. About the end of September rumours began to prevail that the rebels had appeared in the district, and were approaching Cheefoo. The washermen, carpenters, and others, whose homes were in the country, were found to have left the town; but so often had similar reports proved unfounded, that the missionaries and merchants continued to pursue their ordinary avocations.

In the first week in October the rumours became more definite. It was ascertained that a band of rebels was at hand, burning, murdering, and plundering as they came, till at length the reflection of the conflagrations could be seen in the sky from Cheefoo itself. On the morning of Oct. 6th, the brethren, Parker and Holmes, well mounted, went out to meet them, in order to ascertain who and what they were, and to inform them that the French were preparing to defend Cheefoo, which place they occupy by the treaty, till the indemnity imposed at the close of the war is fully paid. The next day two foreigners rode out to meet the advancing rebels, to whom they spoke in a friendly way. The rebels immediately charged down upon them, and only the fleetness of the horses saved their lives. It was now necessary to fetch in from Chookyi the wives and families of the missionaries residing there, which was accordingly done before dawn the next morning. The next day the place was plundered and burnt. Two gentlemen, indeed, were closely beset; one saving his life only by shooting down the rebels who stopped his path.

Preparations were now made in the town for the assault which was approaching. Mrs. Hall, only ten days before confined, with her children, was first taken to the consulate, and a day or two afterwards, with other ladies, went on board a Dutch bark lying in the harbour. It was none too soon. On the Wednesday morning, the 9th, Mr. Hall saw from the top of his house a large body of men, with banners and lances, well mounted, advancing down the road to the village of Tongking, about a mile and a quarter from Cheefoo. He hastily sent down to Mrs. Hall such clothing and property as he could secure, with the Chinese children, their cow, pony, and goats. The rest of the property was left to its fate.

Under the bank of a dry watercourse near at hand, French sailors were lying with rifles, and H.M. gunboat "Insolent" lay off the place where it enters the sea. On the approach of the rebels firing immediately began. The shells burst in their midst, and soon the spear-heads and banners vanished over the brow of the hill. A brief tour round the town displayed many headless bodies of men who had fallen beneath the scimitars of the Chinese soldiers. The night passed over with many anxieties, lest the thousands of rebels should overwhelm the small band of two or three hundred men on whose prowess the safety of the town depended. Spies announced that an attack was fixed for two o'clock in the morning. But the rebels, having burned everything on the other side the hill, and plundered every place within reach, happily retired without venturing to assault the town.

Rumours now came in that Messrs. Holmes and Parker had been murdered. At length, on Monday, the 14th, a party of ten gentlemen, well armed and accoutred, of whom one was the brother of the missionary, set out to seek their remains. A French force also was collected to go out to the rebel camp and attack it. After riding twenty miles, some of the searching party returned; but five pushed on to a place fifteen miles further, where the villagers reported that two bodies of foreigners were lying. On Tuesday evening the mangled remains of the murdered missionaries were brought in to Cheefoo by the party. "Since my missionary life commenced," says Mr. Hall, "I have truly been 'in deaths oft;' but never did I see such a sight as met my eyes, when I began to make preparations for their [illegible] spear wounds and sword cuts on all parts of the body disfigured [illegible]r. Holmes, while Dr. Parker's head bore the marks of the m[illegible] The pockets had been rifled of their contents, except a [illegible]ne in Dr. Parker's possession.

The bodies were fo[illegible]om Cheefoo, and their manner of death is thus reporte[illegible] posts of the rebels, the two missionaries requested t[illegible]ader. On reaching his quarters

they entered into conversation with him, and pointed out the sinfulness of the course pursued by himself and followers. He became exasperated, and at once ordered the missionaries to be put to death, which their fearful wounds testify must have been done by numerous persons rushing upon them, and hacking or stabbing them to death.

Thus they fell a prey to their anxious desire to secure peace—martyrs to the service of Christ, whose spirit led them to endeavour to stay the shedding of blood. They were buried with all honour from the officers and sailors of the shipping on the Cemetery Island, in the Bay of Yentai; they rest in Jesus, in a spot where the waves will murmur their elegy, and no rude hand disturb their sleeping bed.

It does not appear quite clear how far these rebels are connected with the revolutionary government of Nankin. They may be of local origin; but their course is marked with slaughter and devastation. The roads are strewed with hacked and decapitated bodies; ponds are filled with the dead; women and children lie mangled on the thresholds of their dwellings; while ashes mark the site of many a hamlet, now desolated, and its inhabitants wanderers or slain. Yet in the sight of all this, while needing the sympathy and prayers that will surely be accorded to our suffering brethren and fellow Christians, Mr. Hall writes:—"My only desire now is, if possible, to spend my life in seeking the spiritual good of poor bleeding China, whether oppressed or oppressor, imperialist or rebel, as God gives me ability, and spares my life." May it be his joy to give the gospel of peace to this bleeding land!

PROGRESS IN AFRICA.

THE mission at Cameroons has received an important accession to its members by the arrival of Mr. Peacock, who reached the station on the 29th September last. While the steamer lay at anchor in the harbour of Fernando Po, he enjoyed intercourse with a few of the brethren there. They feel the loss of the privileges of the gospel, but meet privately at the houses of one and another. It is proposed that Mr. Diboll should shortly pay them a visit.

Mr. Saker has at length completed at press the version of the New Testament in Dualla, and has now commenced the Old Testament, the books of Genesis and Exodus being already in type, and Malachi translated. Some two hundred copies were at once bound, and distributed among such as can read, and in order that the people who cannot read may hear the words of Holy Writ, a daily reading takes place in the chapel, conducted by the missionaries in turn.

Although residing in Cameroons, Mr. Diboll continues to visit the surrounding villages; but making King Aqua's town the especial sphere of his toil. Here he has built a small room, which serves for both a chapel and school, and a house is in process of erection for his own abode. Early in May he made a tour up the river, first visiting the Kwa Kwa country. After a row of four hours he stopped at a town where a missionay had not before been seen. The people came in throngs to see the white man and his wonderful boat. They cheerfully supplied him with fire and water, and listened to his message with great interest. The next stopping place was a slave town. He there learnt that the chief of the country was busy building a new town near at hand; he accordingly visited him. The chief assembled his people, sending for them to the place of his residence, and till sundown Mr. Diboll spoke with them of the great salvation. Again the next morning he preached to them, and before departing received an earnest request that he would come again.

Mr. Diboll next visited Too-too. The people here had never been visited before; they were astonished at the message of peace, and desired to hear it again. This was the furthest point of the trip; but returning he visited the numerous towns which lie on or near the banks of the river. At a slave town

and also at Young John Aqua's town, he was earnestly pressed to stay. There were plenty of people, they said, who were anxious to be taught the way of life.

Until his house is ready, Mr. Diboll spends three days a week in Aqua's town. But strangely, just as the field looks cheering, a new superstition has sprung up in the town which threatens, at least for a time, to hinder the good work. It has been introduced by the son of the King of Abo, who instructs the people in the oaths, and other rites of this witchery. On one occasion the priest was brought to Mr. Diboll's house, who read to him God's word, and earnestly pointed out his wickedness. The superstition will probably for a time prevail, and then die away. May the light of life utterly disperse the darkness whence it springs.

MISSIONARY LABOURS AND DANGERS IN AFRICA.

Missionary labours among the wild, uncivilized tribes of the African continent, are not carried on without exposure to many perils. Recent letters from our young missionary, the Rev. Robert Smith, give a vivid impression both of the nature of the work, and of the dangers which attend it, in the attempts he has made to convey to the towns of the interior the Word of Life.

On the 9th May, with five attendants, including an interpreter, in a small boat, he ascended the Cameroons river to Wari, passing by the last slave town, and other villages on the banks. After waiting two hours he had an interview with the King, around whose house he counted six-and-twenty human skulls, suspended from the walls. He failed to obtain an audience with the people that day, but on the next more than two hundred collected to hear from his lips the good tidings of salvation. As he finished they expressed great delight, wished to detain him, and send then and there for boards to build him a house. It is probable that Mr. Smith will eventually make this promising spot the centre of his evangelizing labours. Along the river he found many populous towns and villages, twelve or fourteen of which he visited on his return, receiving a cordial reception; they are located, some on the banks of the rivers, a few on islands, and others on the tops of high hills. During the journey three storms burst upon the travellers, and on the way home a large hippopotamus followed them for some time; mercifully, they were preserved in the midst of every danger.

In the month of June, Mr. Smith took another trip to Bambai. The missionary party reached the head of the creek the first evening, where he held a meeting with the people, who were greatly astonished at the Dualla hymn they sung. The next morning, penetrating the bush, still wet with the night's heavy dew, they came in sight of the town. Immediately the inhabitants set up a great shout, crying, "Makala, makala, a poi—White man is now come." After examining every thread of Mr. Smith's clothes, and scanning closely his features, they sat down and listened attentively to the words of Eternal Life. Twice were they addressed, and on leaving gave to the missionary a pressing invitation to settle there.

On his return he visited Giberi, near to Cameroons, where he was struck with the industry of the people. The men, women, and even children, all appearing to be busily engaged in preparations for fishing, or other active employments.

A short trip which he took on the 9th, brought before the missionary a painful illustration of the cruelties which are practised in these dark places of the earth. The town he visited is about a mile from Cameroons. On reaching it he heard the firing of guns going on in the bush. The chief told Mr. Smith

that the people of a neighbouring town were shooting the wives and slaves of his subjects who were working on their farms. Immediately the men ran for their war-caps and weapons, and after rubbing oil on their bodies, and putting it on their tongues, to keep them as they said from being shot, started for the scene of bloodshed.

The fight now became serious, and on reaching home, Mr. Saker requested Mr. Smith to carry a note to the chief who made the attack. Hastening in his boat to the place, he found the aggressor in a state of fear, as his opponents were closing round him. He would not stay to hear the note read, but begged Mr. Smith to go and direct his men to retire. This was a matter of great difficulty, for they were scattered over two miles of thick bush.

The sun poured down its burning heat, musketry fire was dropping its shots around the envoy of peace, but he escaped all harm, and with much persuasion the warriors retired. Two men only were killed, but several others were wounded. One prisoner, a woman, was given by the chief to Mr. Smith, who of course soon set her free. During several days Mr. Saker had interviews with the chiefs, and after a time peace was restored.

Peace, however, did not last long. In the middle of August the men of the town first attacked started off in two large canoes, and seized two innocent men belonging to the other. These they brought, very cruelly bound, close to the landing-place of the Mission House, as if they were about to kill them there. Mr. Smith and Mr. Fuller hastened to stop the sacrifice of life. Their entreaties being of little avail, they sent for the chief. Before he came the poor captives were sorely beaten and ill-treated. As Mr. Smith urged the captors to desist, they levelled their guns at the two brethren, others raised the butt ends to strike them. Just then Mr. Smith received a blow from behind, which made him stagger to the ground, but several of the native converts caught and supported him. Some of the natives seemed frightened when he fell, and some said it was an accident. Happily the hurt proved but temporary.

A few days after these two men were exchanged for two others. King Aqua's people immediately took one of them, beat, and then shot him within half a mile of the Mission House, and threw his body into the river. Three days after it drifted to the Mission landing-place.

Hearing that the other man was to be burnt alive, Mr. Smith and Mr. Fuller hastened to Preso Bell, a principal chief, who promised not to consent to it. The man was, however, shot and thrown into the river, like the other.

In the midst of these painful scenes, Mr. Smith continues diligently to study the language, to hold classes of young people, and to visit the neighbouring towns. For three or four successive Sabbaths in September, the eldest son of a powerful chief attended to hear of the love of Christ; and not a few of the people of the populous town (Icari) to which he belongs, seem anxious to be more fully instructed. Here Mr. Smith continued to visit; but his hope of the conversion of the young chief soon met with a sudden check. The youth, now verging on manhood, must prove his right to the name of man by killing one or more of his fellow-men. This cruel rite his father compelled him to perform, and two innocent persons have lost their lives to prove that he is of age. Such victims usually have their heads and arms cut off, often with great cruelty. The canoes are then decorated with the dismembered limbs, and paraded for several days up and down the river.

Nevertheless our young brother, in the true spirit of a missionary, writes:—"My love for the work and people increases the more I come in contact with them; and they, on the other hand, know how to love and trust those that sympathise with them in their various troubles. Notwithstanding their deep degradation, and dark, heathen practices, they appear to feel keenly a wrong, and appreciate an act of kindness, and this opens the way for making known to them the everlasting gospel."

THE MISSION IN POONAH.

As in other portions of India, the Poonah mission has a double aspect—one towards Europeans, the other towards the natives. Being both a salubrious and a central position, Poonah is the residence of a considerable English population, drawn together by the troops which are always located there. Mr. Cassidy's labours among them have on various occasions been followed by the Divine blessing, while he also devotes much time to the evangelization of the native population. In his European work he finds much assistance in the willing service of Mr. White, a licentiate of the Free Church, baptized some time ago, and in the native work he enjoys the help of Sudoba, a native convert, also formerly connected with the same body.

It was while engaged in a church meeting on one occasion, that a man on horseback appeared at the door, and was anxious to be permitted to enter. As he was known to Mr. Cassidy, who had often held meetings in his brother's house, he was welcomed in. He said that he had come to ask for help. Seven or eight men of the regiment had been awakened to a sense of their own sinfulness, and in various ways had been brought to see the sufficiency of the Saviour. The case of one was particularly interesting. He had lost his mess tin, and appropriated for the evening another man's, putting it under his own bed. But conscience would not allow him to sleep. Restless, he arose at midnight, and thought to cool his feverish anxiety with the use of water; but in vain. He returned hastily to bed, thinking that the enemy of souls was seeking his destruction. After tossing about for some time, he prayed to God. He asked for grace to take back the stolen mess tin, and that he might find his own. Early in the morning he went out to restore the article, and on his way met a boy who brought him his own lost mess tin. The influence of this event was such as to lead him to seek the Christian brethren in the regiment, to ask for instruction, and to meet regularly with them for praise and prayer. He is now a steady follower of the Saviour, and has a daily prayer meeting in his house.

Early in April, Mr. Cassidy had the privilege of baptizing a native of about 60 years of age from Shillegaon, near Ramoree, in the Ahmednuggur district. He is a simple-hearted man, and described the change of heart he felt about a year before as a flood of light shed upon his darkness. As he is unable to read, he has been dependent solely on oral instruction. He has a patriarchal appearance, and a countenance beaming with intelligence and candour.

Sudoba has been well employed in visiting a jattra, or car festival, and in some of the villages about Chakun. His brother has visited his friends in Ahmednuggur. In various parts of the district, sixty-one persons had given in their names as desirous of baptism, and it was expected that as opportunity served, they would come into Poonah to put on the Lord Jesus Christ. A tract translated last year has been printed and put in circulation; but funds were wanting to print others.

Our readers will be interested in the following particulars of the early life of our worthy native brother Sudoba. From 1848 till 1850, he was sent by his parents to various schools of the Ahmednuggur mission, a mission conducted by the American Board of Commissioners for Foreign Missions. He acquired a knowledge of English in the Seminary, where he was the second of the converts won to Christ in that Institution, and after the annual examination was appointed master over a Christian school in which he had once been a pupil. As he wished to prosecute his studies, he left this appointment and entered the Free Church Mission Institution at Bombay. Shortly afterwards the American missionaries at Sattara offered him employment, and he became superintendent of the mission schools in that district. Subsequent to this he again entered in the highest class of the Free Church Institution, and in three months rose to the College Division. Here he studied the Harmony of the Gospels, Edwards's History of Redemption, Paley's Natural Theology,

Butler's Analogy, and other similar works. In all his classes he obtained prizes; but he refused a scholarship lest it should be said that the prospect of gain had influenced him to join the Institution.

His acquirements and truly Christian character, led to his selection by the American missionaries as a teacher in their seminary in Bombay, where he continued from June 1854 to June 1855. He added to his knowledge by theological studies under the Principal; and in various ways enlarged his acquaintance with divine truth, and received a most flattering certificate from Dr. Wilson as to his attainments. In 1859 he was baptized by Mr. Cassidy, and has since been most efficiently employed in spreading among his countrymen the word of life.

A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

Every body, who knows any thing of Eastern Bengal, is aware that to proceed to Comillah the Megna must be crossed, and that in the rains this river is often in a turbulent state. Its waves and currents are not to be despised. I felt this when crossing, but all went well, and once on the other side it was smooth enough. We began work at Garipur on the Goompti. Here we had, as always, a very good congregation, who listened this time without contradiction or boisterous behaviour, and of course were anxious for books. Garipur is a large bazar, and a very extensive trade in Tipperah rice is carried on. Boats from Dacca, Calcutta, Putna, Pubna, &c., are always coming and going, laden with rice. The shopkeepers seem well-to-do people, and have substantial and tastefully-built houses, but most of them are idolaters of the most bigoted class. There were also a considerable number of Musalmans present, people from other districts, who received our message very well and accepted books. From here we moved East and South, through a Khal, and reached on the same day Allirgunj, on the Doudecandi road. Here we staid the whole evening and had very encouraging work.

At this place I got out of the palanquin, when I went with Mr. Underhill to Chittagong, and then left a few tracts and Gospels with the people. This time I had leisure to explain the way of salvation, and nearly all the inhabitants listened with very good attention. Some received Gospels and tracts, and all were very obliging and civil. There was also a young man here, who could speak English, in charge of the repairs of the bridge, and with him I entered into a long conversation. He was in the school at Comillah, and declared himself to be "no idolater." Then you are a "Brahma Gyani," I said, which is very little better than gross idolatry. He wondered at this not a little, and most condescendingly said that the Christian religion was nearly the same as Vedantism. To this I objected, and showed him how very far apart we stand. He was one of those who are plentiful in Comillah and Mymensing, who look down with pity upon their more ignorant idolatrous countrymen, but treat our Saviour with almost the same contempt. He brought forward in high words the impossibility of the miracle in Joshua about the sun standing still, and other difficulties of the Bible, all learned either from infidel schoolmasters in Government Colleges, or read in some English infidel books. Of course among other things he spoke of the needlessness of Christ's atoning sacrifice. I presented to him in serious terms the hopelessness of his ever entering heaven, and pleaded with him to think well of the difference between him who believes in Jesus Christ as his Saviour, and one who believes in his own goodness, at the gate of death. I gave him an English Bible, requesting him to read it carefully, which he promised to do.

From this there are two different ways to our new village at Jangalia, and the bazar people assured us that by going in a southerly direction, our boats might reach the village without being obstructed by small bridges.

Early next morning, I left in the preacher's boat for Jangalia, and, having no servant with me, invited myself as a guest to eat with our native Christians. We were fully six hours on the way, and small as the boat was, it stuck twice under some bamboo bridge. At Jangalia we were welcomed by the native Christians. I had a meeting and worship with them, spoke to some candidates for baptism separately, and after this left again for our boat at Arigal, which we reached in the evening.

A Brahman from the neighbourhood paid me a visit and remained for a long time. He inquired into the leading points of our religion, and appeared anxious to hear. I read to him parts of Matthew; explained the meaning of the words and gave him a New Testament and a few tracts. Some six or eight days after this a man went all the way to Jangalia in the hope of finding me there, but I was then in Comillah. Hearing this he begged our native preacher located there to explain him some more passages, saying that he read our Scriptures in company with his disciples, and that they are all convinced that this must be the true way. "What we now wish," said he, "is that some one may visit our village and instruct us more fully, and then we intend to embrace your religion." I directed Ram Jiban and Bhisonath to go there at once and remain with them for some time, and to tell them that if they were in earnest, I would gladly come myself in September and stay with them for a few days.

After well considering the matter, I resolved to take a few most necessary things into the native preacher's boat, send mine round to Comillah, and to put up for some days in the half-finished chapel at Jangalia.

Jangalia is about three miles inland from the Doudecandi road, and a common village. Some years ago, a Mahant (the head of a Hindu community), still there, invited us very urgently to build a hut and to stay now and then at this place. Many disciples of the "Satya Guru" sect are scattered in its neighbourhood; and the Mahant, being one of them, assured us of speedy success. Once or twice I went there myself, but found nothing to encourage. The Mahant, it is true, would have become a Christian very soon, had I promised him his support. This kind of work, however, I had no disposition for, and I told him plainly that he must not expect a pice from me. His eagerness abated suddenly, and he went abroad again as a beggarly Mahant to his disciples, and appeared no longer friendly to us. Last year a piece of ground was taken from the Talukdar, and there is now a small mat chapel erected and homesteads of native Christians settled there. The Mahant, eager as he was at first to have us near him, is now as zealous to drive new comers away from us.

Already he has pulled down a house of one of our new converts, and would have driven him from his ground, had we not appealed to the Magistrate in Comillah for protection. We had three more families who were candidates, but through his wily tricks, they keep at present at a distance, and have not courage to avow their faith in Christ openly. But I am not alarmed at his open enmity, for he has become so dissolute in life that his disciples cannot esteem him much longer as their Guru (or Teacher). This man is our next door neighbour, and probably has regretted bitterly that he should ever have induced us to erect a Chapel and a Christian village near him.

I made a stay of five days at Jangalia; during this time people from far and near paid me visits. From early in the morning till 10 and 11 o'clock at night I was a gazing stock to old and young men and women. It was a new thing to see a saheb there, and often when I thought myself at last alone, some one stretched in his head, saying, "Salam, Saheb." Even as late as 11 and 11½ o'clock, this salaming went on, and in the morning before dawn they came again to pay their respects. It was all the same to them, whether I was dressed, or dressing, or in bed, they would come and have some talk with me. Unhappily two doors were wanting at the Chapel, and through these openings the people came and went.

One evening I went to a house and met with a Hindu, whose brother appeared to be near the kingdom of God. This man alone was left of his family, four others had died within a very short time of cholera. We endeavoured to bring home to his heart this severe affliction, but he seemed to be beyond any impression, and given up to a wicked life.

(To be continued.)

ACCEPTANCE OF A MISSIONARY.

WHILE we are anxiously looking for a response to our appeal for more missionaries from among the churches in this country, it has pleased God to direct one to us in India. A Mr. Edward Johnson has been accepted for missionary service by the Calcutta brethren, with the approval of the Committee. At the age of twenty-one he was converted to God, while a lieutenant in the 99th Regiment of foot. For three years he continued to lead a godly life, till on his arrival in India, he determined to throw up his commission and consecrate himself to the service of Christ among the heathen. This he did in October, 1859; he now devoted himself to the acquisition of the Bengali, and for four months rendered assistance to the Institution of the London Mission at Bhowanipore near Calcutta. Feeling a strong desire for more direct missionary labour, he determined to itinerate through the lower districts of Bengal. He came first to Baraset, where he met with our native brother Ram Krishna Kobiraj, and remained some time with him. Thence he went into Jessore, and meeting with a native christian at Jeardah, he stayed there three months. He was now introduced to our missionary, the Rev. J. Anderson, with whom and his colleague, Mr. Hobbs, Mr. Johnson has enjoyed much fraternal and Christian intercourse. Being desirous of offering his services to the Society, he wrote the brethren in Calcutta, who after communicating with the Committee, have accepted his services on our behalf. As he has already acquired a good knowledge of Bengali, he enters at once on mission work, and is for the present located at the station of Khoolnah in the district of Jessore.

We commend this brother to the prayers and sympathies of our friends.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis has just completed at press an edition of the New Testament in Bengali for the Calcutta Bible Society, introducing the manuscript corrections left by the Rev. J. Wenger, on his departure for Europe.

SEWRY.—Mr. Williamson writes, under date of October 4th, that his health has improved, and that, in conjunction with Mr. Ellis, who has acquired the language so as to be very useful, the native work proceeds with energy. The recently baptized converts conduct themselves with Christian propriety. Our aged brother has also had the joy of baptizing and receiving into the church his eldest daughter, who has long hesitated to give herself to the Lord, through a deep sense of her unworthiness.

BARISAL.—The Rev. F. T. Reed is diligently occupied in mastering the Bengali, but finds it difficult to meet with any native in the district who understands the language grammatically; he has also given some attention to Sanscrit. A native Christian came to Mr. Reed for assistance, having while in the jungle been attacked by a tiger and bit in the nape of the neck; some success in healing the wound has brought to the missionary many patients for other diseases. Mrs. Reed has begun a school for native children.

HOWRAH.—We are happy to report that the health of the Rev. T. Morgan has so much improved that he has been able to recommence preaching in the Mission Chapel.

BENARES.—The Rev. J. Parsons continues to make good progress with his Hindi New Testament. Copies of the epistles to the Galatians and Ephesians, are being prepared for the examination of other missionary brethren. He has also printed 4,000 copies of a tract entitled "The Gospel Messenger," written by the late Mr. Chamberlain. In this he has been assisted by a donation from Monghyr, and the kind aid of Dr. Lazarus. The funds of the local Tract Society were too low to accomplish this desirable work.

CEYLON.—Mr. Allen reports that the printing of the Singhalese New Testament is proceeding. He hopes that it will be completed by April, 1862. A good missionary meeting has been held in Colombo. He earnestly asks when help from England is to come.

BRITTANY, FRANCE.—Mr. A. W. Monod arrived in Morlaix on the evening of the 26th October, and immediately entered on his labours. He has also begun the study of the Breton language. Mr. Jenkins reports that the number of readers at Tremel has increased to 79, and that there are two candidates for baptism.

HAYTI.—Sickness and the rainy season combined, have prevented the brethren from taking their proposed journey to Port au Prince. At the date of their last letter, Nov. 9th, the preparations for it were nearly completed. It was thought that St. Marc would present a very favourable position for a new mission station. Two very interesting conversions had cheered the brethren in their labours.

THE BAHAMAS.—Mr. Davey has lately visited the island of San Salvador, and expresses himself pleased with his visit, especially with the Sunday Schools.

INAGUA.—Mr. Littlewood has enjoyed the pleasure of baptizing seven converts in this island; but there is much distress among the people, owing to the falling off in the sale of the salt they manufacture.

HOME INTELLIGENCE.

During the month of December, Missionary Meetings have been held at Windsor and its neighbourhood, attended by the Revs. F. Trestrail and W. K. Rycroft. Mr. Rycroft has also visited Rushden. The Rev. J. Sale has been engaged at Ramsgate, Margate, Missenden, Kingshill, Luton, and Watford, being accompanied at the first two places by Mr. W. Heaton. The Rev. T. Gould has been present at missionary meetings in Isleham, Barton Mills, and neighbouring places. Lord's day services and a public meeting at Brighton were attended by the Rev. F. Tucker and Mr. Underhill.

We need scarcely direct attention to the painful intelligence from Cheefoo contained in a previous page. Mr. Kloekers, we learn, is again on his way to Nankin. The present position of missionary labours in China is a very anxious one, and we ask for the prayers of our friends that the anarchy now prevailing may be made subservient to the diffusion of the gospel of peace.

To many inquiries we have the pleasure to state that Mr. Underhill's forthcoming work on his recent visit to the islands of the West will be ready for circulation in the first week of the New Year. The title is "The West Indies: their Social and Religious Condition."—The publishers are Jackson, Walford, and Hodder.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

As it may happen that the usual circular may not reach some of the pastors of the churches to whom they have been addressed, we beg again to remind our friends of the simultaneous offering usually made after the ordinance of the Lord's Supper on the first Lord's day of the year for the above object. Nineteen widows, with numerous orphans, are now receiving aid from this fund, which greatly needs an augmentation in amount.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans;* and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Bacon, J. P., Esq.	1	1	0
Do., for *India*	1	1	0
Winter, T. B., Esq.	2	0	0
DONATIONS.			
Mr. George Pinch, of H.M.S. "Conqueror"	0	12	0
Mrs. Goodale, Derby, for *Bengal*	1	0	0
LEGACY.			
Spires, William, Esq., The late, of Birmingham...	50	0	0
LONDON AND MIDDLESEX.			
Brixton Hill, Salem Chpl.— Contribs. for *Rev. A. Hobbs, Jessore*	1	2	6
Edmonton, Lower— Contributions from 1st Baptist Church ..	0	18	6
Do., Sunday School	0	12	1
Hammersmith— Juvenile Association	13	1	7
Walworth, Arthur St.— Collections	10	17	10
Contributions	6	14	5
	17	12	3
Less expenses	0	11	6
	17	0	9
BEDFORDSHIRE.			
Bedford— Contribs. for *N. P.* ..	1	5	6
BERKSHIRE.			
Abingdon— Collections	5	4	4
Do., Fifield	1	0	3
Do., Cothill	0	12	2
Contributions	32	18	6
Do., for *China*	25	5	0
	65	0	3
Less expenses	1	7	6
	63	12	9
Faringdon— Collections	4	16	7
Contributions	16	2	9
	20	19	4
Less expenses	0	11	0
	20	8	4
Wallingford— Collections	7	13	10
Contributions	12	9	8
Do., for *China*	3	10	6
	23	14	0
Less expenses	1	10	2
	22	3	10
Wantage— Collections	11	5	2
Contributions	9	7	10
	20	13	0
Less expenses	0	12	0
	20	1	0
BUCKINGHAMSHIRE.			
Wraysbury— Collection	2	11	0
Boxes	2	9	0
CORNWALL.			
Grampound— Collection	4	12	8
Hayle— Collections	2	3	8
Contributions	5	0	0
	7	3	8
Less expenses	0	6	0
	6	17	8
Redruth— Collections	11	5	0
Contributions	19	18	3
	31	3	3
Less expenses	0	14	6
	30	8	9
CUMBERLAND.			
Carlisle— Contributions	1	5	0
Do., for *China* ..	0	15	0
Maryport— Collection, for *China*	0	9	8
DEVONSHIRE.			
Ashburton, &c.— Collections	2	13	6
Less expenses	0	2	0
	2	11	6
Devonport, Morice Square— Contribs., on account	5	16	0
Newton Abbott— Contributions	1	13	2
Stoke Gabriel— Contributions	1	5	6
Tavistock— Contributions	2	2	0
Upottery— Contributions	1	0	0
DORSETSHIRE			
Dorchester— Contributions	0	12	0
DURHAM.			
Hartlepool— Collection, for *China*	1	5	0
North Shields— Collection, for *China*	0	17	3
Sunderland— Collection, Bethesda Chapel, for *China* ..	3	18	1
Contributions	2	5	0
GLOUCESTERSHIRE.			
East Gloucestershire Auxiliary— Contribs., on account	25	0	0
HAMPSHIRE.			
Ashley— Collection	1	3	0
Crookham— Contributions	2	19	0
Lymington— Collections	7	13	8
Contribution	0	16	4
Do., Juvenile	4	10	0
	13	0	0
Less Deputation expens. 0 18 0			
Other do. 0 8 6			
Irish Soc. 1 0 0			
	2	6	6
	10	13	6
Milford— Collection	1	13	6
Sway— Collection	0	10	0
Wallop— Collections	1	3	4
Contributions	5	13	2
HERTFORDSHIRE.			
Hitchin— Donation	5	0	0
KENT.			
Brabourne, Bethel Chapel— Contribs., for *W. & O.*	0	8	8
Eden Bridge— Collections	5	0	0
Boxes	2	15	0
	7	15	0
Less expenses	0	5	0
	7	10	0

	£	s.	d.
Lee Chapel—			
Sunday School, by *Y.M.M.A.*	1	13	10
Sevenoaks—			
Collections	7	5	4
Contributions	7	2	0
Do. for *Rev. W. K. Rycroft, N. P. David*	3	10	0
Tunbridge Wells—			
Collection	14	13	1
Expenses	3	10	4
	11	2	9
Woolwich, Queen Street—			
S. School, by *Y. M. M. A.*	1	14	9

LANCASHIRE.

Bootle—			
Juvenile Society, for *Rev. W. K. Rycroft's Schools*	2	10	0
Liverpool—			
Collections	70	0	9
Do., Athenæum, Brunel St., Everton	9	19	0
Do., Toxteth Hall	1	1	0
Contribs., Pembroke Chapel	0	10	0
Do., for *China*	10	0	0
Do., for *Intally*	9	11	6
Do., *Africa*	0	5	0
Do., *India*	0	5	0
Do., Juvenile, Brunel St., Everton	3	18	5
Do., Stanhope St., Welsh	3	13	4
Do., Athol Street, do.	3	4	3
Do., Soho Street	3	7	9
	116	16	0
Less expenses	10	18	0
	106	3	0

LINCOLNSHIRE.

Great Grimsby—			
Collections	5	3	3
Contributions	12	5	1
	17	8	4
Less expenses	0	19	0
	16	9	4
Boston—			
Collections	2	3	9
Contributions	3	9	10
Do. for *N. P.*	0	15	6
	6	9	1
Less expenses	0	12	6
	5	16	7
Lincoln, Mint Lane—			
Contributions	29	2	3
Quadring Eaudike—			
Contributions	5	0	0

NORTHAMPTONSHIRE.

Brayfield on the Green—			
Contributions	1	11	10
Culworth—			
Contributions	1	15	8
Cold Ashby—			
Contribus. for *China*	0	10	0
Great Holton—			
Contributions	1	11	0
Helmden—			
Contributions	1	0	0
Do. for *China*	3	3	0

NOTTINGHAMSHIRE.

Carlton-le-Moorland—			
Contributions, less P.O. order	1	5	9
Collingham—			
Collection (less expense)	4	10	4
Contributions	4	3	3
Do. S. School	1	6	5
Grantham—			
Collection	0	8	8
Lescoe—			
Collections	2	5	0
Newark—			
Collections	2	19	6
Contributions	5	2	1
New Basford—			
Collection	5	0	0
Nottingham—			
Collection, Pub. Meetg.	6	1	1
Do., George St.	11	0	10
Do., Circus Street	10	2	10
Contributions	96	1	0
Do., Juveniles	5	11	2
Do., for *Mrs. Anderson's School, Jessore*	10	0	0
Do., for *China*	3	0	0
Southwell—			
Collection	1	10	0
	170	7	11
Less expenses	5	5	9
	165	2	2

SHROPSHIRE.

Bridgnorth—			
Collection	5	9	7
Contributions	3	0	0
Do., Sunday School	1	15	5
	10	5	0
Less expenses	0	8	0
	9	17	0

SOMERSETSHIRE.

Bristol Auxiliary—			
Legacy of late Mrs. William Weston, of Bristol	45	0	0
Contributions on acct.	55	0	0

STAFFORDSHIRE.

Tipton, Prince's End—			
Collections	10	1	5
Contributions	3	6	1
Do., Sunday School	1	0	10
	14	8	4
Less expenses	1	8	4
	13	5	0

SUFFOLK.

Suffolk Auxiliary—			
Contributions on acct.	60	0	0
Bilderstone—			
Collection	3	0	0
Somerleyton—			
Contribs. for *education of Boy in Mr. Pearce's School*	6	8	0
Do., for *education of Girl in do.*	3	5	0
Do., for *King's son in Mr. Saker's School*	1	7	0
Do., for *little Girl in Mrs. Saker's School*	1	2	6
Sudbury—			
Collection for *W. & O.*	1	6	0

SUSSEX.

Battle, Zion Chapel—			
Collections	4	6	6
Contributions	3	17	8
	8	4	2
Less expenses	0	7	6
	7	16	8
Brighton, Bond St.—			
Collections	10	17	11
Contributions	2	13	0
Lewes—			
Contributions on acc.	26	0	0

WARWICKSHIRE.

Birmingham—			
Contributions on acc.	22	0	0
Do., for *Rev. H. Heinig, Benares*	3	10	0

WILTSHIRE.

Shrewton—			
Contribution	1	0	0

YORKSHIRE.

Horsforth—			
Collection	8	0	0

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Tabernacle—			
Collection	7	5	2
Contributions	23	9	5
	30	14	7
Less expenses	3	12	6
	27	2	1
Saint Clears, Zion—			
Collections	4	12	8
Contributions	16	17	4
	21	10	0
Less Baptist, Irish, & Bible Tran. Soc., and expenses	6	10	0
	15	0	0

GLAMORGANSHIRE.

Bridgend—			
Collections	1	5	7
Contributions	2	19	6
Cardiff, Bethany—			
Contribs., on account	25	0	0

MONMOUTHSHIRE.

Abergavenny, Frogmore St.—			
Contributions	14	13	7
Do., Collections	6	1	1
Contributions	3	5	3
Do., S. School	1	0	0

	£	s.	d.
Abersychan—			
Collection	2	15	2
Contributions	6	5	0
Do., S. School	1	6	0
Pontheer..			
Contributions	9	9	7
Pontrhydyryn—			
Collections	0	17	10
Contributions	1	18	6
Pontypool, Crane Street—			
Collections	5	9	8
Contributions	4	3	10
	57	5	6
Less expenses	4	13	0
	52	12	6

SCOTLAND.

	£	s.	d.
Aberdeen—			
Col., John St. Chapel for *China*..... ..	2	0	8
Contribs., for *do*	7	15	0
Edinburgh—			
Collection, Dublin St. Chapel, for *China*	2	13	0
Contribs, for *do*.....	7	0	0
Elgin—			
Contribution for *Rev. J. C. Page's Chapel*,	0	2	6
Glasgow—			
Col., Nth Frederick St. Chapel, for *China*..	1	6	6
Contrib., for *do*.....	3	0	0
Greenock—			
Col., Burn St. West Chapel, for *China*..	1	11	6
Contrib., for *do*.....	3	5	0
Montrose—			
Col. for *China*, after Lecture in Congreg. Chapel	5	0	6
Perth—			
Contribs., for *China*..	14	17	6
Rothesay—			
Col., for *China*	1	13	6
Stirling—			
Col., for *China*	1	5	6
Contrib., for *do*.....	0	7	6

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.

	£	s.	d.
Peter Broad, Esq.....	2	0	0
Samuel Gale, Esq.	1	0	0
W. Vorley, Esq.....	1	0	0
Lady Havelock.....	2	2	0
J. B. Bacon, Esq.....	2	0	0
Mr. and Mrs. W. Gover	2	0	0
Two friends, one C.M.M.	1	5	0
W. K. Jameson, Esq. ..	1	1	0
Salem Chapel, Brixton Hill	3	5	3
W.A.Butterworth, Esq., Surbiton	2	2	0
G. B. Woolley, Esq., Hackney	3	3	0
George Rawson, Esq., Scarborough	2	0	0
James Nutter, Esq., Cambridge	3	3	0
John Rains, Esq.	2	2	0
Other Sums under £1 ..	7	9	6

BATH.

	£	s.	d.
Friends by Rev. D. W..	1	0	0
Friends at Somerset St. Chapel	3	17	3½
Kensington Chapel (Dr. Winslow's)	3	7	8
C. S. W.	2	0	0
Mrs. General Marshall..	1	0	0
Thomas Thompson, Esq.	1	1	0
J. W. Templer, Esq. ..	1	0	0
E. Hancock, Esq.....	1	0	0
George Hunt, Esq.	1	0	0
J. Oldland, Esq.	1	0	0
John Walker, Esq.	1	0	0
Mrs. Ames	2	0	0
Other sums under £1 ..	2	0	0

BRISTOL AND CLIFTON.

	£	s.	d.
Rev. T. S. Crisp	1	0	0
Mrs. C. Norris	1	0	0
A Friend.....	1	0	0
Rev. W. T. Cross	1	0	0
T. W.....	1	0	0
F. Fry, Esq.....	1	0	0
Thomas Fox, Esq.....	1	0	0
Friends at Buckingham Chapel, Clifton	3	9	0
Miss Heathcote.....	2	0	0
Robert Charlton, Esq...	1	0	0
Mrs. Mathews	1	0	0
C. W. F.	1	0	0
S. Leonard, Esq.....	1	0	0
Other sums under £1 ..	9	11	0

Contributions received for the Grande Ligne Mission, Canada.

A Baptist ..... 10s. | P. Q., Manchester.. £5. | Anonymous, Lytham.. £2.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 26; Milbourne, T. K., Oct. 29; Saker, A., Oct. 29; Smith, R., Oct. 30.
VICTORIA, Pinnock, F. Oct. 18.
AMERICA—TORONTO, Warren, N., Nov. 29.
ASIA—BENARES, Heinig, H., Oct. 8; Parsons, J., Oct. 21.
CALCUTTA, Lewis, C. B., Oct. 22.
CHEEFOO, Hall, C. J., Sept 20, Oct. 14.
CHURAMONCOTTE, Hobbs, W. A., Oct. 7.
COLOMBO, Allen, J., Oct. 30; Leechman, G. W., Nov. 15.
DACCA, Bion, R., Oct. 15.
DELHI, Evans, T., Oct. 18, 20; Parsons, J., Oct. 30.
GYA, Greiffe, E., Oct. 1.
JAPAN, RAVA GAWA, Goble, J., Aug. 22.
SERAMPORE, Dakin, E., Nov. 7.
AUSTRALIA—CASTLEMAINE, Smith, J., Oct. 25.
BAHAMAS—INAGUA, Littlewood, W., Nov. 5.
NASSAU, Davey, J., Nov. 23.
FRANCE—MORLAIX, Jenkins, J., Dec. 6; Monod, A. W., Dec. 2.
HAYTI—JACMEL, Bouhon, V. E., Nov. 9; Webley, W. H., Nov. 9.
JAMAICA—ANOTTO BAY, Jones, S., Nov. 6, 23.
FALMOUTH, Lea, T., Nov. 23.
FOUR PATHS, Claydon, W., Nov. 19.
KINGSTON, Oughton, S., Nov. 24.
MT. HERMON, Hume, J., Nov. 7.
SPANISH TOWN, Phillippo, J. M., Nov. 23.
SWITZERLAND—BERNE, Wenger, J., Dec. 10.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JANUARY, 1862.

ATTENTION is earnestly directed to the following appeal from the pen of the Rev. C. KIRTLAND, of CANTERBURY. He is well qualified, by his knowledge of IRELAND, to speak of the claims of the Society; and, by his visits to many churches in ENGLAND and SCOTLAND, to speak also of the importance of an increased and more systematic effort to maintain and enlarge its operations. He has rendered great service to the cause by his earnest and entirely gratuitous labours in its behalf. It is hoped that his testimony and his appeal will meet with a general and hearty response. *The Irish Mission, if thoroughly well sustained for a time, will supply an effective agency in* IRELAND *itself, for* PERMANENT OPERATIONS THERE.

TO THE BAPTIST CHURCHES OF GREAT BRITAIN AND IRELAND, WITH THEIR PASTORS AND DEACONS.

DEAR AND HONOURED BRETHREN,

THE increased interest which Christians in Great Britain are beginning to take in the spiritual welfare of IRELAND, encourages the hope that this brief paper will at least find a few readers. Within the last three years, that country has been the scene of a movement which has no parallel in the modern religious history of the United Kingdom. Never, perhaps, was human judgment more at fault than in the views that were entertained by even sagacious and large-hearted men, on the very eve of the Revival, respecting the propriety of continuing missionary efforts in Ireland. There had been a long and dreary period of comparatively unproductive labour. The good seed had been sown in many parts with a liberal hand, but the ground seemed to have been smitten with barrenness. Often did the servants of Christ tell their Master, "We have toiled all night, and have taken nothing." To the anxious question, "What of the night?" scarcely a watchman ventured to reply, "The morning cometh." Very few stations belonging to any mission were in a thriving state, while, in many, signs of decay were visible. Periodical reports were discouraging, and apathy in the English Churches was the consequence. It was even proposed by some to "let Ireland go," and spend the money in efforts for the evangelization of Australia. Just at this crisis, when the land was divided between a degrading superstition and a cold and rigid formalism, the world was startled by reports of a general awakening in the North, attended by phenomena of a peculiar and hitherto unheard-of type. These "signs and wonders" were at first received with considerable distrust. The movement was regarded by many as an outbreak of frenzied excitement, which would soon exhaust itself. But it went on, regardless of such misgivings. The area of the Revival rapidly expanded, until, by its magnitude and power, it not only forced itself into notice, but exacted, as it had from the first invited, an impartial inquiry into its real character. It found a place in the daily and weekly press, and was the subject of conversation among all ranks in society. Hundreds of godly men and women crossed the Channel to "see this great sight." Tourists changed their intended routes, and the charms of Swiss and Scottish scenery yielded to superior attractions in ULSTER. They saw, they wept, they marvelled, they believed, and gave God thanks. The feelings of many a visitor from a distance were expressed in the very words of an ancient Queen, "It was a true report which I heard in mine own land. Howbeit, I believed not the words until I came, and mine eyes had seen it, and behold, the half was not told me."

It was the glorious summer of '59—a season unusually favourable for open-air services; and wherever the heralds of salvation blew the trumpet, multitudes responded to the call. They spread by thousands and tens of thousands along the valleys, and crowned the summits of lofty hills; they filled public squares and gardens, until the concourse often became so vast that the most powerful voice failed to reach its limits. From Dundalk to the Giant's Causeway; from Donegal Bay to Lake Strangford, one SUBJECT occupied the minds of all classes; one NAME was on nearly every tongue. Then the Gospel asserted its true power, and for a time kept all rival forces in check. The eyes of myriads were turned to Christ, and him crucified; and the world felt that God was able, at any time he pleased, to fix the thoughts of his creatures exclusively on religion, and to make their personal salvation the sole object of earnest inquiry. That stage of experience which is known amongst us as *conviction*, was - in multitudes—accompanied by indescribable anguish and utter bodily prostration. But this insupportable agony yielded to "joy unspeakable and full of glory." The *manifestations* presented a problem which philosophers were unable to solve; and the sceptical, as well as the devout, were constrained to say, "This is the finger of God." Vice and crime fled from the presence of the Revival; prisons became too large, penitentiaries too small; policemen too many, preachers too few; public-houses were deserted, churches and schools overcrowded. It seemed as if a new era had dawned upon Ireland; and a door of usefulness, wide and effectual, was opened to the faithful servants of Christ. But the question has often been asked, "*Was all this excitement the expression of genuine religious feeling?*" No. "*Has it been followed by no reaction?*" Yes. And it may be asked—Has not a reaction succeeded every spiritual awakening, from the day of Pentecost to the present time? But it may be asserted, without fear of contradiction, that Ireland has been a real gainer by the Revival. A large amount of solid and permanent good has been the result. The anxiety and terror felt by multitudes subsided, and their apparent love waxed cold; but of those, who at the time of the awakening gave evidence of conversion, *very few have backslidden*. Old and decaying churches have received a new life; new congregations have been gathered, and churches planted; and there is less of the political, and more of the spiritual, element in the Protestantism of the North than formerly.

In this great work the BAPTIST IRISH SOCIETY has been honoured to take a prominent part. Among many localities which have been blessed by the labours of its agents, special mention may be made of DUBLIN, BELFAST, BANBRIDGE, BALLYMENA, LONDONDERRY, and COLERAINE. In these places, existing churches have been renovated, or new ones formed; and all within the short space of two years and a half. Those principles and practices which distinguish us as a denomination have taken a firm hold on the people of Ireland. In many places, a Baptist missionary is preferred to any other.

But *what is the Society to do with means so limited as those which have hitherto been placed at its disposal?* If the promising openings in the Emerald Isle are to be occupied by suitable men, the churches will have to furnish much more extensive and systematic support than they have hitherto given. The total number of churches in England, Scotland, and Ireland, contributing to the Society, is under 300, and many of these with considerable irregularity.

It is a work of extreme difficulty to obtain from many churches their consent to an annual, or even a biennial, visit. Application after application calls forth this reply: "Our people are so completely drained by various claims, that there is no opening for an additional collection." And in some instances, where it has been arranged for a deputation to visit a church, he has had the mortification of being told on his arrival, "No public notice has been given of your coming, and there has been no announcement of a collection; but we can have the sermons to-day, and the collection another time." However, it is only just to observe, that in those places where I have been asked to represent the Society, and have found circumstances similar to those just mentioned, the pastors and deacons have invariably received me with the utmost kindness; collections have been often granted without notice; esteemed brethren have

given up hours, and even days, in assisting me to obtain individual contributions; and, without a single exception, there has been a cordial invitation to pay a second visit.

BRETHREN! it may be truthfully affirmed that there is hardly a missionary field on the face of the earth that has stronger claims on the denomination, or that affords greater promise, than IRELAND. *Let me implore you to find a place for the Baptist Irish Society among your* ANNUAL COLLECTIONS. You will receive, from the yearly visit of a devout, warm-hearted, and intelligent deputation, far more than you give. All Ireland is open to us. The late Revival has created opportunities for usefulness, such as have never been presented in the past history of the Society. In the anxiety of the people to have the Gospel, we hear across the stormy Channel the cry, "Come over and help us!" And the peculiar state of Ireland makes missionary efforts in that country doubly important. Those who have never stood face to face with the Man of Sin on Irish soil, find it difficult to realise the fact, that there exists, at such a short distance from our shores, a huge, overshadowing, spiritual despotism—a cold, cruel, blighting superstition, which is hurling defiance at the Gospel and its faithful witnesses. It is insidious and restless, encroaching and unprincipled, and knows well how to take advantage of the weakness of Protestantism. O, ministers of Christ! Churches of the living God! haste to the rescue of this noble country. Strengthen your forces there. Send out a band of strong and valiant men; of earnest, fearless, loving, well-trained spirits, who will be determined to know nothing among men, save Jesus Christ, and him crucified. Do for LONDONDERRY, PORTADOWN, and other important centres, what you have done for some of those towns and cities to which allusion has just been made. Place burning and shining lights in the midst of the "gross darkness;" and, although the gloom of error may linger for a long season, it will gradually yield to the clear shining of the truth as it is in Jesus.

Permit me, in conclusion, respectfully, and with unfeigned diffidence, to suggest that the great object which the Irish Society has in view may be advanced by the following simple means:—

1. Making extracts from the IRISH CHRONICLE a part of the missionary readings at the *Monthly Prayer Meetings*.

2. Introducing the condition and claims of Ireland at the *New Year's Meetings* of the churches, and making an effort to place the Society on the list of *Annual Missionary Services*.

3. The frequent mention of Ireland before God, *at the Weekly as well as the Monthly Prayer Meeting*.

Never, perhaps, has the power of prayer been more remarkably manifested than in the late awakening. God is not yet wearied with the pleadings of his servants, nor are his resources exhausted. The encouraging words of Christ in Luke xi. 9, "Ask, and it shall be given you," have lost none of their original force, nor has the Divine Master surrendered aught of his authority and power.

Permit me to subscribe myself your brother and fellow-labourer in the Gospel of Christ,

Canterbury, December 26th, 1861. CHARLES KIRTLAND.

BELFAST.

LORD TEYNHAM.—This nobleman delivered two sermons in Belfast on Sunday last. There was a large congregation assembled on Sunday morning, in the Victoria Hall, to hear his Lordship, who, after conducting the usual devotional portion of the service, preached a very earnest and thoroughly practical sermon, appealing to his numerous hearers to accept proffered salvation. In the evening his lordship preached again, when the attendance was even larger than in the forenoon. The sermon was able and impressive. At the close of each service a collection was taken up on behalf of the Building Fund of the Baptist Church here. The proceeds, including £1 from Henry Black, Esq., and 10s. from Charles Finlay, Esq., amounted to about £27.—*Belfast Morning News.*

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from Nov. 17th to Dec. 17th, 1861.

	£	s.	d.
London—			
Bacon, Mr.	1	1	0
Bigwood, Rev. J.	0	10	6
Davies, Rev. W. B.	0	10	0
Gover, Mr. and Mrs. William	2	0	0
Ditto, for Ballymena	2	0	0
Lowe, G., Esq., F.R.S., for Belfast	5	0	0
Ditto ,, Ballymena	5	0	0
Ditto ,, Banbridge	5	0	0
Ditto ,, Coleraine	5	0	0
Lucy, R., Esq.	0	10	6
Salters' Hall, by Rev. J. Hobson	4	12	6
Bedfordshire, by Rev. A. W. Heritage,			
on account	4	4	2
Cloughfold, by Rev. W. C. H. Anson	2	5	0
Congleton, by R. Beale, Esq., M.D.	1	0	0
Derby, by Miss Spurgeon	2	18	0
Dunstable, by Mr. M. Gutteridge	7	12	0
Kingstanley, by Rev. S. Green, for Belfast	1	10	0
Lewes, by Mr. Button	4	0	0
Lincoln, by Rev. W. Goodman, B.A.	0	15	0
Middleton Teesdale, by Rev. J. Brown, M.A.	1	0	0
Oakham and Langham, by Rev. J. Jenkinson	5	10	0
Norfolk, by Rev. P. Griffiths—			
Attleborough £1	0	0	
Buxton	1	0	0
Dereham	1	7	0
Ellingham, Great	1	6	3
Fakenham	3	11	0
Foulsham	1	10	0
Ingham, by Rev. C. Venimore	10	8	10
Do., for Ballymena	1	0	0
Kenninghall	2	16	6
Neatishead	0	12	0
Old Buckenham	0	10	0
Swaffham	1	8	0
Worsted, by Rev. J. F. Smythe	4	2	6
Yarmouth	2	4	6
	32	16	7

	£	s.	d.
Sevenoaks, by C. Palmer, Esq.	4	12	3
St. Albans, by Rev. W. Upton £5	17	0	
Do., for Belfast and Ballymena	6	5	0
	12	2	0
Stretton, Greatorex, Mr. J.	0	5	0
Tring, by F. Butcher, Esq.	4	0	0

By Rev. W. B. Davies.

Monmouthshire—			
Abergavenny	1	10	7
Newport	2	4	6
Pontheer	3	12	6
Pontypool	2	8	6
Pontrhydyryn	1	11	0
South Wales—			
Abercarn	0	11	6
Aberdare	2	10	0
Bridgend	1	1	6
Caerphilly	1	3	4
Carmarthen	3	9	6
Dowlais	0	3	6
Ebbw Vale	0	17	6
Haverfordwest	3	6	6
Llanelly	6	11	3
Merthyr	1	16	3
Milford Haven	0	5	0
Narbeth	1	3	11
Neath	1	3	6
Pembroke	1	0	0
Pembroke Dock	2	5	6
Penydaran	0	3	7
Swansea	3	9	3
Tenby	0	12	6
	53	11	6

Legacy.

Bequest of the late W. Aspinall, Esq., Liverpool	216	12	5

The thanks of the Committee are presented to Rev. C. Kirtland and friends, Canterbury, and to R. Lucy, Esq., Hammersmith, for parcels of Magazines and Clothing.

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they will be promply supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. Additional Collectors are always desirable, and every assistance will be given them in their work.

Contributions to the Baptist Irish Society, which have been received on or before the 15th of the month, are acknowledged in the ensuing CHRONICLE. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. CHARLES GORDELIER, Great Winchester Street; and by the Baptist Ministers in any of our principal towns. POST-OFFICE ORDERS should be made payable to the Secretary, at the GENERAL POST-OFFICE.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1862.

SIXTEEN HUNDRED AND SIXTY-TWO AND EIGHTEEN HUNDRED AND SIXTY-TWO.

BY THE REV. GEORGE GOULD, NORWICH.

THE attention of all students of English History has been arrested by the Act of Uniformity, which came into operation on 24th August, 1662, and which still remains in force amongst us. But few statutes of the realm have produced such wonderful results as this, for it has fostered party-spirit and embittered controversy, and it remains to this moment an emblem of that schismatical spirit which gave a fixed form to the Church of England.

It is but natural that the Nonconformists of the present day should recal the self-denial and endurance of the Nonconformists of 1662, although every one can see that there are essential differences between them. At present, the name of Nonconformists includes all who do not subscribe to the formularies of the English Church, but in 1662, it designated the Presbyterians. Other communities of Christians, such as the Independents, and Baptists, and Quakers, were then called "Sectaries," and received, for the most part, only a haughty and distant recognition, from their Nonconformist brethren. A few of their more distinguished ministers and leaders might be advised with on matters affecting the Presbyterians and themselves, but as a rule there was no united action in public matters, because there was no agreement between them as to the relation of the civil magistrate to the religious opinions and observances of his subjects. The Nonconformists of 1662 would not have brooked the addition of an Independent minister to their party in the Savoy Conference, because they did not allow the claim of that body for toleration; and much less would they have submitted to the presence of a Baptist, because of the assertion of liberty of conscience for all men by those sturdy Christians. Popular opinion, however, confounds them under a general name, and it is only due to historical truth to remind all parties that neither the Presbyterians, nor Independents, nor Baptists of the present day, can

pretend to hold all the opinions of the Nonconformists of 1662, or to be their lineal descendants.

To understand the case of these men, it is necessary to go back to the early periods of the Commonwealth. The very valuable assistance which the Scottish people rendered to the English nation in its struggle with regal and priestly tyranny naturally disposed the latter to regard with favour the ecclesiastical usages of the former: and this feeling was strengthened by the fact that many of the Puritan clergy of earlier times had avowed their attachment to a Presbyterian rather than to a prelatical form of Church-government. Presbyterian ministers were therefore regarded with especial esteem. Their learning, their piety, their accordance with the most eminent foreign divines, all served to place them in favourable contrast with the clergy who had been trained in the English universities, and whose untutored consciences made the "Book of Sports" as necessary as the public worship of God to the observance of the Lord's-day. The fond attachment with which the English priests identified themselves with the fortunes of Charles, intensified the dislike which, on other grounds, was felt against them; and the Parliament only gave form to the general will of the nation when it passed its Ordinances as to the removal of scandalous and incompetent clergymen from their posts. The Triers, as the Commissioners were named, were mostly Presbyterian divines, though the names of some few Baptists and Independents are found amongst them. A quick and short work was made by these Triers of the duties which they had undertaken, and on various accounts a very large proportion of the English clergy were removed from their parishes, to which other ministers were at once appointed. In every case, according to the ordinance of Parliament, one-fifth of the revenue of their parishes was reserved to the ejected clergy, yet there is good reason to believe that, in many instances, even this pittance was shamelessly withheld by their successors. Such gross and fraudulent injustice awakened the indignation of upright men, and not unnaturally excited sympathy with the sufferers, and almost veiled the reason of their ejectment from view. The impolitic ordinance of Parliament which forbade the use of the Book of Common Prayer in public worship, or even in any private place or family, still further outraged the religious convictions of many honourable men throughout the country, and compelled them to draw a contrast between a ritual which was in their esteem the symbol of everything which is reverent and solemn, penitential and soothing in the worship of God, and the fervid utterances of men who not unfrequently found occasion to pray *at* as well as *for* the members of their congregations. It is not to be wondered at, therefore, that the godly ministers of the Commonwealth were grouped together by the adherents of the Episcopal communion in a sweeping condemnation, as if they were utterly unworthy of the reputation which they desired to secure as the servants of Christ; for it is well-known that partisans are seldom discriminating in the judgments they pronounce. By degrees the opinion spread through the country that the successors of the ejected clergy were arrogant and fond of power, and not a few believed that the dreaded Sectaries would be reduced to insignificance if

countenance to their doctrinal opinions were not so generally given in the parish churches of the land.

Keeping these facts in mind, we are able to understand the intoxication of joy with which the return of Charles II. was generally hailed. After his celebrated declaration from Breda, it was fairly expected that his restoration to the Crown would facilitate the composure of those ecclesiastical distractions which had so long prevailed in the country, and guarantee to Episcopalians the use of those forms of prayer with which their tastes and religious convictions were equally gratified.

It was soon rumoured abroad that when Reynolds and Calamy, with the other Presbyterian divines who accompanied the Commissioners to the king at the Hague, had proposed to his majesty that the use of the Common Prayer Book, having been long discontinued, should not be again introduced in Divine service, the king warmly replied, that "whilst he gave them liberty, he would not have his own taken from him . . . and that he was sure he would have no other used in his own chapel." The royal example once set was speedily followed, and the Book of Common Prayer was again adopted in the cathedrals and most of the parish churches of the country.

The advantage which had been thus gained was followed up with great wisdom. The king invited the Presbyterians to lay before him their proposals as to the future government of the Church, and the nature of those alterations which, upon mature consideration, they deemed essential to its efficiency. His majesty reminded them that it was necessary for both parties in a controversy to show themselves willing to make all fair and reasonable concessions to their opponents, if any permanent arrangement were to be looked for; and the Presbyterians declared themselves ready to act upon his invitation on the conditions that their proposals should be received from themselves without prejudice to other Dissenters, and that the archbishops should also be required to deliver a written statement of the concessions which they were prepared to make in the interests of union and peace. They soon fulfilled their promise, and presented the king with a statement of their opinions and wishes, in which, whilst seeking a revision of the Prayer Book, and the abolition of divers ceremonies (*e. g.* kneeling at the Lord's Supper, bowing at the name of Jesus, the use of the surplice, and of the cross in baptism, and others of a similar nature), they say—

"We are satisfied in our judgments concerning the lawfulness of a Liturgy, or form of worship, provided it be for matter agreeable to the word of God, and suited to the nature of the several ordinances and necessities of the Church; neither too tedious, nor composed of too short prayers or responsals, not dissonant from the Liturgies of other Reformed Churches, nor too rigorously imposed, nor the minister confined thereunto, but that he may also make use of his gifts of prayer and exhortation."

The bishops no sooner obtained a copy of the proposals of the Nonconformists than they prepared an elaborate reply to them. They declared themselves unwilling to part with any of the ceremonies in use in the Church, but ready, if his majesty thought fit, to allow the Liturgy to be reviewed. The offices of the Common Prayer Book were, in their

opinion, unexceptionable, and they thought it impossible to enjoin the use of that book too strictly; but submitted all further arrangements to the wisdom of the king. It was what he wished for. With great adroitness Charles issued a declaration in October, 1660, which, according to Clarendon, was approved by the bishops and the Presbyterians alike, and in which he says:—

"We must, for the honour of all those of either persuasion with whom we have conferred, declare, that the professions and desires of all for the advancement of piety and true godliness are the same; their professions of zeal for the peace of the Church the same; of affection and duty to us the same; THEY ALL APPROVE EPISCOPACY; THEY ALL APPROVE A SET FORM OF LITURGY; and they all disapprove and dislike the sin of sacrilege, and the alienation of the revenues of the Church; and if upon these excellent foundations, in submission to which there is such a harmony of affections, any superstructures should be raised to the shaking those foundations, and to the contracting and lessening the blessed gift of charity, which is a vital part of Christian religion, we shall think ourself very unfortunate, and even suspect that we are defective in THAT ADMINISTRATION OF GOVERNMENT WITH WHICH GOD HATH INTRUSTED US."

In the main this declaration conceded the more urgent demands of the Presbyterians, and was hailed by them with great joy. They presented addresses of thanks for his majesty's gracious interposition, and promised to do all in their power to secure the union and prosperity of the Church in conformity with the royal declaration. Reynolds expressed his gratitude by becoming Bishop of Norwich, and Calamy hesitated for a time whether he should accept the see of Lichfield and Coventry.

It was now easy for Charles to proceed in the settlement of the Church. He therefore issued a commission, dated the 25th of March, 1661, appointing an equal number of divines from both parties to revise the Book of Common Prayer. They were to meet at the Savoy, and four months were to be the limits of their labours. The duties of these divines were thus stated:—

"To advise upon and review the said Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the Church in the primitive and purest times; . . . . to take into your serious and grave considerations the several directions, rules, and forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein as by and between you . . . . shall be agreed upon to be needful or expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity, in the Churches under our protection and government; but avoiding, as much as may be, all unnecessary alterations of the forms and Liturgy wherewith the people are already acquainted, and have so long received in the Church of England."

By accepting their appointment as members of this Conference, the Presbyterian divines consented to take the Book of Common Prayer as the basis of a liturgy, which was to be made consonant with the primitive Liturgies of the Christian Churches, and acceptable to all enlightened and tender consciences. Their opponents seized upon the advantage thus given them, and at their first meeting on April 15th, the Bishop of London urged that "as the Nonconformists, and not the bishops, had sought for the Conference, nothing could be done till the former had

delivered their exceptions in writing, together with the additional forms and alterations which they desired." It was in vain to argue against so plausible a proposal, and the Nonconformists consented to it, "yet so as to bring all their exceptions at one time, and all their additions at another time." The bishops readily agreed to the conditions, and the Nonconformists withdrew to make the necessary arrangements.

It was immediately determined by them that, as Baxter had been urgent for the preparation of a new Liturgy, which should be free from the defects and errors of the Book of Common Prayer, he should be intrusted with the task of compiling it; whilst they, on the other hand, would prepare their list of exceptions to the Liturgy in use. Baxter accepted the appointment of his brethren, and at the end of a fortnight had completed his labour. It is worth while to "give the reader these few advertisements," which Baxter had drawn up "for the better understanding of this work."

"1. That one of my chief reasons for the doing of this work was, that if really the Declaration were in force and executed, our brethren that scrupled the use of the Common Prayer, might have the liberty of using such forms taken out of the Word of God, which they need not scruple.

2. And another was, That the nation might see that in our desires of reforming the Liturgy we were not for *none*,* or for a worse.

3. That it might be a standing witness to posterity, both against the Sectarians [*i.e.* the Independents and Baptists], who would have all reformers run into extreams, and against our slanderers who would make the world believe that we do not run into extreams, and are against all Liturgies, and a record that once such a thing was proposed which we could ourselves agree in.

4. I made it an *intire Liturgy*, but might not *call it so*, because our Commission required us to call it *Additions to or Alterations of the Book of Common Prayer*.

5. I put in the *Directive* part called Rubricks, that the rest might not be unintelligible, and the whole defective.

6. I put in the *Forms and Order of Discipline*, partly because else we should never have had opportunity therein to express our minds; and partly because indeed it belongeth to the integrity of the work, and to show the difference between their kind of discipline in Chancellors' Courts, and ours by pastors in Christian Congregations.

7. Note that the method of the *Litany and general* prayers is according to the Direction of the *Lord's Prayer*, of which, and the Ten Commandments, it is a commentary. . . . . Doubtless the Lord's Prayer is the most perfect method for universal prayer or holy desires, that can be possibly invented."

To his astonishment, when he brought his Reformed Liturgy to his brethren, Baxter "found them but entering on their work of exceptions against the Common Prayer." He was ready to help them in their labours, and actually "drew up such faults as in perusing the Common Prayer Book itself did occur to" him; but it was wisely determined by his coadjutors to set aside his paper, and to reduce their exceptions within a more moderate compass. At length their work was completed, and on the 4th of May their "exceptions" were delivered into the hands of the bishops. A lengthy preface, which dealt with the general structure of the

* The italics are Baxter's.

Liturgy, and expressed the desires of the Nonconformist divines in nineteen sections, was followed by "particulars," of which they say,—

"We find [them] numerous and of a various nature; some we grant are of inferior consideration, verbal rather than material . . . . others dubious and disputable, as not having a clear foundation in Scripture for their warrant; but some there be that seem to be corrupt, and to carry in them a repugnancy to the rule of the Gospel, and therefore have administered just matter of exception and offence to many truly religious and peaceable, not of a private station only, but learned and judicious divines, as well of other Reformed Churches as of the Church of England, ever since the Reformation."

This description of their performance is correct in every particular, and at once explains the method of their exceptions, and the indignation which they awakened amongst the adherents of the Court and of the Episcopal sect. Instead of limiting themselves to such alterations as were "necessary"—according to the terms of the Commission under which they acted—they had descended to "verbal, dubious, and disputable" questions, and thus diverted public attention from those statements in the Prayer Book which "carry in them a repugnancy to the rule of the Gospel." It became evident to all men that they had forgotten the conditions upon which alone any alterations in the Book of Common Prayer could be made—that they were "AGREED UPON TO BE NEEDFUL OR EXPEDIENT FOR THE GIVING SATISFACTION UNTO TENDER CONSCIENCES": for their own description of these exceptions showed that they did not insist upon them as alike "needful or expedient," and therefore they could not expect their opponents to agree to them. The bishops, therefore, were encouraged to reject them, and the state of public opinion in relation to the Nonconformists enabled them to assume a tone which effectually barred all means of reconciliation.

On the 8th May, 1661, the new Parliament assembled at Westminster, and Convocation at the same time resumed its sittings at St. Paul's, under the presidency of Archbishop Juxon. The Nonconformists, accordingly, had to conduct their discussions under the jealous and censorious scrutiny of many members of both bodies who had suffered much during the time of the Commonwealth, and were not in any humour to agree to any but "necessary" alterations in the ritual of the Church. At the same time it should be recollected, in justice to the House of Commons, that its members at a very early period of the session showed their antipathy to the opinions with which Laud's name was connected, by taking care to base their legislation for uniformity in worship upon the Prayer Book as printed in 1604. Instead of availing themselves of this circumstance, and seeking to secure the confidence of Parliament in their moderation, the Nonconformists presented to the bishops—already offended by their exceptions to the Book of Common Prayer—the Reformed Liturgy prepared by Baxter, and prefixed to it a "Petition for Peace and Concord," which was also drawn up by the same hand. Baxter was selected to present the obnoxious paper to the prelates, and has given the following account of the proceedings on that occasion:—

"I told them, that though we were equals in the present work, and our appointed business was to treat, yet we were conscious of our place and duty, and had drawn up

a petition to them, which, though somewhat long, I humbly craved their consent that I might read it to them. Some were against it, and SO THEY WOULD HAVE BEEN GENERALLY IF THEY HAD KNOWN WHAT WAS IN IT; but at last they yielded to it: BUT THEIR PATIENCE WAS NEVER SO PUT TO IT BY US, AS IN HEARING SO LONG AND UNGRATEFUL A PETITION. When I had read it, Dr. Gunning beginneth a long and vehement speech against it, to which when he came to the end I replyed; but I was interrupted in the midst of my reply, and was fain to bear it, because they had been patient (with much ado) so long before."

It will ever be a matter of lamentation that the Nonconformists were so ready to yield themselves up to the guidance of Baxter. No one can doubt his piety, his fervour, his zeal for the truth which he loved, his subtlety as a disputant, or his industry as a writer; but the moment he turned away from those Divine contemplations in which his soul was at intervals absorbed, and descended into the arena of discussion, his ungovernable temper and extravagant misstatements of everything in his opponents which displeased him, showed how unfitted he was to conciliate the disaffected, to reclaim those who had fallen into error, or to promote the cause of charity. Had a man of equal ability but of gentler spirit been found to conduct the controversy on the side of the Nonconformists, it would have been impossible for the bishops to have relied exclusively upon their Episcopal authority, and to have ignored the fact that the matters in dispute were referred to them for *discussion* with their opponents and not for *adjudication:* but an irritating captiousness was a sufficient pretext for the insolence of power.

Accordingly, whilst the bishops leisurably prepared their answers to the exceptions of the Nonconformists, the House of Commons reflected public opinion by appointing a Committee on 25th June, 1661, to search for the original of Edward VI.'s Second Service-book, and to provide for an effectual conformity to the Liturgy of the Church for the time to come. The Prayer Book, as printed in 1604, was subsequently adopted as the standard for worship, and a "Bill for the Uniformity of Public Prayer and Administration of the Sacraments," with a copy of that edition attached to it, was passed through its several stages, and on the 9th of July was sent to the House of Lords. The Lords, however, were not eager to follow the example of the Lower House, and appointed a day for the first reading of the measure after the expiration of the time fixed by the Commission for the Conference at the Savoy. The Nonconformists comprehended their peril, and immediately upon the receipt of the reply of the bishops employed Baxter to prepare a "rejoinder," who, nothing loth, gave the reins to his indignation and forgot to use the language of temperate discussion and persuasive argument. This document was no sooner delivered to the bishops than a renewed attempt was made by the Nonconformists to secure a personal conference, and a "disputation" (between champions selected from both sides) of the questions at issue between them. After spending two days in debating upon this proposal, it was agreed to have a "disputation" in writing on the challenge of the Nonconformists to prove the impositions of the bishops to be sinful. The disputation ended in confusion, and without anything worthy of record. Only a few days now remained of their allotted time,

and the temper of both parties forbade all hopes of reconciliation, when Cosins, the Bishop of Durham, presented a paper, as from some considerable person, which he thought a reasonable and fit way to reconciliation. It suggested—

"1. That the question may be put to the managers of the division, Whether there be anything in the doctrine, or discipline, or the Common Prayer or ceremonies, contrary to the word of God, and if they can make any such appear, let them be satisfied.

"2. If not, let them then propose what they can desire in point of expediency, and acknowledge it to be no more.

"3. Let that then be received from them, and speedily taken into the consideration and judgment of the Convocation, who are the proper and authentick representatives of the ministry, in whose judgment they ought to acquiesce in such matters; and not only so, but to let the people that follow them know that they ought not to disturb the peace of the Church under the pretence of the prosecution of expediency, since the division of the Church is the great inexpedient."

Baxter prepared an answer, which he presented in the names of Dr. Bates, Dr. Jacomb, and himself, and not as binding upon the Nonconformists who were absent, and whose opinions therefore could not be taken. And for the first question they made answer—

"It is contrary to the word of God—

"1. That no minister be admitted to baptize without the prescribed use of the transient image of the cross.

"2. That no minister be permitted to read or pray, or exercise the other parts of his office, that dare not wear a surplice.

"3. That none be admitted in Communion to the Lord's Supper that dare not receive it kneeling, and that all ministers be enjoyned to deny it to such.

"4. That ministers be forced to pronounce all baptized infants to be regenerate by the Holy Ghost, WHETHER THEY BE THE CHILDREN OF CHRISTIANS OR NOT.

"5. That ministers be *forced** to deliver the sacrament of the body and blood of Christ unto the unfit, both in their health and sickness, and that with personal application, putting it into their hands: and that such are *forced* to receive it, though against their own wills, in the conscience of their impenitency.

"6. That ministers be *forced* to absolve the unfit, and that in absolute expressions.

"7. That they are *forced* to give thanks for *all* whom they bury, as *brethren whom God in mercy hath delivered and taken to himself.*

"8. That none may be a preacher that dare not subscribe that there is nothing in the Common Prayer Book, the Book of Ordination, and the Nine and Thirty Articles, that is contrary to the word of God."

They declined to specify matters which they judged to be "inexpedient" until Convocation asked for them, and refused to bind themselves by the decision of Convocation until they knew what that decision might be; but they renewed their protestations in favour of unity, and of submission in all lawful things to the king and all his magistrates. They suggested also that, as the bishops had not found fault with the Liturgy

* The italics are Baxter's.

which had been presented to them, they should now consent to its use as "the shortest and the surest way to a general satisfaction." But their answer only irritated the bishops, by putting them upon a task which they were incompetent to perform. They *did not*, and we may well believe they *could* not, dispute the truthfulness with which the Common Prayer Book was declared to be contrary, in specified particulars, to the word of God.

A "disputation" however followed on the sinfulness of refusing the Lord's Supper to all who dared not kneel to receive it, and the time specified in his majesty's commission having expired, it was determined to report to the king that, whilst they agreed as to the ends which his majesty had sought to secure by their Conference, they were not agreed as to the means of attaining them. The practical result of this celebrated Conference is that we know what was the meaning of the formularies of the Church at that time; and we, therefore, know what is the meaning which the Act of Uniformity enforces upon all the clergy of the Established Church.

On November 20th, 1661, the bishops were restored to their places in the House of Lords, and on the following day, Convocation held its first session after the close of the Savoy Conference. A committee of eight bishops was immediately appointed to revise the Book of Common Prayer, and to submit that revision to the Upper House. That committee, however, announced that the necessary preparations had been already made, and that the final revision might at once be proceeded with by Convocation. On November 23rd, the bishops sent down to the Lower House half of the Prayer Book with their corrections, and on November 26th, they delivered the remainder to the Prolocutor. They had the satisfaction of receiving the first half, with the amendments of the inferior clergy, when they delivered the second into their hands; and equal promptitude having been maintained throughout their proceedings, the Book of Common Prayer was soon completed, and was subscribed by the bishops and clergy of both Houses of Convocation on December 20th, 1661.

Parliament reassembled on the 10th of January, 1661-2, yet the Lords displayed no eagerness to proceed with the Bill of Uniformity which they had received from the Commons. On the 29th of January, the bishops having obtained a copy, deliberated upon it in Convocation, and made the necessary arrangements for united action when it should be discussed in the House of Lords. At length, on the 14th of February, it was read a first time, and on the 17th of February it was read a second time, and referred to a select committee. But a difficulty at once presented itself. Were they to adopt the Prayer Book as sent by the Commons, or the Prayer Book as revised by the Convocation? The king resolved the question by sending an authentic copy of the Prayer Book as adopted and signed by the Convocation, confirmed by the Great Seal: and the Lords at once proceeded with the Bill. Several alterations were made in favour of the Nonconformists. A clause was inserted to enable the king to dispense with the use of the surplice, and of the sign of the

cross in baptism, and schoolmasters were struck out of the list of those who were to subscribe the declarations contained in the Bill. On the other hand, if we may trust Lord Clarendon, the Lords inserted, after a keen debate, that clause in the Bill which required the re-ordination of all beneficed clergymen who had not received episcopal ordination. The Bill, thus modified in form, was read a third time on the 9th of April, 1662, and sent down to the Commons with the certified copy of the Prayer Book which had been received from Convocation through the king.

The proceedings of the Lords served to awaken, at a very early period, the suspicions of the bishops; for we find a resolution passed in the Upper House of Convocation, on the 5th of March, appointing a committee of three of their number to examine the emendations or alterations made by Parliament in the Book of Common Prayer. They were evidently in doubt whether, after all, the revision made by the House of Commons might not be accepted by the Lords; and it was only on the 17th of March, that it was decided by the Lords to annex the revised copy supplied by Convocation to the Bill before their House. Even then they were ill at ease; for the Commons were by no means indifferent to their own standard, or indisposed to resist the principles which Laud and a few of his suffragans had formerly espoused, and which were once more regaining ascendency. It required, therefore, much dexterous management to guide the Bill through the House of Commons, especially as it was determined to expunge, if possible, every trace of the concessions which the Lords had made to the Nonconformists. When the question was raised on the 16th of April, whether the House should reconsider the alterations made in the Prayer Book by the Convocation, or at once adopt them, the votes were only ninety-six against ninety in favour of the latter course: but the right of the House to reconsider them was immediately afterwards affirmed without a division. Having secured this advantage, schoolmasters were again included in the operation of the Bill, the power granted to the king to dispense with the surplice and the sign of the cross was expunged; and upon the 26th of April, a motion to give to such Nonconforming clergymen as might forfeit their benefices through non-compliance with the terms of the Bill the allowance which the Long Parliament had reserved to the use of the clergy expelled for refusal to subscribe to the Solemn League and Covenant, or on the grounds of incompetency for their duties, or their notorious opposition to the Government—viz., one-fifth of the revenues of their livings—was rejected by ninety-four to eighty-seven. In the conferences which ensued between the two Houses on the 7th of May, the Lords yielded upon every point; and on the 17th of May the bishops had the satisfaction of seeing the perjured monarch, whom they styled their "most religious" king, give his assent to the Act of Uniformity.

The proceedings of Convocation in the meantime had exhibited a determination to push their advantages to the utmost. On the 8th of March an order was made to print the Book of Common Prayer, as revised by them; and Sancroft (afterwards Archbishop of Canterbury)

was intrusted with the superintendence of the work. Such zeal may have affected the decision of the Lords to adopt their revision without further examination, as it also probably secured a vote of thanks from their House to the two Houses of Convocation (on the same day on which their certified copy was annexed to the Bill of Uniformity), "for the great care and industry they had shown in revising the Book of Common Prayer." For every one could see that it was dangerous to the well-being of the State to exhibit, at that juncture, any collision between the Legislature and the Convocation.

And thus the Act of Uniformity was passed. It provided that every clergyman who did not, on or before St. Bartholomew's-day, 24th August, 1662, declare his assent and consent to all and everything contained, and prescribed in and by the Book of Common Prayer, and who did not also declare that it is not lawful, upon any pretence whatever, to take arms against the king, and who did not further declare the Solemn League and Covenant to be an unlawful oath, was *ipso facto* deprived of his benefice or curacy: and schoolmasters, who neglected to sign the same declarations, were declared incapable of continuing their duties even in private houses. The clergy who had not received Episcopal ordination were to submit to it, or cease their functions in the Church; and heavy penalties were to follow any infraction of the measure.

The bishops and clergy were in ecstasies of joy at their success, and congratulated themselves upon the prospect of silencing Nonconformity. Baxter, with a wise forethought as to the effect of his example, preached for the last time on May 25th, and thus intimated his decision to the country. Many others, however, thought it right to continue their labours in the Church of England to the last moment allowed by the law, and exerted all their power to make full proof of the ministry which they had received of the Lord Jesus. Their churches were usually crowded with attentive and sympathising hearers, and their "word was with power." At length the appointed day arrived, and before its sun went down upwards of 2,000 ministers of Christ were separated from the people they loved, and were stripped of their emoluments, and of their office, for conscience' sake.

It was a noble spectacle, and a noble lesson for the world! The breath of calumny cannot taint their reputation as men of holy life and conversation, nor deny their general ability as divines. But they could not minister at the altar of God with a lie in their right hand. They dared not affirm as truth what daily experience then, as now, demonstrated to be untrue; and therefore, to preserve a conscience void of offence before God and man, they were content to suffer the loss of all things. *This* is the great lesson which Bartholomew's-day should recal to mind—that HONEST MEN CANNOT USE FORMULARIES WHICH THEY THINK TO BE UNTRUE, OR CONTRARY TO THE WORD OF GOD; and in proclaiming it aloud, we may be sure to command the assent of every upright mind.

The historical value of the meaning put upon the formularies of the Church of England at the time of passing the Act of Uniformity cannot be too strongly insisted on; and attention should therefore, in my hum-

ble opinion, be called to the dogma of Baptismal Regeneration as affirmed in the Prayer Book. The various interpretations of the simple words used in the baptismal offices cannot be alike true, and only one can have been intended by the framers of the Act of Uniformity. It is of immense importance to show what the true interpretation really is, not only as furnishing a good ground of appeal to evangelical Episcopalians, but as illustrating the momentous issue raised between the Church of England and Protestant Nonconformity. The Bishop of Exeter states it thus:—

"If infants be not born again of the Spirit of God in baptism, the Church, which affirms that they are, not only teaches superstition of the grossest kind, but also teaches a lie both to, and of, the Holy Ghost. But if baptized infants be so born again, those ministers who teach the contrary not only are false to their most solemn vows, but teach, as God's word, what is manifestly sacrilegious and blasphemous."

Let us hope that the failure of the Act of Uniformity may teach our countrymen the folly of relying upon civil rulers to legislate for the Church of Christ, and endear to every Christian the command of Jesus:—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The lessons of history are recorded for our profit; nor can we neglect them without peril to our best interests. If they be now stated anew to the people of this country with calmness and accuracy, we may expect that public opinion will be beneficially affected, and that a great gain will accrue to the cause of truth. Let the Church of England, if it will, continue to convict itself of schism by enforcing terms of communion amongst Christians which are not terms of communion with Christ; but let the Nonconformists of England act worthily of their principles, and cherish the unity of the faith of the Son of God, and they will put to silence all gainsayers. Nothing is wanted to secure the triumph of their cause but a godly union of effort to maintain the truth as it is in Jesus, the practical recognition of their brotherhood in Christ, and their humble dependence upon the promised grace of God. And if God be for us, who can be against us?

JUDGE JEFFREYS AS A HUMOURIST.

The laughing hyena may hardly be classed among the humourists. Infinitely amusing as may be to himself the process of mangling his victims, we never heard that his grinning countenance excited the hilarious faculty of the spectators any more than does the human trifler who laughs convulsedly at his own jokes. On the other hand, it may often happen that an adventure in which the actors themselves, unsolicitous for effect, dream of nothing but carrying out their own designs, may present an irresistibly comic aspect to the external world; and were it not for the downright blasphemy which generally characterised Lord Jeffrey's harangues, many of the scenes in his Judgment Hall—such, for

instance, as his treatment of the unwilling witness Dunn, in the trial of Lady Lisle, and the mode by which he at last brought that unhappy confessor to his knees—might be cited as instances of genuine comedy—low comedy, if you will, very low, but helping at this distance of time to temper and relieve the otherwise unmitigated ghastliness of the whole transaction. In the following sketch there is happily no victim to be slowly tortured to death; only a quarrel about law Latinity, the judge flourishing the pedagogue's birch, and knocking down a man of straw in default of higher game. Such was the course which State policy, for some unknown reasons, directed to be taken on the trial of the Nonconformist divine, Mr. Rosewell, in order to avert a fatal issue. How far the public of that day entered into the humour of Jeffrey's jokes, we have hardly the means of tracing. They were such very grim jests to his victims, that our own occasional tendency to smile is checked by the remembrance of his deadly animosity against Christianity. No,—we must not indulge in a laugh with Jeffreys, any more than we can be reconciled to Bishop Bonner for the touch of nature in him which could induce him to stop during the examination of a prisoner, at the sound of the big bell at Oxford, and to exclaim, "Oh, the music of that solemn bell!"

Thomas Rosewell, M.A., of Pembroke College, Oxford, born at Dunkerton, near Bath, in 1630, was presented by Lady Hungerford, of Corsham, in Wilts, to the neighbouring rectory of Road, in the year of Oliver Cromwell's ascent to the supreme magistracy. In 1657 he removed to Sutton-Mandeville, in Wilts, as a richer living; but he lived to regret the step, and to warn other ministers of the danger attendant on change of place without a clear call. The unhappiness in the present case was said to arise from the turbulence of the people at Sutton,—a term which may be variously interpreted, in accordance with the political views of the minister himself. Mr. Rosewell, in fact, was greatly dissatisfied with Oliver's supremacy. But though a Royalist in sentiment, he was at heart an honest man and a Christian; and, unwilling to stain his conscience by subscription to King Charles II.'s Act of Uniformity, he went out with the other 2,000 confessors of 1662. Many years afterwards, while settled over a congregation at Rotherhithe, a charge was brought against him of preaching disloyalty to the Government under cover of exposing the sins of Jeroboam, the wicked king of Israel. The principal evidence was only that of two women of doubtful character, but the affair was brought into Jeffrey's court, and Mr. Rosewell, in spite of his monarchical principles, seemed likely to come under the ban, characterised in the formula of William Penn as "No Churchman—no Englishman."

To prove his loyalty, the prisoner brought forward *inter alios* the following witnesses:—

Mr. Thomas Phipps.—"My lord," says he, "I have known this gentleman divers years. He lived in Wiltshire, where he had the reputation of a very honest man, a good scholar, and a pious man. I never heard him preach in my life, because I never go to conventicles; but I have been in the house, where I have heard him pray in the family; and there he

prayed very earnestly for the king and government, and for the prosperity of it. Since I came to London, he came to London too, and has been here about ten years, and often in my company. And in the late times, the Bethelitish times, when everybody did take liberty to say what they would of the King and Government, I have heard him speak with great respect of them, and express his thanks for the liberty and protection he enjoyed," &c.

Mr. Charles Melsom, who had lived fourteen years in the family of Sir Edward Hungerford, of Corsham, during seven of which Mr. Rosewell was there in the twofold capacity of tutor to Sir Edward's son and chaplain to my Lady Hungerford, averred that Mr. Rosewell was a constant attendant at the parish church, and when leading the devotions of the family, always prayed heartily for the king. Indeed, Sir Edward's known attachment to the Government would not have tolerated in the house an inmate of opposite principles.

Moreover, Mr. Rosewell took extraordinary pains in his personal defence to make it appear to the jury that he had not only strenuously advocated throughout his life the cause of royalty, but had even suffered persecution from his parishioners for his avowed hostility to the "barbarous murderers," as he styled them, of the first Charles. His attachment to that monarch had a touch of the romantic about it, having taken its rise from a poetic incident which he narrated to the court. It was during his early youth, and while the Civil War was at its height, that he one day caught sight of King Charles sitting under a tree in the open field, and in company with a group of his officers, making the soldier's mid-day meal. The apparent forlornness of the scene touched his boyish heart, and from that moment he was a confirmed Royalist. After the king's execution, Mr. Rosewell failed not to uphold the principles of rightful succession; and while he prayed openly for the exiled prince, he studiously abstained from doing the like for Oliver Cromwell, who, he assured the jury, was an undoubted "usurper," and "stood upon a false basis." He even went so far as to preach a genuine Restoration-sermon from the words, "I will overturn, overturn, and it shall be no more, until he come whose right it is, and I will give it him,"—for which he was threatened that a gibbet should be set before the church porch, and himself hung thereon. To suppose after all this that he should now preach treason was, he contended, a moral impossibility.

A verdict of guilty was nevertheless recorded against him, more through the prejudices of the jury than the instructions of the judge, whose summing up, though illustrative of his mortal hatred of Dissenters, might, in other respects, be almost pronounced impartial. Sir John Talbot, who was sitting among the justices, went straight to the Court, and laid such a representation of the whole affair before King Charles, that instructions were conveyed to Jeffreys to allow the prisoner to plead by counsel in arrest of judgment. Such at least was the alleged secret cause of the droll colloquy which ensued on the following Monday when Mr. Rosewell was again brought to the bar in order to receive judgment.

Whatever was the Chief-Justice's motive, he met the prisoner's plea with great fairness and good humour, and argued for Mr. Rosewell's view of the defectiveness of the indictment, against Mr. Solicitor Finch, Mr. Serjeant Jenner, and the Attorney General. The exception raised was granted, that such and such words were spoken concerning Jeroboam, or other kings of Israel; the mere "*innuendo*" that the words had reference to English kings could not maintain the indictment for such a serious offence as high treason, unless it were also positively averred that such was the designed construction of the words.

The indictment charged him with saying, "We have now had two wicked kings together (*innuendo*—the late king and the reigning king), but if they (the people) stood to their principles, he did not fear but they might overcome their enemies (*innuendo*—the king)." Upon which Jeffreys observed, that although the allegation of spoken words, bearing in themselves a manifest application to the English government, would have made the indictment positive; yet if it were only averred that words, otherwise harmless in themselves, were uttered, and then *innuendo* so and so, this would not be positive enough to make the indictment good. "If you had worded it," it was thus he argued, "that Mr. Rosewell, while confessedly discoursing of the late and present kings, had said, 'We have now had two wicked kings together,' you then had brought it home to him; but you do not lay it that it was spoken of the two English kings at all. *That* construction you put only in the *innuendo*. In common cases, such as action for defamation, there must be a positive averment that the words had designed reference to the plaintiff—a mere *innuendo* will not do it. Till within the last seven or eight years it was even necessary to recite a *colloquium* (opprobrious epithet) uttered with reference not only to the plaintiff, but to his trade; and though I confess, now that declarations are made more concise, you need only say, he spoke such and such words of the plaintiff, without insisting upon the *colloquium*, still it must be averred to be spoken of the plaintiff; and if such be the requirement in an action of that nature, how much more so in the case of a capital offence where the life of a man is concerned."

Here Mr. Rosewell fervently thanked his lordship for so lucidly explaining, and so impartially setting forth his own meaning.

The Solicitor-General urged that as the commencement of the indictment charged the prisoner with conspiring the death of the king, and then went on to state that, in the fulfilment of that intention, he spake so and so of two wicked kings, no farther allegation as to the objects pointed at was necessary.

The Chief-Justice had good reasons for stoutly maintaining his own position, and for again amplifying on the basis already laid down. But it was not only on this ground that he amused himself and his auditors by finding fault with the Attorney-General's mode of drawing indictments. When the case came to be argued three days after, the faulty Latin in which such documents were generally constructed became the theme of another encounter of wits, in which Lord Jeffreys and Mr.

Justice Walcot, besides Pollexfen, the prisoner's counsel, were arrayed against the Attorney-General, the Solicitor-General, Mr. Justice Holloway, and Mr. North; Mr. Rosewell ingeniously enlisting the Chief-Justice on his side by an appeal to his learning (never supposed to be very profound), and declaring that the indictment was drawn up in such Latin as he was quite sure his lordship had never before heard. So here was another weapon with which to assail the Attorney-General, who was of course responsible for the legality of the instrument; and the agents of the Crown were now to be abused for their mode of compiling a document which would have answered its purpose abundantly well, had there been no other motive for instituting a mock combat on its classicality. Jeffreys loved to deal a heavy blow; and, provided he could do it with impunity, it mattered not who was the victim.

Mr. Pollexfen and the Justice now therefore directed their main attack against the following specimen of law Latinity:—after the words, "We have now had two wicked kings," occurred, "*Quod si ipsi starent ad fundamentalia, ipse non timebat*," &c., meaning "that if they stood to their principles he did not fear but they should overcome their enemies." Here Mr. Attorney was informed that the place which he had given to the word *ipsi* was such as to make it apply to the kings, and not to the people, so that his Latin after all meant that the kings were to stand to their principles. This was fought out long and stoutly on both sides, the Solicitor-General maintaining that the several alleged expressions in the bill were distinct statements; though, had they all constituted one continuous sentence, he admitted the validity of his lordship's position, viz., that the relative should apply to the last antecedent, according to grammar. "And I think," replied Jeffreys, "that it must be taken to be an entire speech, and you lay it in the indictment to be so; and then the relative must go to the last antecedent, or else Dr. Busby, that so long ruled in Westminster School, taught me quite wrong; and he had tried most of the grammars extant, and used to lay it down as a positive rule that the relative must refer to the next antecedent."

Mr. North begged to remind his lordship that one of the supposed wicked kings being dead [Charles I.], *ipsi*, being a plural word, could not refer to them, but must be taken to refer to *populus*, which was a noun of multitude.

Lord Chief-Justice.—Mr. North, the argument turns both ways upon that. Certainly the prisoner did not express himself in that ambiguous way . . . . It is so loose a hung-together indictment as truly I have scarce seen. I think it very uncertain *who* are meant by the "enemies." It may be you, Mr. Solicitor, or Mr. Attorney. It may be the Court. Nobody knows who it is. Everybody knows that to preachers in conventicles and to those that meet there, the judges and all that are for the support of the laws may be reckoned to them as enemies. But when it is so uncertain who are meant, how can we supply it by an *innuendo* . . . And I would ask you, Mr. Solicitor, whether, if the prisoner had said (as most likely he did), "If *you* will stand to your principles," and the indictment should put it *si ipsi*, would that be good?

Solicitor-General.—My lord, we put it as the witnesses swore it.

Lord Chief-Justice.—They did swear the words according to their apprehension; but no doubt, in common form, he must have spoken them as I say.

Attorney-General.—They swore the words so; and we could lay them no otherwise.

Lord Chief-Justice.—Well, Mr. Attorney, will you move anything?

Attorney-General.—No, my lord.

This important functionary, greatly scandalised that a charge of high treason against a Dissenter should have issued only in a tilt against himself, had already expressed his anxiety that his lordship would at once give judgment, the government being greatly concerned in the matter, much more so than ten such men as the prisoner at the bar. Jeffreys admitted that the government was concerned, but who more concerned than the prisoner, whose all was at stake? Time was therefore taken to deliberate; the prisoner was carried back to the King's Bench, and Sir John Talbot obtained a royal pardon, which at the next term Mr. Rosewell pleaded at the bar of the Court of King's Bench, and was discharged. In the interval between the two terms, King Charles had died, so that this act of justice was one of his last as well as one of his best deeds.

[In abbreviating his lordship's harangue, and exhibiting its meaning, the smallest possible liberty has been taken with the language, his English being very good.]

A SABBATH IN PARIS.

BY THE REV. C. H. SPURGEON.

WHEREVER we may wander, during other days, our heart flies *home* on the Sabbath. That queen of days is never so truly an epitome of heaven as when we spend it among our own people in the house of the Lord. We have seen Paris in all seasons—in the height of its festivity, and in the depth of winter; and its streets of palaces, its splendid boulevards, and gorgeous spectacles, always charm us into fairy land; but we have never lost our preference for foggy, smoky, slushy London, because one day in the week we have always pined to return. A Sunday in Paris is a sad day to a believer in Christ. There is no sign of sacred respite from earth, or of hallowed aspiration to heaven. The shops are open as usual, labourers are engaged in their ordinary work, the traffic as at other times rolls along the street, and the day of rest is all unhonoured and despised. "England, with all thy faults, I love thee still." With all the flagrant offences of St. Giles', New Cut, and such like centres of Sunday trade, the Lord's-day is regarded among us as a rule; and no foreigner can fail to observe the difference in our streets. Our soul has longed and thirsted after the assemblies

of the saints, when constrained to sojourn in the gay capital. The verse of Dr. Watts has been sung with unusual emphasis, and with deeper meaning:—

"Might I enjoy the meanest place
Within thy house, O God of grace,
Not tents of ease, nor thrones of power,
Should tempt my feet to leave thy door."

The Upper Room used for Baptist worship in Paris.

The last Sabbath of the last year saw us anxiously inquiring for the French Baptist congregation in Paris. We asked information in vain; till the thought struck us that perhaps in the English Independent Chapel we should hear some tidings. Trudging along the weary length of the interminable Faubourg St. Honoré, we entered the congregational room some time after service commenced, but we regret to say quite soon enough for our liking, for a more profitless service it was never our misery to witness. If that cause does not come to ruin it will be a miracle, if such be the usual preaching in the room. However, our patient listening to a sermon as destitute of matter as the vacuum of an air-pump sharpened our appetites, and made us the more anxious to find out our next kinsmen. Like the Irish jury, who sat in inquest upon a hat and coat found by the side of a river, we returned the verdict, "Found empty," and went on to try again elsewhere. We gained from a Christian friend the information that the Baptists met somewhere near the Romish Church of St. Roch. By searching the directory we found that there was a school-room in one of the streets near the church, and

rightly guessing that this would be the appointed spot, away we hastened. No board or placard gave us assistance; we entered a little yard, and followed a couple who were going upstairs. The upper room in Jerusalem flashed before our eyes. We mounted, saw a little notice on a door, entered, and found ourselves in the humble room. A brother at the other end was instructing a few lads; a few poor people were sitting upon chairs waiting for service. We took our seats, and thought of many things, wondering most of all if the Lord would bless our souls in that strange place of prayer. We were soon recognised. A friend, standing by the stove, came over and whispered our name, and asked if we were the actual person. Even so, we replied; and then with joyful haste he fetched the pastor, with the news that an English Baptist minister had sought them out diligently. The pastor gave us both his hands, and we saluted each other in the name of the Lord. Meanwhile the congregation gathered, until about eighty or one hundred occupied the chairs. They were a company in which most classes were represented—the well-attired French lady, the tradesman, soldier, and workman. To our great joy we soon perceived that the working class preponderated. The solid, substantial stuff out of which earnest churches are made was manifestly before us. No religious movement which has begun among the rich, and gained the countenance of the noble, has ever been permanent; the flame burns most surely when the fire commences from below. The fishermen are, after all, under God, the movers of the world.

"The despised names which shew that the truth has taken deep root in the heart of the labouring poor, are worth more to a country than the most glorious titles, which only shew that it has reached the learned and exalted. It is beautiful to see the high mountain peaks golden and rosy in the dawn; but when the light shines on the village, in the plains and hollows, it is day."

The pastor requested us to speak a word to the people. We did so, and a Canadian brother, equally versed in English and French, translated for us. As this is an age of improvements, and all nations are advancing, we would recommend our brethren to learn that noble language which we speak on this side the Channel, so as to get rid of this troublesome process of interpretation. We took for our text the words, "The brethren which are with me salute you," and took occasion to convey the sympathies of the baptized in Britain to the little flock in France. Wandering from our theme, we charged them to maintain and preach the full Gospel of the grace of God, to extol and love the person of the Lord Jesus, and to look for the abiding power of the Holy Ghost. Despite the disadvantage of uttering sentence by sentence, we felt much pleasure in the task, while the eyes of the audience gave flashing evidence that the truth was delightful to their hearts. When we had finished, the minister addressed the unconverted in such a style as to indicate that the Revival spirit was burning in his heart. He preached pardon to the vilest of the vile, and bade all the hearers remember that the blessings and mercies of the covenant could only be possessed by those who had passed from death unto life. Then followed the prayer-meeting, at which all remained.

Here the right sort of prayer was offered, such as might serve as a model for our long-winded orators at home. So sweetly familiar, so intensely fervent, so full of love, so fragrant with reverence. The French seem to feel more intensely the sweetness of the Divine relationship than we do. They plead as children with a dear and tender Father, and urge the name of Jesus as that of a loving and compassionate brother. It has been said that the devotion of Roman Catholicism is totally distinct in its essence from that of Protestantism. The devotion of Protestants is Scriptural, reasonable, and often distant; that of sincere Romanists, poetical, affectionate, and passionate. It seems to us that the converted Romanist adds to all the excellences of our own methods of utterance the richness and sweetness of a tenderness and familiarity which in excess may be a fault, but in proper measure a pre-eminent virtue. At any rate we have never more truly kissed the Saviour's feet or leaned on his bosom than when we have drank in the spirit of French devotion.

The praying men in this little church will be her strength, for they shall see a fulfilment of the things which they have asked of the Lord. We think we saw in that stone-paved, whitewashed school-room the battle-axe and weapons of war with which God shall do great exploits.

We shook hands, we think, with every person in the room, and never did we meet a more warm-hearted, loving company in our lives. No stiffness, formal politeness, and freezing distance; all was true, fervent affection. It was good to be there; it provoked us to love and to good works, and sent us on our way hopeful for the future of France.

Our account is written, somewhat hurriedly and under many disadvantages, and the woodblock has been turned out of hand with rather more expedition than excellence, but we could not wait another month without pleading for France. In these pages earnest words have been spoken for the baptized churches across the Channel; but lest our appeal should be forgotten, we took this opportunity of paying a personal visit, in order that we might urge with confidence upon British Christians the needs of the rising Baptist church in France. Left by America when the young cause most of all required a fostering hand, our dear friends have only the bank of Providence to depend upon; that, however, is a rich treasury to men strong in faith, who know how to draw upon it largely. The work in Paris is no mere surface or imitation effort. All the members of the church, with one exception, were Romanists before their conversion—the pastor himself having found the truth while endeavouring to reclaim a relative who had gone over to what he then thought the heretical Anabaptists. The colporteurs in connection with the church go from house to house teaching the word. They report 150 Romanists hopefully concerned; that is to say, they are in different stages of inquiry—from the condition of unprejudiced up to decided. In most cases it takes two years or even more before a person brought up in the superstitions of Rome will go the length of openly avowing Baptist views. How often the missionaries and pastor of the church anxiously visit each convert, and what labour and travail such a work entails, they only know who are engaged therein. This is plucking

brands out of the fire in very deed. All care about pecuniary matters should be removed from men who have the care of souls in such a place, and hearts in such a condition. A young lady in our own country has for some time supported one of the colporteurs of the church by subscriptions which she obtained from her friends; it were a noble deed if some of our fair readers would do the same. Individual effort will do more than mere society co-operation. We will furnish any lady with full particulars, and we do not think the amount would be burdensome. We hope that with great ease five or six ladies might be found who would diligently and prayerfully gather up the gifts of their friends, and thus maintain so many good servants of the Cross.

We left our own contribution with cheerfulness, only regretting that we could not give a hundred times as much; and we beg the baptized throughout the empire to assist this struggling, devoted, prospering people in this their hour of desertion.

FIGHTING THE GREAT SHADOW.

CHAPTER I.

THE ENEMY.

As a rule, we are but little disturbed by the dangers we see; it is the dangers which we cannot see that appal us. The arm manifestly lifted up to strike may be warded off, or be itself struck and disabled; but conscious as we are that there is another arm behind it, which may strike at any moment, and is sure to strike some time, and which can neither be paralysed nor warded of,—it is the ever anticipated blow from that arm that fills us with apprehension. A man's feelings, whenever he will take the trouble to consult them, will prove but too satisfactorily to him that there are other things in this world than those which appeal to his senses; and that as long as he is only influenced by those senses, walking according to them, and in obedience to the passions connected with them, he is walking in "a vain show;" and that his life becomes real and worthy of his manhood just as he rises above them, and dwells in a world of which they have no knowledge, and to which, therefore, they bear no testimony. There are voices which address and forms which appear to a man's soul, if he have but ears to hear and eyes to see. Strange that any should doubt this, when all admit that it is not the bodily eye that really sees, nor the bodily ear that really hears, even the sights and sounds of the material world. The real beholder and the real auditor is the mind within. The ear and eye are not so much as witnesses; they are simply media through which the sentient, and conscious, and judging spirit holds communion with the world without. But that spirit herself! Here we have evidently a citizen of a different world from this. And there are latent, but nascent, instincts within her which testify of that world and become vague, yet authentic, anticipations of

her state and activities in it. Not more certainly do the ears and eyes and mouth and lungs of the unborn child predict a new and different state for it after its birth than do these mysterious energies constitute a prophecy of a life beyond this, when the body with all its functions will be laid aside.

And we may presume that these anticipations would have been all joyful had man continued in a state of innocence. In that case he would have contemplated his departure from this world with no more regret than the builder feels in removing the scaffolding when the building is complete. But man is not in a state of innocence. His moral nature has been convulsed by a great calamity, and ruined by a great crime; and that crime is always before him, either in the guilt which it has brought upon him, or in the darkness by which it has encompassed him. And guilt creates a thousand phantoms to affright and torment him, while the darkness at once shelters them, and renders them the more terrible, both by what it reveals and what it conceals. Of all these phantoms, however, there is one pre-eminent in horror;—the Scriptures designate it the "Shadow of Death." A shadow indeed, yet what a reality! With neither flesh, nor muscle, nor bone, yet wielding a power which all these are utterly impotent to resist. There is nothing grander in uninspired human speech than Milton's description of this monster.

"The other shape,
If shape it might be called that shape had none
Distinguishable in member, joint, or limb,
Or substance might be called that shadow seemed,
For each seemed either; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart; what seemed his head,
The likeness of a kingly crown had on."—*Par. Lost.* B. II.

Following the inspired statement, that "death came into the world by sin," this divinest of poets traces the course of the grim tyrant upwards from hell to our ill-fated planet, where he spreads terror on every hand, and seeks to gorge his voracity by preying on every living thing. And here he has been ever since. No eye has seen him, and yet every one knows that he is on his track, and feels that he may be at his side. True, he has never sat for his portrait; but none the less do his victims sketch him for themselves, each giving him a form of horror suited to his own feelings or imagination at the time. From the commencement through the whole journey of life, this portentous shadow is following after us, to drive us into our graves.

And his power is all but absolute. See how they bow before him! The brave of heart and the strong of hand are as the weakest when he comes. The vigorous youth and the stalwart sire wax feeble as the puling babe if he but breathe upon them. Before him the mailed warrior is no more invulnerable than the naked savage; and the haughtiest kings, though guarded by a hundred armies, lie as open to his assaults as the most abject wretch in all their realms. Neither the strong castle, the proud palace, nor the mighty fortress, has ever

been able to keep out death; but the black flag, with the empty skull and the cross-bones, may be seen floating over them all, announcing the presence of a soldier mightier than all their garrisons, a monarch before whom every earthly prince must bend and surrender, not only his throne, but his breath. Art thou strong! Lo, his cold fingers grasp thy heart-strings, and where art thou? Thou art wise! He pricks a tiny vessel in thy brain, and thou art gone. Shadow as he is, he leaves his dread on every house and his chill in every breast.

This shadow overspreads the world. If Death be not omnipresent, he is ubiquitous. Where is the happy isle or favoured spot which his trophies have not defiled? Wherever the living come, he comes. The breath of the living impregnates the very atmosphere with death; and in tainted spots, where everything else dies, there Death chiefly lives. And he is everywhere at the same time. At this very instant, from how many a bed of pain, or sinking wreck, or battle-field, does the great God hear the sigh, or groan, or shriek of death! Where torrid suns pour down their rays of fire, where northern blasts cover the dead earth with snow and ice, where temperate zones enjoy perennial spring,—death, tears, and graves,—these alike pervade them all. There is no sanatorium under these blue skies where the patient may cheat Death. Many of the healthiest places become the scenes of his most frequent triumphs. The stricken ones visit them with a faint hope that the great shadow will remain behind; but when they arrive, what discovery do they make? That the resting places of the dead are fuller there than in the neighbourhood of their homes, and especially fuller of the remains of those who suffered from the same causes as themselves. There is no eluding or running away from this foe.

And it is a shadow without a heart. Blind to every look, and deaf to every cry, and insensible to every pang, he never comes except to strike, and never strikes except to slay. Cruel, terrible, "fierce as ten furies," he listens to no expostulations, relents at no plea. Poverty, youth, beauty, maternal tenderness, or filial love, may weep, and pray, and break their hearts,—it is all the same to Death. All have bowels for their kind, but Death has no bowels, because he has no kindred, except the grave, and his fellowship with her is fatal to the whole world. You see him there taking the suckling from the mother's breast,—and there robbing the young husband of his loving bride,—and there summoning the father from his dependent wife and little children,—and there dragging the mother away from her helpless babes,—and there depopulating a glorious realm: 'tis all the same to Death. A curse, he is intent on cursing all.

And he sends no notice of his approach. Stealthily as a thief, silent as a shadow, no ear reports his footfall, no voice foretells his advance. Ever near, yet ever presumed to be afar off, often thought of and seldom expected,—his presence commonly excites as much surprise as alarm. Where revellers meet to squander the hours and to blunt their consciences by ministering to their passions, or perhaps to fortify their courage by confederacy in dissipation, and to sink the man by developing the brute or the demon,

how often has Death come and made one of the company, and by a sudden and unlooked for stroke laid the strongest, the bravest, and the wildest, prostrate at his feet. Men calculating on length of days, sketching plans that stretched onward to a distant future, have been suddenly arrested by this strong arm, and the schemes with which their fancies travailed have perished in the brain which sought to give them birth. The soldier has returned in safety from a distant and dangerous campaign; the sailor has arrived in peace after a long and perilous voyage; while your neighbour has been thrown from his horse and killed at his own door, or your friend has slipped on a piece of orange-peel and lost his life in the street, or a train has been upset and hurried a score of immortal beings into eternity in a moment. When we feel strongest and healthiest, Death is often nearest to us; and when all the wheels of life have seemed to be working without let or obstruction, in how many instances has it proved the signal that they were about to stop for ever. If it be a maxim with physicians that the consciousness of health is the beginning of disease, it may well be a maxim with moralists that the consciousness of security is the harbinger of danger. For how many have found just at the very time when they were fondly beguiling themselves with the vision of a long and prosperous existence, that the great shadow has been upon them; and at his inexorable fiat they have had to surrender the fallacious anticipation with scarcely the warning of a moment. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Then with what weapons does he fight! Leaving out of consideration his principal engines—war, pestilence, and famine—by which he effects the work of wholesale slaughter, devastating wide regions and filling great cities with the dead, he has other instruments of destruction scarcely less potent than these, although operating more insidiously and out of sight. Nothing kills more certainly than *vice* and *intemperance*. Where the clang of war is hushed or was never heard; where pestilence has never blown her foul breath through the wholesome air; where smiling plenty has never permitted famine to enter—those twin demons have found admission, and all ranks, classes, and countries have been made to feel their power. War, famine, and pestilence, are at most occasional and local evils; but intemperance and vice are a universal plague, infecting the atmosphere of every country, and yielding their mortal fruits every month and every hour. And in reference to these, how awfully and literally is the Divine threat fulfilled, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." For by them death operates on millions of the unborn, and fills the cradle and the nursery with the corruptions of the tomb. Thus is one generation ministering to the guilt and to the miseries of generations which are destined to succeed it on the earth; and men are projecting their agency for evil into a remote future, sowing the world with curses which they can have neither means nor opportunity to counteract.

On the other hand, where vice is abhorred and intemperance avoided, Death is not devoid of resources. He can corrupt all the elements of nature, mingling himself with the air, the rain, and the sunshine; tainting

our food, and our drink, and our medicine; converting the very means of life and health into ministers of disease and mortality; poisoning our exercise and our rest; insinuating himself at every pore of the skin and with every inspiration of the nostrils; till, seizing on the great fortresses of the vital economy, and turning their provisions into weapons of his own, he compels the lungs and the stomach, the heart and the brain, to work out his own purposes. And he never comes alone. Behold his scouts and precursors!

"All maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilipsies, fierce catarrhs,
Intestine stone and ulcer, cholic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums."
—*Par. Lost, B. XI.*

With such a foe, thus armed and attended, what chance is there for any child of dust? "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again."

(*To be continued.*)

HINTS TO YOUNG MINISTERS ABOUT CHURCH MEETINGS.

BY THE REV. T. POTTENGER.

It is an anxious time with a young minister when he has undertaken the charge and supervision of a Christian church. He may be unacquainted with the management of public meetings, and without experience in the government of popular assemblies. As the pastor he is now called to preside in church meetings, and to make his maiden effort to rule the Church of God. His position is one of difficulty, in which generous minds will render him support and wish him success. If surrounded with men of age and experience, of good sense and business habits, the delicacy of his situation will be increased, and perhaps his confusion also; if not favoured with such fellow-helpers, his post of honour may become one of danger, and how to govern the church may give him more concern than any other part of his work. In the outset, cases of discipline may increase his embarrassment, especially if the members differ in opinion respecting the course that should be adopted, or fail in the charity which is not easily provoked.

My warmest sympathies are with him in his first attempt to conduct a church-meeting with order and profit—partly from my own experience, and partly from the testimony of brethren who have passed the same

ordeal. Observation proves that a large number of ministers fail in church meetings more than in pulpits, and bring on themselves trouble for want of self-government more than for want of ability to preach with acceptance. Many of the divisions which have brought reproach on our congregational polity may be traced to the absence of tact and judgment in the management of churches. "A large church," said Mr. Fuller, "is like a large family, in which there is a necessity for constant labour and attention to keep things in proper order. But a small church may be compared to a little boat floating on the waters—a single movement may overset it. In either case we had need be endued with righteousness, godliness, faith, love, meekness, and patience."

In a fraternal spirit, I submit the following hints to young ministers in relation to their church meetings.

1. Learn the art of self-government. This is a matter of great importance. For if you are unable to govern yourselves, how can you govern the churches of Christ? and unless you are able to command your own tempers, how can you expect your people to control theirs? If on slight provocations *you* lose self-command, do not think it strange if *they* should do the same; or, if you give way to passion, in a moment of opposition, they may follow your example, and thus the cause you love may be injured. In meetings where every member has a right to speak, and where differences of opinion may arise, it is incumbent on the chairman to hold the reins of self-government with a strong hand, lest discord and confusion should ensue. The want of self-control is a moral disability for ruling the churches of Christ, and in the absence of this power some ministers have said and done things which they have lamented upon mature reflection.

Abraham Booth said, "It is of such high importance that a pastor possesses the government of his own temper, and a tolerable share of prudence, when presiding in the management of church affairs, that without these his general integrity, though undisputed, and his benevolence, though usually considered exemplary, will be in danger of impeachment among his people." A wiser man said, "He that is slow to anger, is better than the mighty; and he that ruleth his spirit than he that taketh a city."

2. Do not expect to have your own way in every thing. Why should you? What right have you to wish for this? Churches contain deacons and members who are your seniors in age, and your superiors in the knowledge of human nature, and in religious experience—men who have nearly finished the course on which you have but just entered, and tested through life those maxims of church polity which, at present, are to you little more than theories.

In the presence of such men airs and assumptions would show bad taste in *old* ministers, but in *young* ones they ought not to be tolerated. If you are headstrong, self-willed, and determined to have your own way in the smallest matter; if you go to church meetings in the spirit of one that should say, "I will teach the people to respect my authority; I will make them know their own place; I will carry my point, or resign;

I will brook no delay, and tolerate no opposition"; then you would act more like *men* than *Christians*—more like priests of Rome than pastors of Baptist churches; and more like ministers of despotic states than presidents of free republics. Such a mode of procedure would alienate all who value self-respect, the right of private judgment, and the liberty wherewith Christ has made them free; or, if they submit to wear the chains you have forged, the relationship between you would be that of a master over his slaves, instead of a pastor among his flock, and a father among his children.

More of our divisions have arisen from *temper* than from *principle*, from the pride of office than from the love of Christ, and from the blindness of self-will than from deference to the law of God. When principle is at stake you should be firm as a rock; but even then it is a wise rule to temper firmness with kindness, and to respect the rights of your people while defending your own. Hear the words of Fuller—"Expect your judgment in some cases to be overruled, and learn to yield with cheerfulness when the measures you wish to introduce appear to be opposed to the opinions and desires of the majority of your brethren."

3. Make your church meetings devotional rather than seasons for discussion. For if you allow meetings which are set apart for discipline, the reception of members, and the communion of saints, to degenerate into debating clubs, the devout and peaceful will stay away. Some churches have printed rules for the regulation of church meetings, and the rules fix the time and order in which members can speak upon the question before the chair; in such cases the meetings are little better than debating societies, and the disputants try to preserve order and decorum under the shadow of printed forms.

But a well-governed church has no need of rules for the management of its affairs, or for the preservation of its peace; for if the members are subject one to another in the fear of God, all things will be done decently and in order. To this end the devotional element should be fostered, and the gatherings of the church should be times of refreshing from the presence of the Lord. The coming together of brethren and sisters in Christ ought to be seasons of great joy and spiritual growth, rather than times of warm debate, of bitter retort, and of wounded feelings. Much depends upon the temper and conduct of ministers themselves, and therefore do all in your power to make church meetings means of grace and aids to spiritual life.

4. In church meetings you should preside with impartiality. Unless you are impartial you will not act with the dignity which becomes the office of the ministry, and you cannot be impartial if you employ your influence in favour of a faction or party. It is a great misfortune when a party spirit agitates and divides a church; or when a contest is carried on for the sake of victory rather than for the defence of some principle, when cabals are formed, when private meetings are held, when the fires of strife burn and the bonds of peace are broken; but in such a season of danger much may be done to heal divisions by the impartiality and wisdom of the minister. Fairness on his part will give him power

in the time of need; freedom from a party-spirit will enable him to influence all parties for good, and the ability to govern himself may go far towards the restoration of harmony among his people. In the absence of a surer bond of union the minister may thus become one, and the scandals of separation may be avoided by his upright and prudent conduct. Absolute freedom from differences can hardly be looked for in the present state of imperfection, but I would entreat you, dear brethren, by the failures and regrets of many who are now your seniors, to preside over the churches which God may commit to your care with an impartiality which befits your office, and which is due to a voluntary association of Christians. "The great art of presiding in a church, so as to promote its welfare, is to be neutral between the members, always on the side of God and righteousness, and to let them see that, whatever your opinion may be, you really love them." "The wisdom that is from above is without partiality and without hypocrisy."

5. Be firm in the exercise of discipline, without being rash. Cases of discipline will arise in the purest communion on earth, and they will demand firmness tempered with compassion. At such times rashness must be avoided, as well as carelessness. To admonish an erring brother is right, to wink at his sin is wrong. Health, growth, and beauty require that a vine should be pruned, but there is an *art* in pruning which makes the tree more fruitful, and more pleasant to the eye.

Young ministers, in general, set before their minds an ideal church—a model church, and they enter upon pastoral duties with an earnest desire to make the ideal church a reality and a power in the world. Many of us have made the same attempt. We applaud their purpose and honour their motive; they cannot raise their standard too high, and the small degree of their success will constrain them to say, We have seen an end of all perfection. Experience teaches them that there is a wide difference between the ideal and the actual church, and they learn with sorrow that the communion of saints is marred with many imperfections. In fact, they live among the lights and shadows of spiritual life.

In such a state of things, young and ardent minds are eager to use the authority which God has given to his people for the maintenance and growth of purity, but calm reflection convinces them that they must exercise discipline with discretion, lest in destroying the tares they root up the wheat also. In all cases which call for discipline, prudence must be combined with firmness, and the wish to reclaim must guide the attempt to purify. Rashness might aggravate the evil you want to remove, and harshness is contrary to the spirit of Jesus. If the process of purification is *slow*, it will have the advantage of being *safe*, and in due time a new order of things may arise to illustrate and magnify the grace of God. Be firm, therefore, but not rash, in discipline.

6. Follow after things which make for the peace of churches.

On some questions you may not agree in opinion with your people, in which case you should agree to differ, especially when the difference relates to minor points. If principle, or truth, or conscience, is at stake, there should be no compromise. When the claims of God and

the interests of religion are in question, you must not give place by subjection, even for a moment; and if the ark of God is in danger from open enemies, or hollow friends, you must defend it at any cost, and by the armour of righteousness; but many questions may arise between you and your people, in which both parties might retain their opinions without any sacrifice of feeling, or loss of friendship.

With the utmost prudence and love of peace, however, troubles may spring up to mar your comfort and hinder your usefulness; and then, rather than plunge into contests which divide churches, and bring scandals on the religion of Christ, you had better remove to a more peaceful and congenial scene of labour. Live in peace and love with your people, or leave them: and in the long run you will find it more honourable to suffer wrong in a good cause than to defend it amid "envying, and strife, and divisions."

Not on slight grounds, however, should you abandon a sphere of usefulness and give pain to loving hearts; still less should you sever the bonds of union between pastor and people in a pet, or because the novelty and excitement of a new place have ceased; but if it should be your misfortune to serve churches that are contentious, and do not obey the new commandment of brotherly love, when it is clear that you can no longer "keep the unity of the Spirit in the bond of peace," only one course will be open to you as men who fear God and imitate Jesus, who "pleased not himself." The rule is as binding as it is wise, and as imperative as it is useful, "giving no offence in anything, that the ministry be not blamed."

Above all, in ruling churches under your care, you will need the meekness and gentleness of Christ, courage combined with urbanity, a readiness to bear with the faults of others from a consciousness of your own defects, and the spirit of Paul, who said, "Though I be free from all, yet have I made myself servant unto all, that I might gain the more."

If you ask, Who is sufficient for these things? It is God. "My grace is sufficient for thee," is the promise; and the fact corresponding to the promise is expressed in the words, "I can do all things through Christ which strengtheneth me." Thus encouraged, preach the word, feed the church, and fulfil your ministry. If faithful to the trust which has been committed to you, the approval of conscience will be a part of your present reward; "and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

ON THE MINISTRATION OF THE SPIRIT.

Recent facts encourage one to think that the time is coming when the godly will be unusually alive to the importance of honouring the Holy Spirit in all the acts of worship, especially in prayer, and that his gracious influence will be more generally felt both in conversion and in the spiritual life and vigour of the whole Church. This will probably

lead to a frequent and careful study of the teachings of Scripture on the character, offices, and operations of the Lord the Spirit, till a correct and comprehensive knowledge of this subject has been reached by the whole of the spiritual brotherhood. We all profess to believe in the Holy Ghost, the Lord and giver of life, but our faith needs greater power, that more prominence may be given to a part of our Scriptural creed, which lies at the foundation of all spiritual life. Several revivals having called more attention to the subject of conversion, some warm and lively persons of partial Scriptural knowledge may for a while express themselves with some degree of excess on the subject of Divine influence and its effects. Should it be so, it is to be hoped that no severe remarks will be made upon their well-meant utterances, but that in a quiet way, and a godly temper, proper efforts may be made in preaching and print to expound to them the way of the Lord more perfectly in relation to the efficient cause of conversion and the various operations of the "one Spirit."

As all men have been degenerate since the Fall, the power of the Spirit was necessary in every real conversion before the time of Christ just as it is now, and every such case under the Old Testament proved the presence of the Spirit and the reality of redemption before that redemption had become matter of fact, the ransom taking effect from the engagement of the Son to pay it, the Father to accept it, and the Spirit to apply it. Still the conversions of early times were few, a sort of gracious intimation of what would occur in a future age when redemption had been made and the Spirit poured out from on high. In all the early conversions the Spirit wrought with power equal to the end, and in no case was the salvation incomplete. As a ministry of the Spirit it was only initiatory and limited, but the same effects were produced as in his full and mature ministration. His operations were as effective as far as they reached, but were only as drops before the shower. In most cases of early conversion it is likely that the views had of the Saviour and the atonement were very obscure, and not less so of the Holy Spirit and his work. The light was then dim, but this caused no incompleteness in the application of the saving truth. The Son of God has come a light into the world, and the revelation of mercy is complete. This gives the earnest seeker great advantage over men of old time, but this full revelation of the Son effects not a single conversion except as applied by the same power of the Spirit that gave effect to the former obscure and preparatory revelation. Nor do souls now require a different degree more or less of Divine influence than formerly. Under fuller light spiritual darkness is still as great; and with additional motives of the most melting, moving character, the heart is still hard and impenetrable. Conversion always did and always will require the same almighty power of the Spirit, just as it needs the blood of the Saviour. The ministration of the Spirit, therefore, means no new power of God for the regeneration of men under the Gospel, nor a greater degree of the same power that was employed in the time of Moses and the prophets. It means a wider diffusion of it, a more steady and continuous operation on a scale so large

as to include men of every nation, and greater *manifestations* of the presence and power of the Spirit in the Church, as lightening and sanctifying it as an instrumentality for the universal diffusion of the Gospel and its triumph over error and sin in every form and among every race.

This is safe ground to take, and sufficient to encourage the godly to send the word of God through the world. They cannot exceed the commission of the Saviour, nor the promised aid of the Spirit, nor hesitate to ask him to save souls wheresoever they go preaching the word. But surely this does not express all that is intended. Diffusion of saving influence, and a gracious fitness imparted to the Church for holy effort, does not exhaust the meaning of the ministration of the Spirit. That the Gospel is suited to all sorts of men, is to be sent into all lands, and that the Spirit will apply it to every grade of human character, are now the settled faith of the Church; and this is a great advance on its former instructions, and may well be expressed in strong language such as the phrase we are considering. Still its meaning may include much more, such as a more close, intimate, familiar intercourse between the Spirit of the Christian and the Holy Spirit, than was granted to the early Church. Worship was then more outward and showy in its modes than now, and men worshipped by sacrifices and other rites and ceremonies that have no place in true worship now, simply because it is a more purely mental, spiritual exercise. Formerly worship was less direct, and men approached God through a representative body, a sacred class, a priesthood, which allowed but little action to the individual worshippers. In contrast to all this stands the teaching of the Saviour. "God is a Spirit, and they who worship him must worship him in spirit and in truth." Certainly he does not mean that all ancient worship had been absolutely unspiritual, but that it was less spiritual than that of the Gospel. If the words, "in truth," intend a contrast to the old ritual, though it was of Divine ordination, the other words, "in spirit," mean a more direct and simple acting of the Holy Spirit and the spirit of the worshipper, in contrast to worshipping at a distance through a human priesthood. Accordingly, the prevailing element in the religion of the ancient Church was fear, the spirit of a slave, the feeling of a child at school; but in the Gospel Church the leading element is love, the spirit of a son, the feeling of a child at home.

The language of the New Testament on the INDWELLING of the Spirit, which is explicit and frequent, sustains this conclusion of spiritual intimacy between the Christian and the Holy Spirit. There are passages in the Saviour's last discourse to the apostles on the Spirit which do not admit such an explanation, but must be understood as peculiar to themselves as the founders of the Churches and infallible teachers of the whole Gospel. And doubtless a large part of the ministration of the Spirit did consist in teaching the apostles by direct revelation those spiritual truths of the epistolary part of the New Testament called "the deep things of God"; things which had been hidden from former ages to be given to the Church of the latter days; things which "eye had not seen, nor ear

heard, nor had entered into the heart of man," under the highest culture of early inspiration, but which God had revealed to the apostles by his Spirit: so that they knew the secrets of God just as "the things of a man."

But there are other passages just as expressive of the presence and power of the Holy Spirit which have no limited application, and refer to the gracious action of the Spirit on all regenerate persons; and though it may be that God will never reveal any new truths, nor inspire men as the apostles were inspired, yet there are aspects and bearings of truth in the word of God which no human culture can reach but under the aids given by the Spirit, when he is duly honoured by the godly student.

If these views are just, then our worship should be most simple in form, and be a more vigorous exercise of our spiritual powers—the mind, will, and affections—in its holy exercises, under manifest actings of the Holy Ghost; so that when we preach, hear, pray, or sing, it should be in the Spirit, and by his known and felt guidance. Nothing short of this ought to satisfy us in these holy acts, for nothing less will God accept. If the Spirit given at Pentecost still dwells in all saints, then deadness to the world, self-denial, and entire dedication to God—instead of being rare excellences, possessed only by few—ought to be the regular, natural condition of every Christian. The measure of a Christian's strength is just the measure in which he consciously possesses the Holy Spirit. An unspiritual Christian is a contradiction; and a feeble state of spiritual life is a disgrace.

Cranfield, Beds. THOMAS OWEN.

Reviews.

Ἀποκάλυψις Ἰωάννου. *The Revelation of John, edited in Greek, with a new English Version, and a Statement of the Chief Authorities and various Readings.* By WILLIAM KELLY.

IT has been well remarked by Mr. Molyneux, "It is better, incomparably better, to study prophecy and make mistakes in the interpretation, than not to study prophecy for fear of making mistakes: in the latter case we run directly counter to God's bidding; in the former we do what we can, and such effort, whether directed to the obedience of truth or its investigation, never was, and never will be, without a blessing." And if this will apply to the study of prophecy generally, how much more to the study of that book which, alone of all the sacred Scriptures, contains, both at its beginning and at its close, an express promise of blessing on those who search into and give heed to its momentous though mysterious contents? No other portion of the inspired volume exhibits, within five lines of its commencement, such language as "Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things written therein"; and again near the end (xxii. 7), "Blessed is he that keepeth the words of the prophecy of this book."

The great difficulty of prophetic study is not to be denied. With such aid as human interpreters can afford, it is yet difficult; for nowhere else is there so wide a discrepancy between the views of different schools of commentators, or, indeed, different individuals of the same school. And if their assistance be rejected—though such rejection can scarcely be wise, for the very wildest scheme of interpretation can hardly be without *some* truth in it;—but if the Christian student endeavours simply from his Bible and from history to know something of the meaning of these portions of the Scriptures, he sets before himself no easy task. Let those who have attempted to settle *any* article of their creed, resolutely putting on one side all human teaching, inquiring only, "What saith the Scripture?" and seeking to steer between the Scylla of *prejudice* on the one hand, and the at least equally dangerous Charybdis of *love of novelty* on the other, say whether this duty has been easy of performance. It is far from easy, though not many perhaps know how hard it is. Probably we all assent to and admire the dictum which Chillingworth in his best days pronounced, that "The Protestantism of Protestants is the Bible, the whole Bible, and nothing but the Bible;" yet comparatively few even suspect the full meaning of the words. If, however, we do search into the Scriptures in their integrity and in their purity, not refusing assistance from human teachers, but using it with caution or even with distrust, we cannot fail to be gainers by the study. Progress will be slow, for it is much quicker work simply to accept the instruction of such and such a commentator or guide; but the advance, though slow, is likely to be real, and upon well-tested ground the foot can be firmly planted that another step may be made thence.

We should perhaps not have been led to make these remarks if we had before us Mr. Kelly's book,—which we believe has not yet issued from the press, though it is promised,—"Lectures on the Revelation." The work actually before us is not a commentary, not a harmony; but the simple text of the Apocalypse, carefully edited in Greek, and well and faithfully rendered into English, and just such a book as we can heartily commend to those who desire to study this portion of God's word in the purest form in which it can be set before the reader. The Greek and English are on opposite pages, and full critical notes occupy in double column the bottom of each page.

While cordially recommending this volume to our readers, we would briefly notice two or three passages. We entertain little doubt that Alford is more correct than Kelly in his reading and translation of c. ii. 13, "(even) in the days of Antipas, my faithful witness." Just as much, on the other hand, we prefer Kelly's rendering (with Tregelles, American Bible Union Revision, and others) of Φιάλη in c. v. 8, &c., as "bowl" rather than "vial," a term which so inadequately expresses the true idea. In c. xii. 3, xiii. 1, and xix. 12, Tregelles, Alford, and Kelly, mark well the distinction between the royal crown, διάδημα, and the crown of victory, στέφανος (as in the often misinterpreted passage, c. vi. 2, and many others), by using the word "diadem" in those three places. In c. xix. 20, Kelly retains the equivocal word, "before," as in the authorised version, though evidently this adverb is as likely to be misunderstood by careless readers as an adverb of time, as to be rightly understood (see also c. xiii. 12) of place. Alford avoids this difficulty by rendering—"the false prophet who wrought the miracles *in his presence*."

We would also notice a few of the readings adopted. In c. i. 5, "to him that loveth us." In c. i. 6, "he made us a kingdom." (In the Greek of c. ii. 17, a few words are omitted evidently by a misprint.) In c. viii. 13, "I heard an eagle flying in mid-heaven, saying," &c. In c. xiv. 1, "having his name and his Father's name written on their foreheads." In c. xv. 3, "thou

king of the nations." In c. xvi. 7, "and I heard the altar say." In c. xvii. 8, "was, and is not, and shall be present." In c. xxi. 7, "shall inherit these things." In c. xxii. 6, "the Lord [the]* God of the spirits of the prophets." In c. xxii. 14, "blessed are those that wash their robes." We call the attention of Christians who really *study God's word*, to these readings, because Mr. Kelly does not stand alone in adopting them. He is supported in every one of them by Lachmann, Tregelles, and Alford; in all but the last by Griesbach, Scholz, Tischendorf, Wordsworth; and, in short, by the recent editors almost without exception.

The Shadow of the Almighty. By Rev. NEWMAN HALL, LL.B. Nisbet & Co. 6*d.*

The Day of Small Things. 2*d.*

MR. HALL is one of the leaders of the age. We do not always accept his theology, but we esteem him very highly in love for his works' sake. Surrey Chapel, in the palmy days of Rowland Hill, was seldom more crowded than at present; and notwithstanding its noble history in the past, the church worshipping there is doing more than it ever did for the religious and moral welfare of the neighbourhood. Its pastor may well rejoice in the industry, liberality, and earnestness of his people. As a writer, Newman Hall is too well known to need mention. His tract, "Come to Jesus," has reached the astounding number of 1,141,000, and within the last few months *we* have met with at least a dozen persons who have found Christ through its perusal. Other treatises from the same pen, of like size and character, have overleaped 40,000, 50,000, 70,000, and even 176,000, and are selling still. In all these there is a most evident desire to save souls; everything is practical, intense, affectionate. One fancies that Baxter is living over again, and striving with agonising pleas to win souls. Like that eminent divine, Mr. Hall writes not for the mere sake of book-making; a solemn purpose is always before the author's mind, and he bends his whole soul to its accomplishment.

Unless we are greatly in error, it is impossible that Mr. Hall should have any fellowship of heart with the unhallowed firm of Baldwin Brown, Lynch, & Co., although it was once his misfortune to have had his name associated with them. He knows and feels most deeply the awful needs of men, and therefore he dares not play the mystic; and he is too fully conversant with the glorious results of grace ever to renounce the realities of revelation for the nullities of the negative theologians. We wish he would give these unpractical speculators a thorough mauling in his own way. The passionate earnestness of Mr. Hall whenever he pleads with sinners, and the clearness with which he proclaims justification by faith, are the secrets of his great success—a success in which one who is his friend and neighbour rejoices as heartily as if it were his own. No man in the theatre services is more up to his work—no man in the street commands greater respect—and no man on the platform obtains more profound attention than Mr. Hall. Everybody knows that he is a tectotaller, and one of the best kind. Not intemperate, rabid, libellous; but earnest judicious, forcible.

The little book, "The Day of Small Things," is one of many which he has dedicated to the abstinence movement. Mr. Hall has long tried personally what he recommends. In his case we can bear witness, that although abstinence may have removed all superfluous flesh, it has not deteriorated muscle or sinew. We met him in the early morning with a noble appetite for breakfast procured

* Alford seems to be right in translating the article here, which Kelly omits.

among the Cumberland hills; the day before he had crossed Helvellyn without horse or guide; and we left him with his knapsack and strong shoes starting for another splendid walk over rock and crag, seeking health with which to battle anew for the good of men. The man, strong, tall, and wiry in person, cheerful, earnest, and refined in spirit, is in some sense the embodiment of his own writings and utterances, and force, fire, elegance, heartiness, all in one.

The work entitled "The Shadow of the Almighty," delights us. Our strong Calvinistic views of God make the subject very congenial, and we have had a dainty feast in reading each page. We have here a brief, pithy, pertinent, precious comment on the first seven verses of Psalm xc. Experience has guided the pen, and we feel persuaded that the experienced will enjoy the lines. There is an unusual sweetness and unction of the Holy One in the author's remarks. May it exceed Mr. Hall's former works in circulation; we cannot wish for more. To our mind, in its own sphere, it is an improvement upon all which have preceded it. No Arminianism mars it, no universal redemption spoils it; it is food fit for the people of God. We tender our cordial thanks to the minister of Surrey Chapel for publishing for sixpence more real thought than a certain Prophetic Doctor usually offers us for six shillings.

Evil and God. The Mystery. By JOHN YOUNG, LL.D. (Edin.), Author of "The Christ of History." Second edition. London: William Allan, Stationers' Hall Court, 1861.

WE have looked at this book till a feeling of awe crept over our mind. "Mystery" is written on the cover. "Mystery" is inscribed on the title page. "Mystery" is repeated on the top of every leaf. Where then does the mystery lie? Let our author tell us:—"*One of the dark mysteries of our world* IS MORAL EVIL. *Is the fact of its existence reconcileable with 'the moral' in the infinite nature, and especially with infinite goodness?* MORAL EVIL IS A MYSTERY UNUTTERABLY DARKER STILL; *it is* THE ONE *all-embracing mystery of time.*"

The thinker, then, begins his research in the domain of speculative philosophy, hard by that place to the margin of which Revelation has conducted us, without breaking the silent spell of darkness that forbids our intrusion. The investigator advances to the mouth of the cavern. No foolish superstition daunts his ardour to enter. He pauses for a moment, lights his candle, and then cautiously feels his way a few steps into the obscure recess. The feeble glimmering of his taper serves but to make the darkness more palpable. The pass at first seems narrow. Then a flow of water breaks on his ears; it speaks a thrill of inarticulate melody in his soul. Here he perceives that the roof rises into lofty vaults, and there it sinks again into low arches. The paths are tortuous. He will not venture too far on a first visit. He retraces his course, and returns in safety to tell the wonders he has seen. Again, with increased ardour for discovery, he makes his way into this mysterious cave. Further and further he goes, inch by inch, and every inch now at greater peril. Far from the light of day, the atmosphere begins to disturb his respiration. His brain gets dizzy; his heart grows faint. He returns once more, regretting to find that but a few hundred yards comprise the extent of his travel. His enthusiasm, however, does not flag. A strong fascination impels him ever and anon to the cavern. Distaste for daylight comes with a sense that darkness is sublime. Sweeter far for him to see and muse amidst phenomena like these, than rise and hie him to the surface, there to till the upper soil, and reap the fruit of honest labour. His thirst to know is yet unslaked; his efforts to

explore are thwarted. Henceforth he devotes himself to the construction of theories, and the examination of the theories of other men. Fondly he persuades his mind, as he turns his face toward the thick mist, that in some central spot he cannot reach, there is a camera obscura which could reflect upon a plain surface all that is transpiring in this busy world; and tell, still more, a secret yet unknown, the hidden springs of thought and action on this earthly sphere. We may account the traveller wise, who has known where to stop with safety to himself. Many there be who have been lost in venturing too far. The restless thinkers are not a few, who would peer with their own eyes into this chasm of mystery. Happy for them if they have a prudent guide. Let those listen to our author's monition, who assay to follow him in his speculations.

"There is no attempt here to furnish a solution of 'the Mystery.' All that is presumed is to inquire *what* the Mystery really is, and *where*, at what point in the line of our conceptions, it really begins. To move it back, however inconsiderably, to gain on the encompassing darkness, to clear even the smallest additional spot of ground and to let light fall upon it, might be a great boon to many an honest and perplexed mind."

And now, are we unwisely scrupulous, when we demur to the prior inscription of this volume? It does not charm us. "Evil and God!" What if no relation or affinity is implied? Should we couple the name of the living God with the essence of evil, and catalogue him second? This sounds harsh enough to shock our sense of propriety. Not that our author is ever wilfully irreverent, however much the profundity of his investigations may shut him out from the kindred sympathies of those, who, "sound in the faith," trespass not on the debateable ground which lies between disciples of Jesus and the votaries of reason. It seems to us almost as an inalienable condition, that the devout believer who enters the arena with sceptics and infidels to contest for *our* King on *their* territory, especially when he accepts the laws of battle from his antagonists, should appear to disadvantage and lay himself open to the suspicion of those whose favour and whose approval he must be most anxious to merit.

We are ourselves precluded by a certain delicacy from criticising the various parts of this eloquent disquisition. We are confessedly no impartial judges. It is not our province to pioneer new tracts of thought, but to preserve the ancient landmarks which our fathers have set. We could be censorious of full many a passage that we meet with, amidst much that is indicative of high mental culture. Philosophy has never approved itself to our spiritual consciousness as a stepping-stone to communion with the Father. But we forbear. Our author pleases us best, when, leaving the subtleties of Rationalism, he appears, as in days not yet to be forgotten, a simple, earnest preacher of "The Christ of History." We think we hear his familiar voice charming a grateful audience in sentences like the following:—

"Spiritual truth is the medium, and even the very material, of the soul's life. Hence it is beautifully and strikingly declared: 'This is life;' its essence, its substance, that in which it consists. 'This is life, eternal life'—what? Knowledge—'to know thee, the only true God, and Jesus Christ whom thou has sent.' All truth is quickening and restorative. The ignorant mind is a dead mind, and when knowledge is let in upon it, it is like a resurrection from the grave,—the beginning of a new career of life, the opening of a new world. In the highest sphere of all, when the fallen reason has put aside truth, and has acted in defiance of conscience and reason, and the being has thus suffered a literal death-stroke, restoration to life is no other than the soul's return to truth, and its glad acceptance of it. If the origin of death in our world was *false* views of the Almighty, the resurrection to life can only be by just views of the Almighty. The beginning of peace to the conscience, and of purity to the heart, the deep source of

all impulses and motives to good, the correction of the perverse will, the restoration of moral power to its legitimate use, is living, spiritual truth. Truth from heaven shed down on the conscience, the understanding, and the heart, is like life from the dead. 'The words that I speak unto you,' said Jesus, 'they are spirit, and they are life.' Elsewhere he compares them to living bread, of which if a man eat he shall hunger no more; and again to living water, of which if a man drink he shall thirst no more.

"The personal ministry of the Redeemer in this view was the opening of a deep and exhaustless spring, whose waters, after two thousand years, are as plenteous as at this day, as fresh, as living, and as vivifying, as when they first gushed from the fountain. In that ministry, to change the figure, we behold God pouring a flood of light upon the world, in which its darkness might be quenched. That truth, by deliberate resistance to which man had fallen, in deliberate resistance to which all sin consists, was brought marvellously near. In new forms, invested with new attractions, through a new medium it was presented, and so plentifully, so variedly, and so ceaselessly, that it might be impossible any longer to darken or to defy it. On all sides God now poured down light and truth. Man was revealed to himself; his nature, his sin, his danger, his escape, his duty, and his destinies. God was unveiled in his being, in his attributes, in his merciful purposes, in his Providence, and in his redeeming agency. The plan of reconciliation, too, was exposed in the open view of the world; its perfect freeness, the consequences of impenitence, the inevitable perdition of the unreclaimed soul, Future Happiness and Future Misery, were proclaimed aloud. And in all this, as if from his own throne, in a voice of ineffable pathos, God cried to the world, 'Oh, do not the abominable thing which I hate!'"

Brief Notices.

Charges and Sermons on Special Occasions during a Ministry of Fifty Years. By ANDREW REED, D.D., as Pastor of the Church assembling at Wicliffe Chapel, London. London: Ward & Co. 1861.—The name of Dr. Reed is one that is not destined to perish. He will be remembered in ages to come as the founder of several institutions, which have made glad the hearts of many widows, fatherless children, and afflicted persons, which institutions are still extending their benefits, and promise to continue as long as Christian benevolence endures in the land. We know not that such a reputation requires to be enhanced by that of eloquence in the pulpit almost unrivalled, and the success of a protracted ministry. Yet this volume gives ample proof, if proof were needed, that Dr. Reed has been one of the ablest preachers of his day. No one can rise from the perusal of the discourse on "The Success of the Gospel, the Evidence of its Divinity," without a degree of admiration which few, very few, sermons could inspire. It contains passages worthy of the greatest orators; and, but for a certain ambitious style, might be regarded as a masterpiece of sacred eloquence. There is scarcely a composition in this volume that is not replete with noble and elevated views of the Gospel ministry and of Divine truth; and the very selection from so long a life shows that Dr. Reed thoroughly understands on what occasions he has displayed his greatest strength. Indeed, there never, perhaps, was a man who had a more correct appreciation of his own talents. These sermons now published will, however, be not only a noble memorial of labours from which the author now retires, but, we trust, also a source of edification to many, especially to ministers, who cannot surely rise from the perusal of any one of them without being more impressed than ever with the magnitude and responsibility of their office. To such we cordially commend Dr. Reed's parting gift to the churches of Christ.

The Path of Life; or, The Nature, Origin, and Reception of Salvation. By WILLIAM LANDELS, Minister of Regent's Park Chapel, London. James Nisbet & Co. 1862.—This is in our opinion the most calculated for usefulness, in the highest sense of that word, of all Mr. Landels' publications that we have yet seen. Besides,

the greater part by far is his own; and though inverted commas appear now and then, they do not occur with distressing and bewildering frequency. There are, perhaps for this reason, fewer passages that can be quoted as brilliant, or beautiful; but truth is set forth in a clear and impressive style of composition. He who thus makes known the way of salvation, and is certain to be read, must do incalculable good. We quote one passage, which has pleased us, because it asserts as distinctly as we could wish the leading principle upon which this Magazine is conducted.

"However great the willingness of the Divine Being to show favour to man, and to welcome his approach to himself, he may not do so in disregard of his own law. It has been violated by man, and reparation must be made to it before man can be permitted to approach God, or to enjoy his favour. To put contempt upon his law, and thereby to encourage a spirit of anarchy among his holy creatures, would be a worse evil than to blot out of existence the entire race of man. If he slight the law, he will prove himself capricious, for why enact, and guard with such awful sanctions, a law to which he attaches no importance? He will prove himself unrighteous, for the law is holy, just, and good; he will prove himself cruel, for the law is a law of love, conducive, nay, essential to the happiness of his creatures. And to preserve his own character unsullied, is of much greater moment than to pardon offenders.

"Accordingly, the question is—How can these things be done consistently with each other? If rebels are restored to favour, how can the law be duly honoured, and the rectitude and goodness of Jehovah be made manifest? This, we say, was the problem which required to be solved. And so far from its being absurd, what we call the doctrine of atonement—and I do not know that we can have any better, nor do I seek any better, than the old language for expressing the old truth—supplies the only reasonable solution. Reparation must be made to the law by one who is allied to the offender. The sufferings of a stranger, having no connection with man, could not be regarded as an atonement for man's sin. One must suffer who, being related to man by nature, can become the representative of his brethren. And at the same time he must, in addition to having no sin of his own to account for, be of such dignity, that his sufferings will honour the law as much as the obedience of those whom he represented would have done, or as their punishment can do, seeing they have failed to obey; for how else can the sufferings of one be deemed an equivalent for the release of many?"

May Mr. Landels be long spared to preach doctrine like this. From all past history, we feel assured that no doctrine will ever be popular in England that does not make the cross of Christ, and his Substitution for sinners, the central object. Refined speculations may allure the half educated; but, on the one hand, the masses will be alienated, and on the other, theologians will doubt and dispute. Religion is meant to appeal to common sense, and its value to mankind at large would be gone if, after more than eighteen centuries, truth is possessed only by dreamy theorists, who reject what they cannot explain.

Christian Thought and Work; a series of Morning Meditations on Passages of Scripture. By WILLIAM LINDSAY ALEXANDER, D.D., Minister of Augustine Church, Edinburgh. Edinburgh: Adam & Charles Black. 1862.—We have been delighted beyond measure with this beautiful little volume; beautiful in all respects—type, and paper, everything that could be desired; and the binding as novel as it is elegant. These, however, would be poor recommendations by themselves. The Meditations that compose the work are diversified as to subject, lucid in style, pleasing in illustration, full of Scriptural truth, they come home to Christian experience, and are eminently practical in their tendency. Many devout and godly souls, we may venture to say, will hereafter entertain them as a treasure, and will find in them multiplied sources of comfort and strength. We will not draw invidious comparisons between them and other existing works of a similar kind. Still the author must have his due praise. He has not only given us a manual of pious thought, but in a dress fully adequate to the intellectual rquirements of our day, and capable of giving pleasure to the most refined and cultivated taste.

The Sayings of the King; or, The Expressions of the Divine Will, with Introductory Remarks by the REV. E. H. BICKERSTETH, M.A., Incumbent of Christ Church, Hampstead. By his Sister. London: John F. Shaw & Co. 1862.—This work may be regarded as the counterpart of another, by which the idea of it was indirectly suggested, viz., "The 'I wills' of the Book of Psalms." This latter contains the sayings and resolutions of a saint; the former are the sayings, promises, and decrees of God. It appears from the introduction that a course of sermons preached by Mr. Bickersteth was the basis upon which the volume was written, which

is, however, to a very large extent, the result of independent authorship on the part of his sister. It is well written, and is rich in illustrative anecdotes. We have been truly refreshed by its clear and Scriptural expositions of evangelical truth. The third part of the second chapter, in which the doctrine of the atonement is stated and vindicated, has a peculiar value in our day, and deserves our special commendation.

Title Deeds of the Church of England to her Parochial Endowments. By EDWARD MIALL. London: Longman, Green, Longman, & Roberts. 1862.—This is an extended argument from history, designed to prove that the main portion of the parochial endowments of the Church of England—viz., tithes—had their origin in law, and not in private benefactions. No one will doubt us when we say that the author has treated the subject with a master-hand. Mr. Miall is not so full and distinct as we could wish upon the corollary which we are persuaded he would deduce from his demonstration, which is, that if the State should at any time deal with this property as it may seem fit, it would be guilty of no spoliation, but would be simply exercising an incontrovertible and long-established right. It is, in fact, not the property of the Church as such, but of the nation, which has set it apart for the remuneration of ecclesiastical services. The study of this question would be of immense advantage to certain flaming Church orators, who profess to see no difference between tithes and endowments which sprang from private munificence, and who regard as would-be robbers of the Church all those who contend for the right of the State to direct the application of its own property. We would commend this volume to their careful perusal; and we think, moreover, that there are not a few Nonconformists who stand almost as much in need of the same kind of instruction.

Household Proverbs; or, Tracts for the People. By the Author of "A Nation's Manhood" and "Sunlight through Mist." Vol. II. London: John F. Shaw & Co., 1s. 6d.—Homely, pleasant reading, conveying many profitable and necessary lessons, each under the text of some well-known proverb. A really attractive little book, well adapted for circulation among the families of working men.

A Handbook of Revealed Religion. By the Rev. JOHN STOCK, Author of "Prize Essay on Missions," &c. With a Prefatory Notice by the Rev. C. H. Spurgeon. London: Elliot Stock. 1862.—A paper in this Magazine, recently extracted from the work before us, will be sufficient to show that we set a very high estimate upon it. It is a text-book of the old theology, now so much needed, and we know of few men who could be so safely entrusted with the task of producing it as Mr. Stock. We cordially welcome this contribution to the armoury for the defence of those things that are most surely believed among us. It is a volume rich to overflowing with objective truth.

Military Architecture in the Middle Ages, translated from the French of Mons. Violet-le-duc. By M. MACDERMOTT, Esq., Architect. With the original French Engravings. J. H. & J. Parker.—To the historical student—for we presume there are some such among the readers of the *Baptist Magazine*—this is a work of great interest and of real value. Mediæval fortification being the main subject of the book, with this the consideration of the modes of attack and defence on strong places is, it is evident, intimately associated. There were in the Middle Ages men who well deserved the name not only of soldiers, but of military engineers; and among them, according to Mons. Violet-le-duc, a very high place must be given to our English king, the lion-hearted Richard. But the descriptions of their works, and of their achievements, often becomes obscure from the recurrence of terms of the meaning of which it is not easy to get more than a vague notion: such are *barbacan, bastille, lists, cat, rat, machicolations*, &c. In the work before us, not only is there a very lucid verbal explanation of all such terms, but this explanation is aided by abundance of illustrations well selected, well designed and well executed.

PERIODICALS.

The British Quarterly for January, 1862, contains some very able and interesting articles. We take this opportunity of refreshing the memories of our readers with respect to this Review, the only one of its class that is thoroughly Nonconformist in the principles upon which it is conducted. At the same time it will bear comparison with the best of the Quarterlies. We hope, therefore, that it is, and will be, supported by Baptists as well as Independents, who hold views in common upon all subjects that are discussed in its pages.

We must also say a word on behalf of *The Eclectic*, the editor of which works away with extraordinary vigour. The volume for the past year is full of papers that would do honour to any periodical.

We love the "Eclectic" for old acquaintance sake, and are glad to see it rising towards the level of its ancient reputation.

The British Controversialist is not exclusively religious. It discusses questions social, political, moral, historical, giving both negative and affirmative answers; a novel feature, so far as we know, in a magazine. The articles display much argumentative power, and the work is interesting.

The Christian's Breadbasket. — The editor of this serial has chosen his title—so offensive to good taste—we presume on the ground that the word of truth is compared to our necessary food. But it is set forth under many other emblems. Why not then the Christian's Honey-pot, or the Christian's Meal-tub? Why not again the Christian's Candle-box, or the Christian's Tinder-box? Why not also the Christian's Wardrobe, or the Christian's Dressing-case? or the Christian's Medicine-chest? In short, there is no limit to the choice of eccentric editors in this direction. We could invent them titles by dozens of this sort, free of all charge. But we protest against them, because they make sacred things ludicrous, and so do more harm by their name, than they can ever do good by their contents.

The Leisure Hour, 1861. *The Sunday at Home*, 1861. *The Cottager*, 1861.—It is scarcely necessary to say a word in favour of periodicals which have reached the prodigious sale enjoyed by the "Leisure Hour" and the "Sunday at Home." More than ten millions annually is the aggregate circulation of these two weekly publications. "The Cottager," we cordially commend to those who study the good of their humbler neighbours. One occasionally left behind will be esteemed a boon, whether in the city or the country. These three serials are amongst the most successful achievements of the Religious Tract Society.

Intelligence.

OPENING SERVICE.

PONTYPRIDD, GLAMORGANSHIRE. — A commodious chapel, which will seat between 950 and 1,000 people, with a large school-room and vestries, erected at the cost of £2,100, was opened on the 18th of December, when the Revs. R. Ellis, of Sirhowy, and E. Thomas, of Newport, Monmouthshire, preached. On the ensuing day, the Revs. T. Thomas, D.D., of Pontypool College, and J. R. Morgan, of Llanelly, preached.

RECOGNITION AND ORDINATION SERVICES

CONWAY.—Services were held on Christmas Day, to celebrate the ordination of Mr. W. E. Watkins, Student at Haverfordwest, as pastor of Conway and Llanwydden churches. The Revs. Dr. Morgan, W. Roberts (Rhos), W. Roberts (Llansantffraid), J. Jones, and — Davies, took part in them.

KIESS, CAITHNESS, N.B.—On Jan. 1st, the Rev. James Scott was publicly recognised as pastor of the Baptist church at this place. The services were conducted by the Rev. R. C. Sowerby, of Wick. The attendance was large, and all present seemed deeply impressed. The Lord has graciously blessed Mr. Scott's labours here, and great unanimity and cordiality prevail.

NEWPORT, MONMOUTHSHIRE.—The Rev. J. W. Lance, of Newcastle, having accepted the invitation of the church in Commercial Street, special services were held on Jan. 7. The Rev. W. Landels preached. In the evening a public meeting was held in the chapel, presided over by R. C. Slade, Esq., when addresses were delivered by the Revs. W. Landels, J. W. Lance, Dr. Thomas, of Pontypool, S. R. Young, of Abergavenny, J. Bailey, of Canton, — Pollard, and E. Thomas, of Newport.

FRIAR LANE, LEICESTER.—A deeply-interesting service, in connection with the recognition of the Rev. J. C. Pike, as pastor of the church meeting in the above place, was held on Thursday evening, Dec. 26th. Mr. Pike, while residing at Quorndon, nine miles distant, had supplied the pulpit for more than two years during the long affliction of the Rev. S. Wigg. Upon the decease of that gentleman in July last, he was invited to take the sole pastorate of the church, and removed to Leicester for that purpose. At half-past four a large company of friends sat down to tea in the school-rooms. The public service was conducted in the chapel, when admirable addresses were delivered by the following gentlemen on subjects appropriate to the occasion:—The Rev. J. P. Mursell, "On the Relation and Duties of the Pastor to the Church;" the Rev. Thomas Stevenson, "On the Relation and Duties of the

Church to the Pastor;" the Rev. R. W. McAll, "On the Relation and Duties of Church Members to one another;" Revs. J. C. Pike and J. F. Winks, "On the Jubilee of the Senior Deacon;" the Rev. E. C. Pike, B.A., of Rochdale, "On the Working Church;" and the Rev. E. Stevenson, of Loughborough, "On the Young, the Hope of the Church." Special prayer for the Divine blessing to rest upon the pastor and the church was offered after the second address by the Rev. W. Underwood, President of the Baptist College, Chilwell, near Nottingham. The service closed with singing the Doxology, and the offering of a short prayer by the Rev. J. P. Mursell.

MINISTERIAL CHANGES.

The Rev. Jabez Dawson, of Buxton, near Norwich, has announced his intention to relinquish the pastorate of that church next Lady-day, on the ground of his very advanced years and increasing infirmities.—The Rev. R. Rees, of Ponthir, has accepted an invitation to the church at Bethany Chapel, Cardiff.—The Rev. J. D. Williams, of Canton, has accepted the unanimous invitation of the Welsh church, Temple, Newport, Monmouthshire.—The Rev. S. Packer has accepted the pastorate of the church in Witney Street, Burford, Oxfordshire.

RECENT DEATHS.

MR. GEORGE GRAVES.

Mr. George Graves, of Northwold, Norfolk, was called to his rest and his reward on the 30th of December, 1860, in the sixty-fourth year of his age. He was a native of Lincolnshire, and in his early manhood yielded his heart to God, and was baptized upon his profession of faith in Christ by the late Rev. J. Jones, of March, being then twenty-five years old. Shortly after this period his steps were directed to Norfolk, and he entered on the business of life at Oxborough, and soon after removed to the adjacent village of Northwold, where he occupied a large farm, laboured for God, lived beloved by all around him, and "adorned the doctrine of God his Saviour in all things" for nearly forty years.

A thorough lover of all good men, and a ready helper to all sections of the Church of Christ, he was also a sturdy Nonconformist, and a consistent Baptist. Having now settled in Norfolk, he, and his excellent wife, who was in every way a "help-meet," and who survives him, united themselves with the Baptist church at Swaffham. This church, though nearest to them, was ten miles distant; but distance and weather were alike forgotten in love to God's house and service. Dull and wet Sunday mornings (which are so often used as an excuse by half-hearted professors to keep at home, albeit they live under the very eaves of the sanctuary), were of small importance to our friend: whoever was absent, his place was filled. He was the comfort of the pastor, and the beloved of the people. He "used the office of a deacon well," and was greatly useful in the Master's cause.

The church at Swaffham having grown, and become strong, so as less to need his help, and the church at Downham (also about ten miles distant from his residence) being on the verge of extinction, he resolved, in co-operation with the County Home Mission, to help to raise it from its low estate. It was necessary at first starting to raise not less than £300 to put in repair the chapel, and there were only thirteen members in the church. But our dear friend felt that the work was the Lord's, and he laboured on. His time, his energy, his purse, his influence in the county, were all thrown into the cause with devotedness, characteristic of the man; and he was spared to see it, under the Divine blessing, greatly prosper, and, under the affectionate ministrations of the present pastor (the Rev. W. Symonds), become a self-sustaining interest. With this church he continued a member and a deacon until the close of his valuable life. The town of Brandon, about eight miles distant in another direction, more recently engaged Mr. Graves' attention; a dark, neglected spot. Here he helped to commence a Baptist interest; gave the ground on which to build a chapel; liberally helped the Building Fund; and there a congregation has been gathered, a church formed, and the Rev. G. Hitchin settled as pastor. Three of our towns in Norfolk have thus been abundantly helped by our deceased brother. "He rests from his labours;" but the work goes on.

In the village in which he lived was a Methodist chapel; here he and his family worshipped on Sabbath and week evenings, and rendered them great assistance. The County Association shared largely in his sympathy and help. He would frequently drive to Norwich (thirty miles) on a winter morning to attend its meetings, returning again in the evening.

As a father, he was intensely solicitous for the salvation of his numerous family: by careful Christian culture, by the light of a holy example, by constant prayer and effort, he sought to lead them to Christ. Three of his children went to heaven before

him; three others have confessed Christ; and of the remaining four, faith assures us that they too shall be brought in.

In proportion to his means, he was a man of large and private liberality. The day alone will declare how many churches he has helped; to how many places of worship his generous support was rendered; how many ministers, their widows, their orphans, he has abundantly supplied. These things were known to few save God and the recipients thereof. His house was a home, an hospitable Christian home, for all the servants of Christ in the county, for all "who passed by that way."

He was quiet, slow of speech, very humble and retiring, but very prayerful. An early riser, so that if his farming occupations called him abroad at five o'clock, he rose at four, and the hour was devoted to prayer for his family, his workmen, the Church of Christ. Often during the summer months he would invite his men to come in for half an hour at five o'clock, would read with them, address them, and pray with them. For thirty years he had a service conducted in his large kitchen regularly every fortnight; ministers from the county all around rendered this a labour of love. The precious seed was not sown in vain.

A few months before his decease, a slight attack of paralysis "weakened his strength in the way:" he partly recovered, attended to business, cared for the church; but, from this time he entered more fully "within the veil," all his conversation and deportment told of one who was getting "nearer home." On Christmas-day, all the members of his beloved family were gathered round his table; they had not all met for many years: there were also the widow and the orphaned ones of two faithful ministers of Jesus, who had died in the faith: he was remarkably cheerful, spiritual. His soul appeared overflowing with joy, heaven's radiance lighted up his heart, and his countenance. On the 29th, in the evening, was another gathering, and, with the above, were some Wesleyan friends; it was an evening long to be remembered; again and again he requested his favourite hymns, "What must it be to dwell above," "Vital spark of heavenly flame." The next morning he walked out a short distance, returned home, complained of pain in the head, sunk in unconsciousness, and then a calm placid passing away of the soul, to the Father's house above. He was not, for God took him. On the day of the funeral, although intensely cold, large numbers attended; the whole village mourned; all felt how great a loss they had sustained. A service was held in his kitchen, in the evening, where the word of life had often been proclaimed before. The brethren Hewett, of Jamaica, Hitchin, Symonds, Wigner, took part. On the following Lord's-day, his pastor improved the event by appropriate sermons at Downham and Northwold.

The memory of the just is blessed. May all his dear children become, through grace, just such devoted, self-denying, earnest Christians, as was our deceased friend.

J. T. WIGNER.

King's Lynn.

MR. ADAM MATHEWSON.

To every thoughtful mind it must be obvious that, in the providence of God as well as in the dispensations of his grace, his ways are not as our ways, nor his thoughts as our thoughts. Thus, while we know that he rules supreme in the armies of heaven and among the inhabitants of earth, we often see that the wicked prosper, while the righteous are in adversity—that the old are spared, while the young are cut down—and that the comparatively unprofitable are continued while the pious and devoted are taken away. This feature in the ways of God was remarkably exemplified in the experience of the dear Christian brother to whom the following lines refer.

Mr. Adam Mathewson, one of the humblest, most pious, useful, and exemplary Christians, was the subject of much affliction, and was removed at the early age of thirty-two. For many years he was subject to an affliction which caused excruciating agony. But he endured all with the greatest patience and submission; so much so, indeed, as to excite the wonder of all who knew what he had to suffer. His afflictions were, however, but the means in the kind hand of his heavenly Father for the chastening of his spirit, and for preparing him first to receive the Gospel, and afterwards to bring forth its fruits. From his childhood it was his inestimable privilege, through his excellent parents, to have the benefit of religious instruction and example. But, like too many who have enjoyed similar advantages, he did not at once yield to the favourable influences by which he was surrounded. It was not until his sixteenth year that the truth effectually took hold of his heart. About that time he attended the ministry of the late Rev. James Blair, then pastor of the Baptist church in Dunfermline, and by the power of the divine Spirit accompanying the word, he was often led to experience deep convictions of sin. But it was in London, whither he had gone for different medical advice, and under the ministry of the Rev.

Mr. Haweis, that he was brought into the enjoyment of Gospel peace.

Soon afterwards he returned to Dunfermline, and was baptized by Mr. Blair, and became a member of the church, on the 9th of August, 1846. Thenceforth, by a consistent Christian deportment, he continued to adorn his profession, proving himself, in the situations he occupied, and in all the relations of life, to be not only an Israelite indeed in whom there was no guile, but one likewise whose heart glowed with love to God and love to man.

As a member of the church he was all that could be desired. He prayed fervently for its prosperity, contributed liberally to its funds, was most conscientious and regular at all its meetings, and by an unassuming and judicious behaviour, endeared himself to his fellow-members and to his pastor. He loved the prayer-meetings, and by the fervour and unction of his own supplications, greatly cheered and edified the other brethren present. No one, indeed, who heard him could fail to remark that his were true prayers, coming from the heart, and offered in true humility in the name of Jesus, as became one who knew with whom he had to do. The Sabbath-schools also—one immediately connected with the church, and another in a different place, for more neglected children—had his most cordial attention. In both he strove to have suitable books provided, and was an enlightened, earnest, and successful teacher; uniformly securing the affection and confidence of the scholars, and being honoured, in several instances, in leading them to the Saviour.

His concern for poor and neglected children was seen in his sending a goodly number of them to a day-school, and out of his own slender means defraying the expenses of their tuition. Even when far away in India his kindness in this respect was continued; and, to the last, he took the liveliest interest in all that concerned their temporal and eternal good. Nor were these the only ways in which his beneficence was shewn: according to his power, he cared for and helped the widow and fatherless, and liberally gave to the funds of Home and Foreign Missions, and other benevolent institutions. But his was no ostentatious charity. All was done so quietly and often so secretly as to be thoroughly in the spirit of the divine precept, "Let not thy left hand know what thy right hand doeth."

Having been advised by an eminent physician that a warmer climate was what his constitution required, he went to India rather more than two years ago. For a time his health seemed to improve; but latterly it began to give way. He therefore resolved to return home, having in view again to try his native air. The voyage and journey homewards were unfavourable. Disease which had commenced in the East, continued all the way, and he had barely strength sufficient left him to reach the house of a brother in the neighbourhood of London. In that house he experienced all that the best medical skill and the utmost attention of affectionate brothers and sisters could do for him; but all was in vain. He had finished his work, and the time of his departure was at hand. But death had to him no terrors. He knew whom he believed; and throughout his illness he was peaceful and happy, resting on Jesus alone. Yet even then his thoughts were often with the little church in Scotland, of which he was a member, and many fervent prayers were offered by him for the pastor and people. And shortly afterwards, lifting his weak and wasted hands to shade his eyes from the bright glory which he beheld, and with a heavenly smile on his face, he exclaimed, "Victory! victory! thanks be to God who *giveth us* the victory, through our Lord Jesus Christ," and then gently breathed his last.

Thus passed away one whose piety was fervent and whose humility was great—who had not the shadow of affectation, or pretence—who was artless and harmless as a child—who made many friends, but no enemies—who feared God above many, and was, in short, a living epistle of Christ, commending his profession to every man's conscience in the sight of God. His Christian brethren and his affectionate relatives feel and mourn his death. May they all be followers of him, in as far as he was himself a follower of Jesus!

Correspondence.

To the Editors of the Baptist Magazine.

Baptist Home Missionary Society,
33, Moorgate St., London, E.C.
17th Jan., 1862.

Dear Brethren,—The Committee will be greatly obliged if you can give their Address to the Churches in your forthcoming number. In order to save time I send you my proof copy. In haste,

Yours cordially,
S. J. DAVIS, *Sec.*

THE COMMITTEE OF THE BAPTIST HOME MISSIONARY SOCIETY TO THE BAPTIST CHURCHES OF GREAT BRITAIN.

Allow us, dear Brethren, to bring the claims of the Society, with the management of which we are intrusted, under your candid and earnest consideration. The *extension* of its operations to our LARGE TOWNS is the subject on which we particularly desire to address you.

It is a humiliating fact that, as a section of the Church of Christ, we are attempting far less than we ought for the evangelisation of our large towns. Admitting gratefully all that is being done, no small part of the work assigned us by the Saviour we are leaving undone. In some of our large towns there is no church of our denomination; in others, only one where there should be two or three; while in none has the extension of our body kept pace with the rapid growth of the population. In many places large and constantly-increasing suburbs have sprung up for which we have done literally nothing; while other places, once of no note, but which have recently become of great importance, are either entirely overlooked, or are receiving an amount of attention altogether inadequate.

The city hitherto, comparatively speaking, most neglected, and demanding therefore most prompt and energetic effort, is the metropolis itself. Our progress in this vast city, whether viewed as to the spiritual requirements of the inhabitants, or the relative progress of other sections of the Church, is miserably small. We have no organization *specifically* for the planting of Christian Churches in it, or for the building of places of worship for its benefit. With one solitary exception, the new churches owe their origin to the zeal and generosity of a few honoured individuals, or have struggled into existence amidst the greatest discouragements. Not a few of our pastors could point to districts in their own vicinity where no adequate provision is made for Christian worship, and where a church of our denomination might be immediately planted, but where nothing is being done. In several other districts we are wholly unrepresented; so far as Baptists are concerned, the inhabitants are entirely neglected.

Under these circumstances we appeal to the churches, both in the metropolis and in the provinces, to enable us greatly to enlarge the operations of the Society.

In accordance with the advice and encouragement of influential brethren in the north, we have taken measures for the commencement of a new interest at York. We have secured an eligible place—the Lecture Hall—in a central part of the city, for Lord's-day services, and several highly-esteemed brethren, both in London and the country, have kindly engaged to preach in it. We mention this case only as a specimen of what we contemplate. It is the commencement of a series of similar efforts, as we trust, to be greatly extended.

At a Special Conference held some months ago, we were recommended to commence simultaneously some two or three new causes, by opening rooms in the suburbs of London. This led to an examination of the comparative claims of several localities to which our attention was directed; and on reconsidering the whole question, we concluded that we should be much more likely to secure the sympathy and help of the churches by greatly augmenting the number. We ask, therefore, for the means of not only enlarging our operations throughout the country, but of commencing TEN new interests in the metropolis.

Upwards of two thousand pounds per annum, in addition to our present income, will be required; and if the churches will take up the matter with an earnestness commensurate with its importance, large as the amount may at first sight appear, it will be obtained. Few of them, perhaps, though contributing to local operations, would affirm that they are doing all in their power for home evangelisation. We may fairly ask them, therefore, to send us an annual contribution for those larger efforts which in general cannot be undertaken by local organisations. If in some instances a separate collection be impossible, let a spirited effort be made for local and general purposes jointly, and a moiety of the proceeds be forwarded to the Parent Society.

To what extent our operations are to be enlarged it remains with the churches themselves to determine. More than once, by exceeding their anticipated liberality, we have incurred the responsibility of a heavy debt: it is not our duty to incur such a responsibility again. We propose to the churches to co-operate with us in objects of truly great and acknowledged importance; and we leave the appeal to their earnest and devout consideration.

(*Signed on behalf of the Committee*)

GEORGE LOWE, F.R.S., *Treasurer.*
STEPHEN J. DAVIS, *Secretary.*

33, MOORGATE STREET, E.C.
January, 1862.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

ANECDOTES OF MINISTERS.

Query XXXII., p. 512, Vol. LIII.

ROBERT ROBINSON.

The abhorrence with which Mr. Robinson was disposed to treat that perversion of Scripture which is not very unfrequent in our day, may be inferred from the following circumstance:—

A good old Baptist brother called on the Saturday evening, and having informed Mr. Robinson that he had come from a great distance on purpose to hear him on the approaching Sabbath, was startled at the reply which was immediately made.

"Then, brother, you shall preach for me."

"O, no, no," said the old gentleman, "I cannot preach in Mr. Robinson's pulpit."

"Why not? My pulpit is a wooden one; is not yours?"

"Yes, sir; but I cannot preach to Mr. Robinson's people."

"Why not? My people are like other people, some good and some bad; are not yours?"

"Yes, sir."

"Well, then, I dare say the sermons you preached last Sabbath at home would be very suitable; what were they?"

"Why, sir, in the morning I preached from that text (Esther vii. 9), 'Hang him thereon.'"

"Very well, brother, you had a good opportunity of showing that the wicked is snared in the work of his own hands; did you take it up in that light, brother?"

"No, sir. I considered Haman as the devil, who is always endeavouring to injure the Lord's people, and would be glad to destroy them."

"Very good, brother, nothing can be more suitable. Here is old Nanny, the pew-opener at our place, she can never get to meeting in time, for she says the devil always finds her something or other to do. Then there is old Farmer Jones, who lives about three miles off, he says that before he has got half way to meeting, the devil tells him that somebody is breaking into his barns, and he is obliged to return. Now, brother, if you can prove that you hanged the devil, nothing in the world can be more suitable. That will do for the morning. Now, what is the afternoon subject, brother?"

"Why, sir, in the afternoon I preached from 2 Kings xviii. 36, 'Answer him not.'"

"Very well, brother, you had an opportunity of showing, not only that the king's business requires haste, but that it is sometimes good policy not to reveal secrets of State affairs; did you handle it in that way, brother?"

"No, sir. I endeavoured to show that the devil would be always harassing and distressing the people of God; but the best way was to pay no regard to his temptations; answer him not a word."

"Ha, ha! brother," said Robinson, "that will never do; now, in the morning, you see, according to your sermon, you hanged the devil. That was very fortunate; but in the afternoon you brought him to life again. At any rate, it must be wrong for those two subjects to follow each other."

A MINISTER AT HIS POST.

We can recall in our pastoral experience a terrific snow-storm one Saturday night, which impeded the roads, making them quite impassable for sleighs, and not easy of travel for those on foot. The pastor was the only worshipper at the morning service, and his feelings were not unlike those of Dr. Baker in the following incident:—

"I will relate to you," said the Doctor, in his own earnest and inimitable way, "a little of my experience in reference to rainy Sundays. Whilst living at Germantown, thirty odd years ago, I was to have preached one Sabbath morning at Barren Hill, seven or eight miles distant. On awakening in the morning, the rain was descending in torrents, and the wind blowing a perfect hurricane. I debated with myself whether I ought to go. I concluded to go. Having taken breakfast and ordered my horse and gig, I started for Barren Hill. But lo! I had not proceeded more than a quarter of a mile, when, in spite of the leather top and apron, I was drenched to the skin. Crossing the hill-sides, the storm threatened to overturn my vehicle, and my poor horse trembled. Still I went forward. By the time of my arrival at the church, there was not a dry thread upon me, and I could not have been more saturated with water had I been dipped in the Delaware. And now, on my arrival, how many people do you suppose I found at the church?"

We began with the Abrahamic number: "Fifty."

"Entirely too high," exclaimed the Doctor.

"Forty-five," was the next conjecture, which elicited the same response.

"Forty" was the next number stated, with the same result.

"Thirty," said we next, still keeping in view father Abraham's descending scale, but still the Doctor said, "Too high! too high!"

"Twenty," was next given as the probable number, and then "ten," when we gave it up.

"I will tell you," said the Doctor, at length, in his own emphatic way, "how many people came through that storm to hear me preach—*not one*, Sir! NOT ONE! NOT ONE! Even the sexton himself, who lived immediately opposite, had not ventured to cross the street."

"And how did you feel, Doctor," asked we, "on finding that your self-sacrificing labours had met with such a poor return?"

"Never happier and more contented in my life," was the noble reply, "*for I felt that if all the world that day had neglected their duty, I had not neglected mine.*"

RYLAND REBUKING CAREY.

At a meeting of ministers, Mr. Ryland called on the young men to name a topic for discussion. Up rose Carey and proposed, "The duty of Christians to attempt to spread the Gospel among the heathen." The venerable preacher sprang to his feet, frowned, and thundered out, "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine!" All the old men of his denomination were steadily against Carey. By degrees the young men were brought to his side. While he and his family were passing weeks without animal food, and with but short provisions of other kinds, he prepared a pamphlet on this great theme. Mr. Marshman says "it displayed extraordinary knowledge of the geography, history, and statistics of the various countries of the world, and exhibited the greatest mental energy, under the pressure of the severest poverty."

Query XLV. p. 771, *Vol. LIII.*

This is an interesting question, but it is not easy to offer in a brief space a satisfactory reply. I suppose our worthy brother is aware that men of reputation for learning, patient research, and critical skill, are divided in opinion, and that manuscripts, ancient versions, and the quotations or references of the early writers, called Fathers, are very different. Of these ancient authorities, the proper sources of evidence, my knowledge is only second-hand, but derived from reliable sources. There are no less than six various readings of this text, represented respectively in English by *God, the Lord, the Lord and God, Christ, the Lord God, God and Lord.* The first three are the chief. Of these, the third is the common reading of manuscripts, but is no supported by any of the *oldest* authorities. It is followed by the Slavonic version of the ninth century, but this is not reckoned a good authority. The second is more respectably attested, being found in thirteen manuscripts, four of them ancient, *i.e.*, of the fifth, sixth, seventh, and eighth centuries, and is supported by the Coptic, Sahidic, and Armenian versions, and some Latin Fathers. But the first is best supported; for besides seventeen other manuscripts, it is found in the *oldest* manuscript, the Codex Vatican, of the fourth century at the latest, and followed by the old Syrian version, called the Peshito, and the Vulgate, and has the support of a large number of early writers, both Greek and Latin. The authority of the Vatican manuscript is very great; and the old Syriac version, being of the second century, proves that this reading must have existed ages before the oldest manuscript at present known.

An additional confirmation may be derived from another fact. The Vatican and other ancient manuscripts, the Coptic version, and Irenæus, read the word *blood* before *his own*, not after, as in later texts, thus, "the blood of his own," viz., Son. The word Son was probably dropped by some copyist, and so made way for transposing the word blood to the end of the sentence. In Scholtz's text this ancient order of the words is restored. Beza had seen one Greek copy having a similar order. From this it is probable that originally the text was, "Feed the Church of God, which he has purchased with the blood of his own Son." By the way, the old English versions, from Wycliffe inclusive, were not so emphatic as our common one, but had merely "his blood;" the word "own," which is required by the Greek, was introduced by the Rheims, which was made from the Vulgate.

The passage has often been used as a proof of the deity of Christ, and I am sure our brother does not wish to deprive us of any proof of that prime article of our faith, nor do I wish to plead one that is not solid. "I think," says Doddridge, "this passage must be allowed as an incontestable proof that the blood of Christ is here called the blood of God, as being the blood of that Man, who, as God with us, God manifest in the flesh; and I cannot but apprehend that it was by the special direction of the Holy Spirit that so remarkable an expression was used."—*Family Expositor.*

The expression seems harsh, and is uncommon. Its apparent harshness may have had some influence to introduce the word Lord, as in the case of Origen and Nestorius, but false views of the person of Christ probably had much more: for if the reading God be correct, it is fatal to Arianism. This reading in connection with "blood" being more difficult than Lord, is, on this account, unlikely to have been interpolated. Dean Alford, and others before him, have shown that *Lord* would be more likely to be interpolated by the Arians than God by the orthodox, because if the latter be the true reading, it is powerful against Arians, but if the former be correct, the orthodox lose little or nothing. As to the uncommonness of the expression, it is not more so than would be *the Church of the Lord*, a phrase nowhere found in the New Testament, except it be allowed in the present passage. Paul employs the phrase, the Church of God, the Churches of God, ten times, independent of this passage, and Luke, who repeated his address to the elders of Ephesus, was well acquainted with his style, being his constant companion.

THOS. OWEN.

Cranfield, Beds.

ACTS XX. 28.

Query XLV., p. 771, Vol. LIII.

In reference to the query of T. W. M. it must be studiously remembered that the word Θεοῦ-ν is to be found six times in the course of the apostle's address to the elders, Acts xx. 17—35, and therefore the alteration suggested by T. W. M. in the translation, substituting the word Lord for God, must be adopted only after the most careful consideration and investigation. This has already been done, and proved that the alteration can be supported by ancient manuscripts, as may be seen on reference to Griesbach and Wetstein, and at length in Kuinöel *in loco*. But the following extract from Albert Barnes seems almost to warrant the alteration:—"The most ancient MSS., and the best, read 'the Church of the Lord,' and this probably was the genuine text. . . . . It may be remembered that a change from Lord to God might be easily made in the transcribing, for in ancient MSS. the words are not written at length, but are abbreviated. Thus the name Christ, Χριστος, is written $\overline{\text{Χος}}$, and the name God, Θεος, is written $\overline{\text{Θος}}$, and the name Lord, Κυριος, is written $\overline{\text{Χος}}$, and a mistake, therefore, of a single letter, would lead to the variations observable in the manuscripts. H. C.

Metropolitan Tabernacle.

PSALMODY.

THE OLD HUNDREDTH TUNE.

While the prevailing diversity of taste in connection with our psalmody, both as to melody and harmony, is destined to continue, it is to be especially regretted that even the Old Hundred cannot be uniformly sung; for who has not heard in a mixed assembly the discordant tones in which the Doxology is so often concluded? A reference to two out of numberless books will explain this; notes being given instead of intervals. Thus, in the "Union Tune Book" the last five notes in the air (Key A) are B, *D*, *C*, B, A; and in the "Psalmist Tune Book" B, *C*, *D*, B, A; only a slight acquaintance with music being required to perceive the wretched clashing which such transposition must occasion. The question arises, which strain should have been perpetuated? The father of English psalmody is invariably admitted to be Thomas Ravenscroft, B.M., of Cambridge, whose "Whole Booke of Psalmes, with the Hymnes Evangelicall and Songs Spirituall," was published in 1621, and is now become extremely rare; but in the beautiful reprint, in 1845, by the Rev. W. Havergal, M.A., it will be seen that Ravenscroft adopts the notes *D*, *C*, as first above quoted. Next as an authority is John Playford, who possessed the friendship of most of the eminent musicians of his time. His "Book of Psalms," published in 1671, had unrivalled patronage, and continued without alteration or addition till the nineteenth edition in 1738. In it the melody coincides with that of Ravenscroft; nevertheless, it is admitted it was not invariably so. The writer, among other old psalmody, has a copy of the psalms set to music (4to, black letter, published 1609), in which, by-the-bye, the compiler devoutly hopes that "now there will be laid apart all ungodly songs and ballads, which tend onely to the nourishment of vice—and that we sing with our harts unto the glorie of God's holy name." Here the termination differs from either of those referred to; besides which, there is an important variation in the second strain of the melody.

Without venturing an opinion on the original composition of the tune, the fact that at so early a period, and during more than a century, it was generally sung as described, should have decided its universal adoption, and thus spared us an annoyance which it is now much easier to complain of than to remedy.

Margate. B. F. F.

BABIES, BELLS, AND BAPTISM.

The following account of the Baptism of a Bell I find in vol. ii. of "Hone's Every-day Book;" and it is certified to be a true translation from a book entitled "*Pontificale Romanum, Autoritate Pontificia, impressum Venetiis* 1698. *Lib.* ii. *cap. de Benedictione Signi vel Campanæ.*" I would only ask the question, What is there more absurd in the baptism of bells than in that of infants? We believe there is as much Scripture for one as the other. C. BLACKSHAW.

Of the Baptism of a Child.	Of the Baptism of a Bell.
	1.
The child must be first baptized before it can be accounted one of the church.	The bell must be first baptized before it may be hung in the steeple.
	2.
The child must be baptized by a priest or a minister.	The bell must be baptized by a bishop or his deputy.
	3.
In baptizing a child there is used holy water, cream, salt, oil, spittle, &c., &c.	In the baptism of a bell there is used holy water, oil, salt, cream, tapers for lights, &c.
	4.
In baptism, the child receiveth a name.	And so it is in the baptism of bells.
	5.
The child must have godfathers, &c., &c.	The bell must have godfathers, and they must be persons of great rank.
	6.
The child must be washed in water.	The bell must be washed in water by the hands of the bishop and priests.
	7.
The child must be crossed in baptism.	The bell is solemnly crossed by the bishop.
	8.
The child must be anointed.	The bell is anointed by the bishop.
	9.
The child must be baptized in the name of the Holy Trinity.	The bell is washed and anointed, in the name of the Trinity, by the bishop.
	10.
At baptism they pray for the child.	At the baptism of the bell they pray literally for the bell.
	11.
At the child's baptism the Scriptures are read.	There are more psalms read at the baptism of a bell than at the baptism of a child; and a gospel also.
	12.
At child-baptism there are public prayers made.	At the baptism of a bell there are more prayers used, and (excepting salvation) greater things are prayed for, and more blessings on the bell than on the child.

But for the better proof of this point I shall here give part of one of the very curious prayers put up for the bell at its baptism:—"Lord grant that wheresoever this holy bell, thus washed (or baptized) and blessed, shall sound, all deceits of Satan, all danger of whirlwind, thunders, lightnings, and tempests, may be driven away, and that devotion may increase in Christian men when they hear it. O Lord, sanctify it by thy Holy Spirit, that when it sounds in thy people's ears they may adore thee! May their faith and devotion increase, the devil be afraid, and tremble and fly at the sound of it. O Lord, pour upon it thy heavenly blessing! that the fiery darts of the devil may be made to fly backwards at the sound thereof; that it may deliver from danger of wind and thunder, &c., &c. And grant, Lord, that all that come to the church at the sound of it, may be free from all temptations of the devil. O Lord, infuse into it the heavenly dew of thy Holy Ghost, that the devil may always fly away before the sound of it," &c., &c.

THE MISSIONARY HERALD.

THE BRAHMO SOMAJ.

On a Wednesday evening in April, 1856, in company with the late excellent missionary, the Rev. J. Lacroix, I visited the hall of the Brahmo Somaj. It is situated in the great thoroughfare of Calcutta, called the Chitpore Road, and in the midst of the native section of the city. We entered the lower part of a large native house, and ascending a long flight of stairs, found ourselves in a room, or hall, nearly a hundred feet in length, but of narrow proportions, with benches rising from the centre on either side. Each bench would hold five or six persons. In the centre the hall was paved with marble. Against the wall was a dais, or raised platform, of marble slabs, reached by three steps, occupying a very shallow recess. Opposite to this, in a kind of bow window, was another platform, covered with red cloth, which we soon found to be the seat of three native musicians.

When we entered there were about thirty persons present. Gradually the place filled up, and by the end of the service there were probably one hundred and thirty individuals in the hall. Soon after seven o'clock, two pundits ascended the dais, clad in muslin of great fineness and purity. They seated themselves cross-legged on the dais, and spread out, on two marble stools before them, the manuscripts from which they proceeded to conduct the service. They began by intoning some Sanscrit slokas, or verses, extracted from the ancient Shastres, and then explained them in Bengali, occasionally interspersing prayers in the same monotone. Once the whole assembly bowed in the attitude of adoration. The general subject was the attributes of the Deity, and in the course of the reading one of the pundits enunciated a long list of qualities which the Deity does *not* possess, the other responding with the attributes which were positive, or antagonistic to the negative. Thus, as the one declared that God was not long, was not short, was not air, was not earth, was not merciful or pitiful as is man ; the other proclaimed God to be infinite, spiritual, clement, and kind. This was followed by a discourse from one of them on the manifestations of the divine attributes in nature. "Thus," he said, "who can look upon the sky, the sun and stars which adorn it, some the places of inhabitation, others suns, centres of systems like our own, and not recognize the power, majesty, and glory of Him who formed them." A quarter of an hour was spent in enlarging on this topic. As the pundit finished, a Bengali gentleman, named Debender Nath Tagore, the leader of this movement, came forward, and standing before the dais addressed the assembly for some twenty minutes. The substance of his discourse was the mutability of human things and the necessity of religion. He pointed out how, amidst all the uncertainties of the present, its vicissitudes, anxieties, and labours, one thing is certain—we must die. No one can escape *this* doom : all earthly things then leave us. But there is one

friend that will cling to us under all circumstances, that will follow us wherever we go, whom affliction will not frighten, whom death cannot hurt—*that* friend is Religion. This friend will cleave to us amidst all changes, and survive the tomb. Now, in order to be religious, one must study the works of God. He is holy. We must become holy, and strive to assimilate our character to His.

Such was the general nature of the address delivered by this Bengali Babu to his fellow-countrymen, and which was listened to with very great attention.

The service closed with hymns sung by one of the musicians, with the accompaniment of the native guitar and tomtom. It was a monotonous hum, minor in tone, with florid turns occasionally introduced.

The rise of this sect of Theists in Bengal is a phenomenon not to be overlooked in our estimate of the progress of Christianity in that land. In the whole of the service there was not a word of controversy, nor was there the slightest reference to Christianity; and yet it had been impossible for these Hindus to have arrived at such a belief, or number of beliefs, about God, unless the doctrines of the Bible had been first disseminated. On inquiry I found the body to be numerous. I was informed that there were at least a thousand registered members in all parts of the country. Indeed I met, in many parts of India, with individuals, who professed to hold the Brahmist faith.

The origin of this sect must be traced to the writings of the late Ram Mohun Roy. He affirmed that the original doctrine of the most ancient Vedas was a pure monotheism; that the Hindus in the early ages of their history worshipped the one true God. He therefore founded a small society on this basis, in 1828. Under the title of the Brahmo Somaj (followers of one God), its members were accustomed to assemble for worship, making the Vedas the text-book of their theology and prayers. They renounced all the later Shastres as false, idolatrous, and of pernicious morality. They sought to lead back their countrymen to the pure truth of their ancestral religion.

The society made but very little progress, and on Ram Mohun's departure for England, rapidly declined. Six years after his death it was revived (in 1839), but on an enlarged basis. English education had made great progress in Calcutta. The fountains of western science had commenced to flow through the land, and the ancient documents of the Hindu faith were better known and understood. Vedantism, as Ram Mohun Roy's system was called, was then found to be essentially pantheistic. The Vedas were discovered to be full of errors of fact, of science, of history, and pervaded with the elements of idol-worship. They were accordingly abandoned, and a system of eclectic theism was substituted in their stead. This took place about 1854. In three lectures which were published in 1855, the Brahmo Somaj entirely repudiated the Vedas, and the "volume of nature" was declared to be the basis of their creed. They now boasted that the "doctrines of the Brahmos were founded upon a broader and a more unexceptionable basis than the Scriptures of any single religious denomination on earth." They claimed to select the articles of their creed from the books of all religionists, the Christian religion included, and to enfold in their belief all the mighty truths which science or nature could teach. Their theology, they said, was the result of logical processes, of close reasoning on the facts of creation and their cause.

But the sect has now entered on a third phase; and from publications issued during the last year, it appears that the religion of reasoning and of nature is discarded for a religion of Intuition. Five years ago Brahmism stood upon the firm basis, as it was deemed, of logic and nature; *now*, we are informed that "Brahmism stands upon the rock of Intuition—is founded upon those principles of the mind which are above, anterior to, and independent of reflection." Such is the language of the fourth of the series of tracts issued in September, 1860, with the title of "The Basis of Brahmism." It is no longer in the Vedas, as in the beginning of the movement, nor in induction as in 1855, but true relgion is found "in the depths of human nature."

Curiously, there accompanies this new phase a denial of the possibility of a book revelation, meaning of course the Christian Scriptures. These neophytes of an Intuitional religion affirm that their creed does not depend on any human utterance or writing. It is a universal and absolute religion, and no teacher, no idea, no abstract proposition, acts a mediator between them and God; they stand before their Father face to face. Yet, oddly enough, the adoption of these notions is concurrent with the spread in India of the writings of Francis Newman and Theodore Parker, whose very words these Bengali intutionalists employ. So that, after all, their faith does not come from a perusal of the "depths of human nature," but from books, which unhappily scatter the seeds of infidelity wherever they come. Indeed the last of the series of tracts consists of extracts from the above and other similar writings.

The effect of these writings is not favourable to the reception of Christianity by those who read them. It is true that they effectually destroy all faith in Hinduism, but at the same time they encourage a taunting tone of antagonism to the Christian Scriptures. Still the movement is a notable phenomenon in the process of that regeneration of the Hindu mind which is unquestionably in progress. It has some remarkable resemblances to a like state of thought which attended the incoming of the Gospel into the schools of Greece, and among the rhetoricians and poets of Rome; and it is not without some favourable influence on the superstitious practices and social life of the Hindu people. The Brahmists are ardent advocates of widow remarriage, are the enemies of idol-worship, Kulinism, and priestcraft. Gradually they are emancipating themselves from the trammels of caste, and setting aside many foolish social customs. Many of them have commenced the education of their wives and daughters. By their example they encourage others, and by their activity in scattering information, both literary and scientific, they are preparing the way for that great revolution in sentiment which impends in India.

The Brahmists consist chiefly of the class which has been educated in Government schools and colleges.* Very few indeed of the young men educated in missionary institutions have joined them. This circumstance is an encouraging one, as indicating that the hostile attitude assumed by the Brahmists towards Christianity arises chiefly from ignorance, while at the same time we have a striking proof of the beneficial effect of the Christian education which the missionaries have so largely given. And with regard to the former, the language of the eminent missionary,

* The number of Brahmists in Bengal is stated to be at the present time nearly 1,700 persons.

Dr. Duff, is not without much encouragement: "Seeing that the Brahmos started some forty years ago from rampant idolatry, and have been travelling along successive stages of Vedantism, New Vedantism, Natural Monotheism, and New Intuitionalism, there is reasonable hope that many of them are on the road to positive belief, which they will find in revealed religion, which is Christianity alone." E. B. U.

NATIVE CONVERTS IN DELHI.

By the Rev. D. P. Broadway.

Aman-ut-ulla. This is an educated man, and lived by soldiering; he served in the British Army for several years before the Rebellion, and also after it.

I have a preaching stand near a police station, in which he was employed, and whenever I went there, if he was not on duty, he attended and listened to the word attentively. One morning he followed me home and expressed a desire to become a christian, stating that he was thoroughly convinced that Jesus Christ was the son of God and the Saviour of sinners; he also seemed to be tolerably well acquainted with the Gospel.

During his probation he manifested such a good and pleasing spirit, that I could harbour no doubts respecting his sincerity, and fully expected he would turn out a very exemplary christian, but I have been sadly disappointed. After his admission into the Church he continued to go on very satisfactorily, but in the last few months grew careless and cold, and then of course fell into sin, and we have been obliged to exclude him from Church membership. He has acknowledged his guilt and seems to feel it, and it is to be hoped by the blessing of God, he will not be lost. It appears he was led astray by some of his relations and former associates, who did not discard him on account of the step he had taken. He continued to mix with them freely and unguardedly. But under all circumstances these occurrences are painfully disheartening to the missionary. From several such occurrences in my branch of the mission it is evident that very great caution is necessary to be observed in the admission of candidates into the Church, and that it is not good for young converts to live among their Heathen and Mahommedan friends; because, though they may not in every instance be able to reclaim them, or to take them into caste again, still they will not fail to do their best to cause them to commit some fault, and thus render them unfit for christian communion.

Mooti Lal, alias Mutti, is an orphan boy. I found him on the banks of the river Ganges, near Raj Mahal, about five years ago. I have not been able to ascertain anything respecting his parents; he was too young to be able to give a reliable account of them, but it seems they must have been Hindoos of the Vaishya sect. He is a very well behaved, good little boy, and seldom needs correction. He is fond of attending places of worship, sings the Bhajun's hymns got up by our Monghir brethren beautifully, and tries to impart to others whatever he knows of the Lord. He is very eager to learn, but his studies have been very much retarded by my removals and other causes: yet still he can read Urdu and Hindi pretty fluently, and should he continue to go on as he has hitherto done, he is likely to make a very useful hand in the mission.

One day he saw a lad not much older than himself baptized by Brother Parsons; he seemed to be quite delighted with the service, and as soon as it was over he ran to Mrs. Broadway, told her all about it, and wished to know

why I did not administer the ordinance to him, since he believed in the Lord Jesus Christ, and knew more of him than the boy to whom it had just been administered. But when it was pointed out to him what a serious matter it was, and it would be well for him if he waited a few years longer, he was satisfied.

INDIAN LAW COURTS.

SOME recent events connected with our mission in Benares have furnished a curious illustration of native habits, and of the administration of the law in the courts of Northern India.

Some years ago the Society purchased of the Government of India, at public auction, the present mission premises, which consist of a house large enough for the residence of two missionaries and their families, and a compound, or surrounding court, of considerable extent. The house possesses a large hall, well fitted for assemblies of natives, and, from its proximity to the city, the missionaries are able, in a few minutes, to reach its crowded ghauts and bazaars.

In the beginning of last September, the Rev. H. Heinig received a summons from the assistant magistrate, Mr. Loch, to appear at his court. The summons briefly stated that six persons, who are zemindars, or landholders, had complained against the missionary concerning the mission ground; but of the nature of the complaint he could learn nothing. Some persons, however, informed him that the Government had issued orders to all landholders to bring any complaint they had into court within the next two years, after which none could be entertained. It does not appear that any such orders have ever been issued. The story was probably only one of the thousand rumours which are ever circulating among the natives.

Mr. Heinig at once wrote the magistrate, who fixed the next day to see him. Although the summons specified the 14th day as the day of hearing the complaint, he found that it was fixed for the 4th, doubtless by the connivance of the officers of the court, that the case might be decided in his absence. He then learnt that the plaintiffs claimed certain rights over the mission-premises, and especially to fix a rent, or land-tax upon them. How they came into the Society's possession was explained by Mr. Heinig, and finally the 11th day was fixed for the hearing of the cause. To facilitate his proceedings, Mr. Heinig found himself obliged to engage the services of a native lawyer, called a Mukhtiar.

As the papers were handed into court, it was found that the plaintiffs were children or grandchildren of those who, eighty or ninety years ago, were owners of the land, and, notwithstanding that deeds were exhibited showing the subsequent sale of the property, on the strength of this ancient possession by their ancestors, the plaintiffs now claimed the right of ownership.

Several delays took place, the mukhtiars of the plaintiffs striving in every way to ignore the papers of Mr. Heinig. At length the 21st day was fixed for the hearing, and Mr. Heinig was in attendance; but the parties did not make their appearance. At length, three days after, when they knew that Mr. Heinig would not be in the court, they managed to get the case called on. This they could easily arrange by tampering with the honesty of the native officials. To Mr. Heinig's surprise, on the evening of the 24th day, his mukhtiar came and said, that, after three hours' hard fight, the magistrate had decided in the Society's favour, and dismissed the case with costs.

A copy in English of the magistrate's decision is before us, and it is a curious specimen of India law judgments; we will quote the conclusion:—

"It appears that Government originally obtained five bigahs (a land measure) from Sudholall, who, in 1218 hegira, purchased it from Ajaib Singh's wife Goolabkour, who, in turn, purchased it from somebody else. Government also pur-

chased, at the execution of some civil court decree, bigahs 1 19 6. These two patches together were sold, by order of Government, No. 1884, dated Oct. 4th, 1852, for rupees 6,000, to the defendant (Mr. Heinig). Under these circumstances, I scarcely think the plaintiff has the right to tax it; nor do I think he has a right to retax the other patch, for which the defendant already pays an annual ground-rent of rupees 82. Under the above circumstances, I dismiss the claim with costs, and declare the bigahs 6 19 6 rent free in perpetuity."

Thus the insidious attempt to deprive the Society of its property has failed. But it is only a fair specimen of the uncertainty of all land tenures in India, and the litigation to which Europeans have been continually subject. The recent changes announced by Lord Canning, affecting the land tenure of India, will give a security to all classes which hitherto has not been enjoyed.

The affair was not finished without an attempt on the part of Mr. Heinig's own mukhtiar to make much gain out of it. He made a claim for £30 as his charge for the defence. At length he was content to receive £2.

Mr. Heinig continues to preach daily in the bazaars of this great city. Benares is ever crowded with pilgrims from all parts of India, so that the auditors are ever changing. But multitudes carry with them into the remote districts of the country some knowledge of the Gospel, and copies of the Scriptures, or tracts, which are able to make them wise unto salvation.

One young man has been for some time with the missionaries to qualify himself as a preacher. He was trained in the Normal School, where he first received his impressions of the truth of Christianity by reading the Word of God. He is a Hindu of the Kaysth caste.

The rainy season has brought a destructive flood on Benares, so that whole streets have been levelled to the ground. The Rajah of Benares was induced by his priests to make an offering of 1,600 quarts of milk to Gunga, the goddess of the river, to stay the rise of the waters. He also presented her with a small silver cow and a small golden bullock: nevertheless the Ganges continued to swell, and for three days after to commit fearful ravages.

A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

(Continued from our last.)

One day two Musalman Talukdars, or landowners, with their ryots, remained with me for nearly half a day. One of them complained bitterly of the injustice he had received in lawsuits, and was loud in his complaints against the bad government of the land. I granted that many have to suffer innocently, but that after all they are far better off than they ever were before the English came into possession of India. The other was more quiet, and made but few remarks on this subject. I then introduced religious conversation, but it was plain that they had little relish for such things, and when arguments against the Qoran were adduced to cut short the discussion, they denied various statements of their own book.

Our Talukdar, a Hindu, paid daily visits and listened with much attention to the gospel; he even came to our worship on Sunday, and felt very pleased with all he saw and heard. This man has shown our Christians great kindness, and protected them at various times from troublesome villagers. Another regular visitor was the village barber. This man appeared always happy, and brought some news every day from the village. As there was a young couple among our people to be married, he of course, spread this news, and they all hoped the ceremony would take place on the spot. In this they and I were disappointed, for the Magistrate, the present marriage registrar, objected to go there, and the marriage was subsequently performed in Comillah. Hitherto

the native Christians have not obtained the services of this barber; he is willing to do the work, but the villagers, threaten to regard him as an outcast, should he shave the Christians. I shall probably be obliged to appeal to the Magistrate for an order in their favor, if the villagers do not yield in this matter. One evening this barber saw my telescope, and was curious to know what wonders could be seen through it. I put it to his eye, and he burst into a rapturous laugh. He took the telescope, gave it to the Talukdar, and said: "Make one eye blind, look with the other, and then that village far off over there will come by magic to this place, and you see cows, men, and huts all before you. So the telescope went from one hand into another, till some fifteen had looked through it. Some said: "I can see nothing at all, it is all black before me." Others saw better and made fun of them, and the whole ended in laughter.

One day an intelligent Musalman came from a village ten miles distant, and sat with me half a day. He read Hindustani and Bengali fluently, and knew Arabic and Persian. The man came all this way to hear what was written in the former four books, (the Bible) especially about Jesus Christ. I answered all his inquiries gladly, the more readily because his whole manner was different from that of other Musalmans. He seemed to be struck with the way of salvation through our Saviour, and especially with his atonement for sin. He often remarked, If these things are written in the Psalms and Prophets and the gospel, why can they not be found in the Qoran? I replied; Because the Qoran is no revelation from God, but only a book of Muhammad. I then mentioned some of the statements of the Qoran regarding heaven, and compared them with those of the Gospel. At last he said; "Can you give me some of the four books?" Upon this I brought him Genesis, the Psalms, and a New Testament. These he wrapped carefully in a piece of cloth and said: "I will read them every day; for they are Allah's kalam; but should I wish for explanations, where can I find you again?" He was told that there was a preacher residing here always, and another at Comillah, and he would be welcome whenever he might like to pay a visit. He then took leave, assuring me that it was God who put it into his mind to visit this place; and that the words he had heard to-day stuck in his mind, and, if Allah pleased, he would come again.

Some Hindus, who at present keep back for fear of man, also called on me, and I urged them to trust in the Lord, and follow up their convictions. Perhaps they may yet come forward and join our church.

I had daily worship with the native Christians, expounding parts of the Bible, and at a church meeting accepted 5 candidates for baptism. Two of them, a man and wife, were new converts from this place, and three of them belonged once to my Dayapore church, but were for some 8 years connected with the chaplain at Dacca. I spent one Sunday at Jangalia, and it was a blessed season to us all. In the morning after service I baptized these 5 persons in a tank close by. A good many Hindus and Musalmans of both sexes were present, and surrounded the banks of the tank. One of these spectators has since come forward, and will probably be baptized on my next visit. At noon I had a Bible class with about 12 children, who rejoiced me greatly by their good answers. In the evening I administered the Lord's supper to the church, and the chapel was crowded with Musalmans and Hindus. The greater part are Dayapore Christians who have settled here. Their cheerful and good singing did my heart good, and they have attained a high reputation among their heathen neighbours for their singing ability. The Mahant lately got up a singing party, and invited the Talukdar and the villagers to it; but they refused, saying, that since they heard the Christians sing, they detest such songs as his. They come over every Sunday and attend our worship. There are now 15 members, and 4 or 5 candidates for baptism, connected with this new place, and there is ground to look for steady increase.

At last I had to take farewell of my people, and started early on an elephant to Comillah. There I stayed 9 days. My native preachers, having their boat

close by, preached as often as the weather permitted. Once, when preaching with them in the middle of the bazar, we had a very large but boisterous crowd of hearers. One among them, a Musalman, interrupted me several times during my address, but I heeded him not. He called out so loud that at last I had to stop, and then said to him: "I know what you want to ask, is it not this: 'Whose Son is Jesus Christ?'" He shouted Ha, ha, (yes, yes!) "Well, I will answer you this after I have done," and then preached on.

The native church is rather small, owing to removals and deaths. There are only 10 members, including the native preacher, with about 8 boys and girls, some of whom are nearly grown up. Every morning during my stay I had worship with them, and on Sunday preached twice in Bengali and once in English, in the Judge's house. Now and then some one drops into the village for conversation, and frequently the schoolboys annoy the preachers with conceited impertinent conduct. Repeated requests have come from Noacally or Suderam from Roman Catholics to preach to them, and I hope to visit that place in September or October, and endeavour to carry the gospel to the regions beyond Comillah. At Minamatti the native preachers preached at a hât, or market, during our stay, and had a very encouraging audience. At Jafferganj we all preached at a hât, Musalmans were the greater part of our hearers and they appeared not very anxious to hear. Distributed books there. At Muratnugar, at a hât, the Gospel was much better received, and many heard gladly and took books. At Lollpur, all on the Gumti, we had a very large congregation, who heard well till the end. Then an old disputer got up and asked: "Tell me what form or fashion has God?" I told him that we answered him this question over and over on our visits, and that he must know it by this time, if he had another subject for controversy we will gladly enter into it, but of this old one I was tired. He had a string of questions to answer, which took up much time, and they remained until it grew dark, and then took the last tracts and gospels we had in the boat. The Jaggernath's car here, with its filthy and shocking embellishments, is a disgrace to the authorities in Comillah. Let them at once pay a visit to the bazar, and order such an insult to every decent man to be put out of sight. There is a law, I believe, against exhibiting such abominations in public places: why is it not enforced in the Tipperah district?

THE BUDDHISTIC ATHEISM OF CEYLON.

By the Rev. Charles Carter.

The buddhist, except so far as the light of christianity may have dawned upon him, will not stand accused of having rejected the idea of an all perfect creator, God, for he never had it. From his earliest infancy he has been taught to receive with the most implicit and unquestioning confidence whatever is written in his sacred books, and to believe as an article of religious faith the most ridiculous falsehoods. He cannot remember the time when he first stood in the presence of an idol, and, raising his little hands, bowed in worship. The feeling of reverence and awe with which he comes into the presence of an image of Buddha dates prior to the earliest records of memory; and a conviction has taken possession of his mind—how, he cannot tell—that his worship is not in vain, and that, though Buddha does not exist, his influence or afflatus does. His ideas of Deity are of the darkest and most debasing kind. The word God, as designating a single supreme being, has no place in his vocabulary. In his estimation there are, or may be, for ought he knows, as he has been told, 330,000,000 of gods. These beings differ amongst themselves in happiness and dignity to-day, and to-morrow may differ as much in misery and degradation. They have had a commencement to their existence, and they will have an end. They are all, in point of authority, pretty much on the same level, and at some future time many of them will be each other's companions as men or demons, or

some other order of beings. They are supposed to have some power over the inhabitants of this world for good or for evil, differing not so much in kind as in degree from that exercised by a powerful and absolute human monarch; and their favour or vengeance is invoked accordingly. That all these things are vanities and lies, is a thought that never enters the mind of the ordinary buddhist, and one which is not entertained when suggested by others. Since, then, no being whatever with which the buddhist is acquainted, from the very vilest to the highest, not excepting even Buddha himself, is eternal or free from sin during the entire period of existence, what account, we naturally ask, does the buddhist give, or what opinion has he, of the origin of the present order of existing things? He denies that there is an omnipresent, ever living, perfect and only Supreme, who created all; and, so wise is he, so well acquainted with all the possibilities and issues of things, so thoroughly able to say what an all-perfect God ought and what he ought not do, that he fearlessly denies His existence, on the ground that the sin and misery we see could find no place under the government of such a Being. The commencement of existence is, he says, so remote, that Buddha declared it incomprehensible. Beings now, indeed, pass from one stage of existence to another, or rather, the succession of beings is kept up, in consequence of the moral quality of karma, the merit or demerit of the actions performed by existing beings; and he contents himself with some vague idea, that beings first came into existence through this same personified impersonality, karma. When he discovers that the acknowledgment of an all-perfect Creator and Governor would convict Buddha himself of the grossest ignorance or impiety, would overturn buddhism, rob him of the foundation of his hopes, and interfere very materially with his temporal welfare, he too often commences to resist the intruder and fortify himself in the ignorance and atheism of his religion.

A MISSIONARY'S LIFE IN AFRICA.

The arrival of reinforcements on our missionary field in Africa, has enabled the brethren at once to effect an extension of the sphere of their operations. Our readers have already been informed that Mr. Diboll is about to take up his residence at Aqua town, about three miles from the mission settlement on the Cameroons, and where he speaks of having a small company of persons who readily and attentively listen to the word of God. We now learn that Mr. Peacock has been able rapidly to complete a small house for Mr. Diboll's accommodation, and by the time this will be in our reader's hands, he will have taken up his abode in it.

Mr. Peacock has entered heartily into the work of the mission, and we cannot withhold the following extracts from a recent letter, more particularly as they bear on the character and missionary life of Mr. Saker. Some recent circumstances make it, we think, our duty to publish this unsought testimony to Mr. Saker's worth as a missionary.

From Cameroons, under date Sept. 29, 1861, Mr. Peacock thus writes:—

"The understanding was that I should assist our brother Saker as far as lay in my power. This, I think, has cordially been done, and we have co-operated together mutually and cheerfully in every engagement. We work together, I may say, well, because we appear to have the same views of the great work before us; not that I shall prove such a champion in the cause in this great mission field as my dear brother Saker has been, and still is. Truly he was raised up for a great work, and amidst all the difficulties that surround him, he accomplishes his work as a workman that needeth not to be ashamed."

"Amidst bodily infirmities and pain he does not stop. He moves like machinery, day by day, in the great cause of our gracious Master. I will just give an outline of his movements. In the day early you will find him translating. You may look for him—he is at the forge, like a blacksmith. Then you

may see him at the cases, in the printing-office, composing. Then it may be he is drawing plans of some work he wishes to be done; then searching the Hebrew to translate some important text; then preaching in Dualla to the natives. Indeed, I could not tell the varied duties he performs daily. How can I but esteem, yea love, such an one, whose heart is so engaged in the work to promote the glory of God in this place. As for me, my abilities are but small compared with his, but I trust the one talent I have the Lord will help me to use to his glory.

"The circumstances of these people require that they should be taught the value of labour as well as the Gospel. I do not wish to undervalue pulpit duties and good preaching, but a man that could do no more would be but a sorry workman on the West Coast of Africa. The working man who has the love of Christ in his heart, and can preach Christ in all plainness and simplicity, is the man that will find work to do for many years to come."

The last remark is full of important truth, and will go far to explain to our readers the manifold employments which fill our missionaries' time. It must not be forgotten that on this coast there are none of the advantages of civilization. All trade is barter; and it is only by gifts of cloth, tobacco, and the like, that the missionaries can secure the fruits of the earth for food. If they want a house, they must build it. They must be both workmen and instructors of workmen. In other lands the missionary can have all his wants supplied if he only possess money to purchase what he needs. In Africa, he must be his own purveyor, his own carpenter and brickmaker, and money is of no use. Thus he depends on stores from England, and on the exchanges he can effect with the natives, for his daily food. Inevitably his day is occupied with manifold secular employments, as well as with exertions for his great object —the evangelization of the people. Here the Gospel is accompanied by the arts of civilized life, and the missionary must be the pioneer of both.

RESULTS OF THE JAMAICA REVIVAL.

From the pastors of the churches in Jamaica we continue to receive accounts of the results of the great movement of last year. With the subsidence of excitement there has in some places reappeared the old indifference; but in many more the servants of Christ have had occasion to rejoice over numerous souls born unto God.

The Rev. John Clark, of Brown's Town, says:—"On the 1st of August I had the happiness of baptizing seventy one persons—nearly all the fruit of the Revival. With a large number of the candidates I was greatly pleased. Some of them had passed through the depths of humiliation and sorrow on account of sin, and through faith in a crucified Redeemer had obtained a peace and joy such as I have seldom witnessed. Last week between two and three hundred of the new converts who have been the last six months in our Inquirers' classes applied for baptism. More than a hundred penitent backsliders who have also been about the same length of time on trial, came to seek restoration to the church." Mr. Clark then gives the striking fact that the persons who were so wildly excited at the time of the revival, have in many cases relapsed into indifference or into open sin; but some who were only stricken down have remained steadfast. It would therefore appear that these remarkable developments of bodily affection were by no means a necessary part of the work, or even an indication of the reality of its being of God.

Writing again in the month of December, Mr. Clark states that the results of the Revival have been most gratifying. Of backsliders, not less than one hundred and seventy-four have been received back again into fellowship, while of new converts one hundred and twenty-four had been baptised, forty-eight of whom had previously been members of the Inquirers' classes. On Christmas day he expected to baptize seventy more. It is moreover very satisfactory to find, that of upwards of 700 received as Inquirers, only twenty-five have gone back to the

world. At the same time there has been a remarkable diminution in the number of cases of discipline brought before the leaders of the Church. It would thus appear that the effects of the revival in this district of the island are of the most pleasing kind.

It is with much difficulty that Mr. Clark is able to carry on his seven day schools in which more than three hundred children are instructed. His Sunday Schools contain a thousand. He will be glad to receive assistance towards the maintenance of these important institutions. Among the young people educated in these schools the work of conversion has been most satisfactory and gratifying. They were among the first to seek after salvation, and were less subject to abnormal excitement than any other class of persons who felt the power of the movement.

It was some months after the excitement began in the western part of the island, that it reached the other extremity. Its first appearance at Belle Castle, a station of our native brother Mr. Harris, was on Lord's day the 19th May. There were the usual manifestations of deep feeling, contrition for sin, and the abandonment of a wicked life. At one time quite one hundred persons were stricken in the chapel. The pastor at once sought to guide them in the way of peace, and though often exhausted with the labours thus entailed upon him, he had the joy to welcome many to the Saviour, and to see them obtain peace through his blood.

To the north of Mr. Harris's station is Annotto Bay, the station of our brother the Rev. S. Jones. He also has been favoured with tokens of the divine blessing. In June he baptized thirty-six persons, and in October twenty-five more, while about 200 have been added to the Inquirers' classes. Much, however, of his time is occupied in the erection of his new meeting-house, which makes slow progress; he will yet require a considerable sum to replace the building which was destroyed awhile ago by fire.

Returning westwards to Kettering, the place of Mr. Knibb's residence, our esteemed brother, the Rev. D. East, informs us that the new chapel is entirely finished. It stands really in Duncans, a town which has sprung up at the foot of the mountain on which Kettering stands, and where a large population is gathering. The old chapel was at the top of the mountain, and on the property belonging to the house given to Mr. Knibb by his grateful people. They have long required a new sanctuary. For more than three years Mr. East has acted gratuitously as their pastor, and encouraged them to devote all their pecuniary resources to the erection of the new building. During that time they have collected £292, and have paid over £37 to the widow of their former pastor. The building is of solid masonry, seats 500 persons, and has cost in the whole about £800. And best of all it is crowded almost every Lord's day. Since its completion, Mr. Knibb's son in law, the Rev. E. Fray, has been chosen pastor, and assumed his duties, the people marking their esteem of Mr. East and gratitude for his labours, by presenting him with a gold watch at a cost of twenty guineas.

Our readers are doubtless aware that for the last few years the church at Falmouth (the scene of so many glorious recollections in connection with the labours of Mr. Knibb) has been only periodically supplied with pastoral oversight by Mr. Fray. Various attempts to secure a pastor have hitherto failed, but at length the Rev. Thos. Lea, of Stewart Town, has accepted the unanimous invitation of the church, and entered upon his new sphere of labour on the 15th September. In taking this step he was encouraged by the unanimous desire of his ministerial brethren, and by the hope that he may be the instrument in the hand of God of restoring the church to something of its former prosperity. Our readers will be pleased to know that Mr. Lea is a relation of the honoured man into whose labours he has entered.

In the mountains beyond Montego Bay, the Rev. C. Sibley, has for some years been labouring with encouraging success. At Mount Peto the congregation has so largely increased, that the temporary chapel will no longer suffice. When he took charge of the station in 1838, there were 288 members and 30 inquirers. At the present time the church has multiplied to 501 members and 145 inquirers.

Many of them are the fruit of the revival. The foundation of a new chapel was laid in September last in the presence of an immense congregation. It will probably cost £500, towards which the people have liberally subscribed. His other station at Gurney's Mount has also participated in the refreshing showers of divine mercy.

We will detain our readers only to mention that a native brother from the Calabar Institution, the Rev. J. Maxwell, has taken charge of the church at Fuller's Field in the plain of Westmoreland. Here the revival had a powerful hold. Many have indeed fallen away, but still great numbers have been added to the Lord. It was his pleasure early in the year to baptize upwards of 100 persons, three only of whom have proved themselves unworthy.

As the mists clear away we now see, that with every drawback, the revival movement contained in it the manifest presence of God

MISSIONARY MOVEMENTS.

AGRA.—An interesting conference of the brethren labouring in Delhi, Agra, Chitoura, and their vicinity, was held early in the month of December. The English congregation in Agra is rather low, owing to the sickness, and removal of troops. The Native congregation is in an improved state There are four or five candidates for baptism.

MONGHYR.—The additions to the church during the year are limited to two individuals. The schools are reported as in an encouraging state. Mr. J. G. Gregson has been absent from the station upwards of four months, itinerating in the country around Monghyr.

JESSORE.—On the departure of Mr. Anderson for England, Mr. Hobbs has assumed the superintendance of the churches in the north-west part of the district. He states that although the actual number of professed Christians is small, the knowledge of the gospel is widely diffused, and that great changes of sentiment are obviously going on.

DELHI.—The Rev. J. Parsons, in greatly improved health, has resumed his work. It is proposed by the brethren that he should, at least for awhile, labour in neighbourhood of Meerut, from whence many pressing requests have come for missionary instruction.

DINAGEPORE.—We regret to learn that both Mr. and Mrs. Mc.Kenna, have been seriously ill, while on a missionary tour, at Rampore Bauleah, a large civil station on the main stream of the Ganges.

BRITTANY, MORLAIX.—Mr. Monod writes that he has been regularly engaged in preaching in French at the chapel in Morlaix. The congregation is small, but he trusts that good is being done. On the 29th December, a meeting for Christian intercourse and communion with all the converts was held at the chapel, Mr. Jenkins taking the Breton portion of the service, Mr. Monod the French.

JACMEL.—On the eve of embarkation for Port au Prince, Mr. Bouhon has been suddenly prevented by the premature confinement of Mrs. Bouhon. We sympathise deeply with our dear friends, in the loss of the two infants so unexpectedly born. We may hope, however, that the delay thus occasioned, will not be of long duration.

TRINIDAD.—Mr. Gamble at present preaches in a small room in San Fernando, hired at a high rent. He is anxious to proceed with the erection of a suitable chapel. Can any of our readers assist him in this important movement?

NEW PROVIDENCE, NASSAU.—The Rev. J. Davey also informs us of the desire of his people to enlarge their crowded chapel; but the estimate of the cost is so heavy, as to place its completion beyond the means of the people.

JAMAICA, MOUNT CAREY.—We have great pleasure in informing our friends of the safe arrival at their destination of the Revs. E. Hewett and J. Kingdon, with their families. The voyage was a very tedious one, extending to eight weeks.

HOME INTELLIGENCE.

We have the pleasure to record that after prolonged correspondence, the Treasurer has at length received from the Government of Spain, the sum of 1500*l.*, the compensation granted for the losses of the Society by the exclusion of the missionaries from Fernando Po. It is due to Earl Russell and to his predecessors in the Foreign Office, to acknowledge the kind assistance which has all through been rendered by Her Majesty's Government. It is very doubtful whether any compensation would have been obtained, had not the Society enjoyed the powerful advocacy of the Secretary of State for Foreign Affairs.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1861, *to January* 20, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

	£	s.	d.
Annual Subscriptions.			
Barnes, Mr. R. Y.....	1	0	0
Blackmore, S., Esq.....	1	1	0
Chandler, Mr. John	2	10	0
"C. R."	1	1	0
Deane and Co.	1	1	0
Gale, S., Esq.....	1	1	0
Gingell, J., Esq.....	1	1	0
Hancock & Rixon, Messrs	1	1	0
Lushington, S., Esq., LL.D.	3	3	0
Overbury, B., Esq.	1	1	0
Peck, Brothers	1	1	0
Pardon, B., Esq.	1	1	0
Price, Rev. Dr.	1	1	0
Templeton, J., Esq.....	1	1	0
Walkden, J., Esq.	1	1	0
Whitehorne, J., Esq. ..	1	1	0
Donations.			
"A Mother," for *India*	0	10	0
Do., for *China*	0	2	6
Blackmore, S., Esq.— *A Thank-offering for the continuance of peace between England and America*..	1	1	0
Evans, Miss Eliza— *A linen-draper's assistant's premiums and expenses allowed in a prosecution*	0	16	5
Evans, James, Esq., per "*Record*"	2	0	0
"L. V. C.," by Rev. S. Bird, Kensington	5	0	0
Shaldus, Mr. A., Saxmundham	1	0	0
Taylor, Mr. D., proceeds of Box by *Y.M.M.A.*.	0	10	0
Thomas, Mrs., Bristol, collected for *Rev. J. C. Page's Chapel Fund*..	0	12	0
Wood, F. J., Esq., LL.D.	15	0	0
London and Middlesex.			
Arthur St., Gray's Inn Rd.— Collection	3	4	0
Do. for *W. & O*....	1	1	0
Blandford Street— Collection for *W. & O.*	1	5	0
Bloomsbury Auxiliary— Collection for *W. & O.*	11	6	4
Contributions on acc.	115	18	0
Brompton, Onslow Chpl.— Collection for *W. & O.*	5	0	0
Camberwell, Denmark Pl.— Coll. for *W. & O*....	7	2	0
Do., Cottage Green— Coll. for *W. & O.* ..	1	1	0
Do., Mansion House— Coll. for *W. & O.* ..	1	10	0
Camden Road— Collection for *W. & O.*	13	1	10
Chelsea, Paradise Chpl.— Contributions	3	0	0
Coll. for *W. & O.*, 1861	0	10	0
Do., *Do.*, 1862	0	10	0
Edmonton, Lower, Rev. J. Edwards— Coll. for *W. & O.* ..	2	16	6
Do., Union Chapel— Coll. for *W. & O.* ..	0	17	0
Eldon Street— Collection for *W. & O.*	1	5	0
Hackney, Mare Street— Contributions by Mr. Webb, for *Rev. J. C. Page's chapels*.....	8	0	0
Hammersmith— Collection for *W. & O.*	7	0	0
Hampstead, Rev. W. Brock, Junr.— Collection for *W. & O.*	2	4	0
Highgate— Collection for *W. & O.*	1	0	0
Hawley Road— Collection for *W. & O.*	2	0	0
Oaklands' Chapel— Collection, moiety for *W. & O.*	0	14	0
Putney, Union Chapel— Collection, moiety for *W. & O.*	2	0	0
Regent's Park— Contributions, Sunday Schl., by *Y.M.M.A.*	22	14	8
Salter's Hall— Collection for *W. & O.*	4	14	5
Shacklewell— Collection for *W. & O.*	4	4	6
Tottenham— Collection for *W. & O.*	2	0	0
Walworth, Lion Street— Contributions	23	1	7
Do. for *N. P., Delhi*	15	0	0
Wandsworth, Assembly Rms.— Collection for *W. & O.*	1	13	1
Westbourne Grove— Collection for *W. & O.*	11	0	2

	£	s.	d.
BEDFORDSHIRE.			
Steventon—			
Collection for *W. & O.*	0	9	2
BERKSHIRE.			
Reading, King's Rd.—			
Collection for *W. & O.*	5	0	0
Thatcham—			
Contribution	1	0	0
Windsor—			
Contrib. for *Rev. W. K. Rycroft's Chapels*	0	5	0
Wokingham—			
Collection for *W. & O.*	5	8	2
Do., Blackwater, for *Do.*	0	15	6
	6	3	8
Less expenses	0	5	1
	5	18	7
BUCKINGHAMSHIRE.			
Great Marlow—			
Collection for *W. & O.*	0	10	7
Haddenham—			
Collection for *W. & O.*	0	11	6
Swanbourne—			
Collection for *W. & O.*	0	4	0
CAMBRIDGSHIRE.			
Caxton—			
Collection for *W. & O.*	0	12	0
Cottenham—			
Collection for *W. & O.*	1	18	10
Gamlingay—			
Collection for *W. & O.*	1	3	6
CHESHIRE.			
Chester, Hamilton Place—			
Contribs., S. School	1	0	0
Stockport, Greek St.—			
Collection for *W. & O.*	0	15	0
CORNWALL.			
Helston—			
Collection for *W. & O.*	0	14	0
Petherwin, South—			
Collection	1	8	0
Redruth—			
Contrib., "*Anon.*" ..	1	2	0
Do., *Do.* ..	0	10	0
Saint Austell—			
Collections	6	8	0
Contributions	8	19	0
	15	7	0
Less expenses	0	7	0
	15	0	0
DEVONSHIRE.			
Ashburton—			
Contribs. for *N.P.* ..	0	10	9
Less expenses	0	0	3
	0	10	6
Brixham—			
Collections (less exp.)	10	4	0
Do., for *W. & O.*...	1	0	0
Contributions	0	19	6
Budleigh Salterton—			
Collection for *W. & O.*	1	0	0
Instow—			
Collection for *W. & O.*	1	0	0
Contribs. for *N.P.*....	0	10	0
North Devon Auxiliary—			
Contribs., on account	40	0	0
Plymouth—			
Collection for *W. & O.*	8	15	6
Juvenile Missnry. Soc.	13	3	7
	21	19	1
Less printing	1	9	0
	20	10	1
Tawstock—			
Collection for *W. & O.*	0	8	0
DORSETSHIRE.			
Dorchester—			
Collection for *W. & O.*	1	11	0
Lyme Regis—			
Collection for *W. & O.*	0	10	0
Weymouth—			
Collection for *W. & O.*	1	10	0
ESSEX.			
Burnham—			
Collection for *W. & O.*	0	16	0
Loughton—			
Collection for *W. & O.*	5	12	8
Romford—			
Collection for *W. & O.*	1	0	0
GLOUCESTERSHIRE.			
Hillsley—			
Collection for *W. & O.*	0	13	4
Lydney—			
Collection for *W. & O.*	1	5	0
Thornbury—			
Collection for *W. & O.*	0	12	0
Uley—			
Collection for *W. & O.*	0	5	0
HAMPSHIRE.			
Broughton—			
Collection for *W. & O.*	2	0	0
Crookham—			
Collection for *W. & O.*	1	4	0
Niton, Isle of Wight—			
Collection for *W. & O.*	0	10	0
Southampton, Portland Chpl.—			
Collection for *W. & O.*	2	8	8
Wellow, Isle of Wight—			
Collection for *W. & O.*	0	11	0
HEREFORDSHIRE.			
Bromyard—			
Collection for *W. & O*	0	3	6
Leominster—			
Collection for *W. & O.*	0	12	0
Peterchurch—			
Collection for *W. & O.*	1	0	0
Ross and Lays Hill—			
Collection for *W. & O.*	1	1	0
Whitestone—			
Collection for *W. & O.*	1	0	0
HERTFORDSHIRE.			
Hitchin—			
Collection for *W. & O.*	4	14	6
Markyate Street—			
Collection for *W. & O.*	0	11	0
Saint Albans—			
Collection for *W. & O.*	6	2	2
Sarratt—			
Collection for *W. & O.*	1	0	0
Tring—			
Collection for *W. & O.*	1	7	6
HUNTINGDONSHIRE.			
Huntingdonshire Auxiliary—			
Contribs. on account	88	0	0
KENT.	£	s.	d.
Deal—			
Collections	12	3	9
Do. for *W. & O*....	1	10	0
Contributions	1	11	3
	15	5	0
Less expenses	0	5	0
	15	0	0
Greenwich, Rev. B. Davies—			
Collection for *W. & O.*	1	8	5
Lee—			
Collection for *W. & O.*	7	11	0
Margate—			
Contribs. for *Rev. W. A. Hobbs' School, Jessore*	5	5	0
Collection for *W. & O.*	2	10	0
Meopham—			
Contribution	10	0	0
Ramsgate—			
Contribs. on account	10	0	0
Sevenoaks—			
Collection for *W. & O.*	1	4	0
Smarden—			
Collection for *W. & O.*	0	13	6
Tenterden—			
Collection for *W. & O.*	1	0	6
LANCASHIRE.			
Bacup, Ebenezer—			
Collection for *W. & O.*	1	0	0
Contribs. for *China*..	0	11	10
Blackpool—			
Collection for *W. & O*	1	0	0
Do. for *China*.....	2	2	9
Contribs. for *N. P.* ..	1	7	6
Bolton, Moor Lane—			
Collections	10	11	4
Do., for *W. & O*....	0	15	0
Contributions	13	1	9
Do., for *China*	1	0	0
	25	8	1
Less expenses	1	19	10
	23	8	3
Bootle—			
Collection for *W. & O.*	1	16	2
Briercliffe—			
Collection for *China*	1	11	0
Burnley—			
Collection for *China*	1	4	0
Colne—			
Collection for *China*	1	1	4
Goodshaw—			
Contribs. for *China*..	0	6	1
Haslingden—			
Contribs. for *China* ..	3	0	0
Liverpool, Pembroke Chpl.—			
Coll. for *W. & O.* ..	20	17	6
Do., Walnut Street—			
Collection	0	16	8
Padiham—			
Collection for *W. & O.*	1	2	8
Rochdale, West St.—			
Collection for *W. & O.*	4	0	0
Salford, Grt. George St.—			
Collection for *W. & O.*	1	5	0
Wigan, Scarisbrick St.—			
Collection for *W. & O.*	2	3	11
LEICESTERSHIRE.			
Blaby—			
Collection for *W. & O.*	1	5	6
Leicester, Charles St.—			
Collection for *W. & O.*	1	11	6
Sheepshed—			
Collection for *W. & O.*	0	17	6

	£	s.	d.
LINCOLNSHIRE.			
Great Grimsby—			
Collection for *W. & O.*	1	10	0
Horncastle—			
Collections	4	15	5
Do. for *W. & O.*...	0	10	0
Do. Horsington Moiety	1	0	0
Do. Mareham-le-Fen	1	8	0
Contributions	5	12	6
Do., S. Schl., for *N. P.*	5	0	0
	18	5	11
Less expenses, and acknowledged before	9	11	11
	8	14	0
Lincoln, Mint St.—			
Collection for *W. & O.*	0	19	5
NORFOLK.			
Aylsham—			
Collection for *W. & O.*	0	10	0
King's Lynn—			
Collection, Moiety for *W. & O.*.....	2	0	0
Necton—			
Collection for *W. & O.*	1	0	0
Norwich, St. Mary's—			
Collection for *W. & O.*	14	9	2
Worstead—			
Collection for *W. & O.*	2	0	0
Yarmouth—			
Collection for *W. & O.*	1	9	0
Contribution	1	1	0
Do. for *N. P.*.....	1	5	0
NORTHAMPTONSHIRE.			
Blisworth—			
Collection for *W. & O.*	0	14	0
Guilsborough—			
Contributions	5	11	9
Kingsthorpe—			
Collection, Moiety for *W. & O.*.....	0	8	0
Middleton Cheney—			
Collections	1	19	8
Do., for *W. & O.*....	2	3	8
Contributions	4	16	2
	8	19	6
Less expenses	0	5	6
	8	14	0
Rushden—			
Contributions	8	11	6
Thrapstone—			
Collection, Moiety for *W. & O.*.....	1	0	0
Towcester—			
Collection for *W. & O.*	1	8	0
West Haddon—			
Contribs. for *N. P.* ..	0	11	9
Weston-by-Weedon—			
Collection for *W. & O.*	0	10	0
NORTHUMBERLAND.			
Northumberland Auxilry.—			
Contribs. on acct., by H. Angas, Esq	50	0	0
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Collection for *W. & O.*	0	4	0
Collingham—			
Collection for *W. & O.*	0	12	0
OXFORDSHIRE.			
Coate—			
Collection, Aston....	0	15	0
Do., Do., S. Schl.	0	11	10
Do., Bampton	0	12	6
Do., Buckland	1	9	6
Do., Coate	4	8	8
Do., do. for *W. & O.*	1	0	0
Do., do., Juvenile..	0	14	6
Do., do., S. School..	0	7	10
Do., Ducklington ..	0	5	0
Do., Hardwick	0	6	4
Do., Lew.....	0	18	10
Do., Standlake	0	15	6
Contributions.....	19	5	5
	31	0	11
Less expenses	0	10	6
	30	10	5
SOMERSETSHIRE.			
Chard—			
Collection for *W. & O.*	2	5	0
Frome, Badcox Lane—			
Collection for *W. & O.*	2	0	0
Hatch—			
Collection for *W. & O.*	0	12	0
Montacute—			
Collection for *W. & O.*	1	0	0
Yeovil—			
Collection for *W. & O.*	1	15	0
STAFFORDSHIRE.			
Hanley—			
Collection for *W. & O.*	1	19	8
Stafford—			
Collection for *W. & O.*	0	7	0
SUFFOLK.			
Aldborough—			
Collection for *W. & O.*	0	14	0
Bilderstone—			
Collection for *W. & O.*	0	10	0
Contribs. for *N. P.* ..	2	0	1
Bury St. Edmunds—			
Collection for *W. & O.*	2	0	0
Nayland—			
Contribs. for *N. P.* ..	1	0	6
Suffolk Auxiliary—			
Contributions on acct.	50	0	0
SURREY.			
Kingston-on-Thames—			
Collection for *W. & O.*	2	0	0
Norwood, Upper—			
Collection for *W. & O.*	8	12	3
SUSSEX.			
Lewes—			
Collection for *W. & O.*	3	2	6
WARWICKSHIRE.			
Birmingham Auxiliary—			
Contributions on acc.	50	0	0
Do., Carr's Lane—			
Collection, Moiety for *W. & O.*	11	0	4
Henley-in-Arden—			
Collection for *W. & O.*	0	10	0
Stratford-on-Avon—			
Collection for *W. & O.*	1	7	0
Warwick—			
Collection for *W. & O.*	1	16	0
WILTSHIRE.			
Crockerton—			
Collection for *W. & O.*	0	8	1
Damerham and Rockbourne—			
Collection, Damerham	0	18	6
Do., do. for *W. & O.*	0	5	0
Do., Rockbourne ..	0	16	3
Contribs. for *N. P.* ..	2	5	1
Devizes—			
Collection for *W. & O.*	4	5	0
Downton—			
Collections	5	9	11
Do. for *W. & O.*....	0	8	0
Contributions	15	12	5
Do., S. School	1	17	4
Do., for *N. P.*	0	3	0
Penknap—			
Collection for *W. & O.*	0	5	0
Trowbridge, Back St.—			
Collection for *W. & O.*	2	0	0
	34	13	7
Less expenses .. .	1	2	2
	33	11	5
WORCESTERSHIRE.			
Atch Lench—			
Collects., Atch Lench	5	12	2
Do., do. for *W. & O.*	0	12	0
Do., Dunnington ..	1	7	0
Contributions.....	1	12	10
Do. for *N. P.*.....	0	16	0
Evesham—			
Collection for *W. & O.*	1	3	0
Pershore—			
Collection for *W. & O.*	1	0	0
Donation for *do.*	0	7	0
Stourbridge—			
Collection for *W. & O.*	0	10	0
Worcester—			
Collection for *W. & O.*	1	10	0
YORKSHIRE.			
Armley—			
Contributions	1	0	0
Barnsley—			
Collections	2	19	0
Do. for *W. & O.* ..	1	0	0
Contributions	4	0	0
Bingley—			
Collections.....	3	17	3
Contribution	0	10	0
Bradford, 1st Church—			
Collections	45	13	8
Do. for *W. & O.*...	5	5	0
Do., 2nd Church—			
Collections	17	3	1
Do., for *W. & O.*	7	10	5
Do., 3rd Church—			
Collections	4	7	11
Bramley—			
Ladies' Branch Soc.	25	0	0
Brearley—			
Collections	2	17	2
Contributions	3	10	0
Do., S. School	1	15	5
Chapel Fold—			
Collections.....	3	0	0
Earby—			
Collection	1	10	0
Farsley—			
Collections	10	1	4
Contributions	15	7	0
Gildersome—			
Collections	6	4	3
Do., for *W. & O.* ..	0	13	0
Haworth, 1st Church—			
Collections	5	17	9
Contributions	7	17	8
Do., 2nd Church—			
Collection	0	14	0
Keighley—			
Collections	3	10	0
Do., for *W. & O.* ..	0	10	0
Kilham—			
Collection for *W. & O.*	0	2	6

	£	s.	d.
Long Preston—			
Collection for *W. & O.*	1	0	0
Milns Bridge—			
Collection for *W. & O.*	0	5	0
Skipton—			
Collection	1	10	6
Slack Lane—			
Collection	1	16	0
Stanningley—			
Collection	1	12	1
Contributions	0	2	9
Sutton—			
Collections	7	7	6
Contributions	8	1	6
	203	11	9
Less expenses, and amount acknowledged before	111	10	9
	92	1	0

NORTH WALES.

ANGLESEA.

Amlwch—			
Contribs. from various Welch Churches, for *Rev. J. Jenkin's Chapel, Morlaix*, by Rev. Hugh Williams	2	4	3

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Priory Street—			
Collections	14	7	2
Contributions	10	5	10
	24	13	0
Less expenses	4	0	0
	20	13	0
Felinfoel—			
Collection	1	0	0

GLAMORGANSHIRE.

Bridgend, Hope Chapel—			
Collection for *W. & O.*	1	0	0
Cardiff, Bethany—			
Collection for *W. & O.*	2	10	0
Do., Tredegarville—			
Collection	1	10	0

MONMOUTHSHIRE.

Llanthewy—			
Collection for *W. & O.*	1	13	0
Pontypool, Crane Street—			
Collection for *W. & O.*	0	10	0

RADNORSHIRE.

Presteign—			
Collection for *W. & O.*	1	2	2

SCOTLAND.

Aberdeen, John Street—			
Collection for *W. & O.*	1	0	0
Glasgow, John Street—			
Collection for *W. & O.*	1	15	0

IRELAND.

Coleraine—			
Collection for *W. & O.*	2	0	0
Contributions for *N.P.*	3	4	10
	5	4	10
Less expenses	0	1	0
	5	3	10

FOREIGN.

EUROPE.

SWITZERLAND.

Berne—			
Friends, by Rev. J. Wenger, for *Goolzar Shah, Calcutta*	1	5	4

TASMANIA.

Rev. Henry Dowling, Launceston, by Rev. G. Muller, Bristol	1	0	0

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.

	£	s.	d.
Mr. J. Deverell, Leighton, Beds	0	10	0
Madlle Creton, Hackney	0	11	0
E. Morgan, Esq., Newtown, Montgomery	1	0	0
Two Friends at Windsor	1	0	0

BRISTOL—*additional.*

O. Horegood, Esq.	1	0	0
D. H. Walsh, Esq.	1	0	0
A Friend	1	0	0
Miss Wright	2	0	0
A Friend, by J. Withey, Esq.	10	0	0
C. W. F.	1	0	0
Miss Ross	1	0	0
Rev. W. Start	1	0	0
J. Hyatt, Esq.	1	0	0
W. Polglase, Esq.	1	0	0
J. T. Molesworth, Esq.	3	0	0
Other sums under £1	7	2	1

NEWPORT, MONMOUTHSHIRE.

Commercial St. Chapel	1	6	2
Other sums under £1	3	10	6

CARDIFF.

Jas. Insoll, Esq.	1	0	0
A Friend	1	0	0
R. Corry, Jun., Esq.	1	0	0
Other sums under £1	6	12	4

SWANSEA.

York Place Chapel	1	3	11
Castle Street Chapel	2	1	0
John Lewis, Esq.	1	0	0
James Walters, Esq.	1	0	0
Other sums under £1	7	10	0

NEATH.

English Baptist Church	2	17	6

LLANELLY.

Small sums under £1	2	10	10

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 28; Peacock, E. J., Sept. 29.
ASIA—AGRA, Gregson, J., Dec. 4 and 6.
CALCUTTA, Lewis, C. B., Nov. 21, Dec. 9.
CHEEPOO, Hall, C. J., Nov. 1.
DELHI, Parsons, J., Dec. 4.
LUCKNOW, Morgan, T., Nov. 15.
MONGHYR, Lawrence, J., Nov. 20.
BAHAMAS—NASSAU, Davey, J., Dec. 21.
FRANCE—MORLAIX, Jenkins, J., Dec. 19; Monod, A. W., Jan. 8.
HAYTI—JACMEL, Baumann, W., Dec. 10 and 25; Bouhon, V. E., Dec. 19; Webley, W. H., Dec. 9 and 25.
JAMAICA—GURNEY'S MOUNT, Sibley, C., Oct. 23.
MOUNT CAREY, Hewett, E., Dec. 5; Kingdon, J., Dec. 4.
PORT MARIA, Day, D., Dec. 3.
SPANISH TOWN, Phillippo, J. M., Dec. 9.
SWITZERLAND—BERNE, Wenger, J., Jan. 2, 6, & 11.
TRINIDAD—SAN FERNANDO, Gamble, W. H., Dec. 9.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

FEBRUARY, 1862.

ABBEY STREET, DUBLIN.

THE church in this place is not now numbered with those sustained by the Society. Formerly it was to a considerable extent assisted by grants from its funds, but has for some years been entirely self-supporting. Occupying as it does so important a position in the METROPOLIS OF IRELAND, it is, however, well entitled to a place in the record of evangelical operations in that country. It is cause for great thankfulness that the church in the city of DUBLIN has enjoyed so large a measure of prosperity. The following statement, furnished by the Rev. W. L. GILES, is commended to the notice of the Christian public. Mr. GILES has been greatly honoured in the revival of this ancient church. His narrative will be read with interest by the friends of evangelical truth.

"As far as I can trace its history, the church has been formed more than 200 years. At the time of its meeting in Swift's Alley, it enjoyed, for a time, considerable prosperity, and numbered amongst its members some of the influential and the wealthy, and at one time possessed considerable endowments, which, however, have since been lost.

"JOHN FOSTER at one time was its pastor, and it received the honoured visitations and ministrations of ANDREW FULLER and SAMUEL PEARCE.

"When called to be its pastor in October, 1860, I found all its best supporting members either dead or gone, and sad causes had been at work to destroy its influence, and almost work its ruin. The sanctuary seemed almost deserted. It was not, however, deserted by him who 'walks among the golden candlesticks.' HE had reserved to himself a remnant there. Looking to myself, I trembled to think how weak I was to undertake the task before me; but the Lord encouraged me, and showed me in the city faithful and earnest men, ready for his work; and though the income of the church was comparatively nothing, though a heavy debt on the current expenses had accumulated, and was accumulating month after month, trusting in God, we went to work.

"We have had our troubles and sorrows, *internal* and *external*, for some of our friends differed from us in our movements *within* and left us; and the success with which the Lord has blessed us called forth a secret but deadly attack from brethren of other denominations *without*—an attack, I grieve to say, chiefly made by misrepresenting our doctrinal views to innocent people who do not inquire for themselves, but simply listen to what others tell them. Thus we were represented as *Mormons, deniers of Scripture inspiration, deniers of the sanctity of the Sabbath*, having our services in *Latin*, believers in *baptismal regeneration*, &c., &c. Of course I publicly showed the people the folly of these misrepresentations, and some tell me now they are quite surprised to find what simple-minded Christians the Baptists are, whom from their childhood they were trained to look upon with horror. Still some say we are making head here, and *must be put down*. Notwithstanding all this, the Lord has watched over his own.

"We have not a rich person in our church, yet some of our poor here are contributing, on the weekly offering system, *ten times* as much in proportion to their means as most rich men do. They raise five times as much as the church's income was when I first came amongst them. The supporters of the place are, for the most part, far from being wealthy, but we are able now fully to meet the current expenses of the place.

"Our building is, however, much against us; and if we could only raise £1,000 we could be freed from the heavy ground rent, clear off all debt on the place, and transform it into a good and commodious chapel, which would command attention, and invite the stay of many who now attend, some of them of the highest classes, but who do not identify themselves with the place; and cer-

tainly it does now look a shabby, mean, little place. Such, however, it would not long appear if we only had the means to alter it. How hard it is to get a little money to help us to do God's work efficiently! Isn't it? If the kind heart of any of my friends and fellow-Christians in England should prompt them to send me a little help to labour against such odds in this city of Popery and superstition, such help might be sent to Mr. Young, 8, Bachelor's Walk, Dublin, treasurer to the church. As to our PROGRESS, I could wish that another pen were employed to trace it. The Lord has indeed been good, and has blessed us, and seems now to say to us, 'Wherefore did ye doubt, oh ye of little faith?' Our progress since my settlement has been as follows since October, 1860:—

Total number baptized		59
Admitted to membership—		
By baptism	51	
By letter	15	
Total increase ——		66
Lost—By death	4	
By withdrawment	3	
By dismission ...	13	
Total decrease ——		20
Clear increase..		46

"Six of the persons dismissed to other churches had left some time before my settlement here, to form the Rathmines church, but were formally dismissed by me, so that the clear increase is really 52. Others are about to join us.

"This, dear sir, is our *state*. As to our *prospects*, I doubt not but that the Lord will open our way for us to greater and more extended usefulness.

"It is becoming more and more urgent upon us to alter and improve our place of worship; but we do not know where to find the money. This is our chief difficulty.

"We have a crowded school, but no school-room. We have an active Dorcas Society. Two young men of promise are studying for the ministry in connection with our church: one at Holford House, the other under tutors here. Our Missionary Society I hope may soon be in a flourishing condition. In every respect God seems to be graciously blessing us. We ask the sympathy and prayers of English Christians in this our *missionary field of labour*, for such, in truth, in this land of Popery it is.

"I am, my dear Sir,
"Yours in Christ Jesus,
"WM. LEESE GILES."

BANBRIDGE.

THE following statement given by Mr. ECCLES will be read with interest. The earnest, self-denying labours thus but briefly described, may well call forth the sympathy of all who desire to succour those who labour for Christ and "watch for souls":—

"As the Lord's-day is emphatically the 'pearl of days,' we try to occupy it so that as few as possible of its moments may be wasted. At half-past eight in the morning my son addresses a very interesting assembly at Carson's Row. The service is only a little over an hour. At half-past ten, brethren meet in the chapel to implore from the Hearer of prayer a blessing on all the labours of the day. Our regular public service is held at twelve, in accordance with the universal practice here, but mainly because of the distances, in a rural district like this, that most of the congregation have to come. This service concludes at two. At three we hold our Sabbath-school. At six we have our second chapel service. It is usually better attended than the morning one, as, at that hour, strangers feel more at liberty to visit us. At eight, the close of this service, my son hastens with one or two brethren to hold another meeting in the house of an Episcopalian, for the sake of parties whose clothing, health, &c., hinder a regular attendance on public worship anywhere.

"Our Sabbath-school, I am happy to say, continues in a prosperous and satisfactory state. The number on the books is about 160; and it is pleasing to observe that upwards of a hundred of these ill-shod and half-clothed children are in regular attendance in the severest weather of such a winter.

"Tracts I find very useful auxiliaries, and use them largely. Rather better than three thousand have been exchanged or distributed during the year. For these messengers of mercy, cordial thanks are hereby offered to the Religious Tract Society, the Baptist Tract Society, and the Dublin Book Society.

"My visits for 'preaching from house to house,' either in town or country, occupy from five to six hours—say from ten till three—every week-day. The ignorant, the hardened, the sick, the anxious, &c., are thus reached, and could be only thus reached, to a distance of several miles

around. 'Going thus to and fro,' involves much fatigue, and after holding some half-dozen services and upwards, I have often returned almost voiceless; but it seems to be a line of things that is indispensable here.

"Our young men meet me every Monday evening for reading the Scriptures and conversation upon them. The progress of several has been most satisfactory. From this school of the prophets some have already gone forth, and others, I trust, will yet go forth, to labour earnestly in a cause they love.

"As to sub-stations, or week-day preachings, the only matter of regret is, that I cannot every evening multiply myself indefinitely, so as to occupy more ground. My son, however, is just as fully engaged, and as acceptably, as his father. The monthly stations are Lisnaree, McCracken's Town, Tullyhinan, Henry Hill, and Ballymoney. The fortnightly, Ballyvalley and Ballygowan. Every week there is service in Newry Street, and another at Scarva Hill. Friar's Lane and O'Flagherty's Row can only be visited fortnightly. Balleavy, Ballinaform, and about half-a-dozen other places, are occupied, when a supply for existing engagements is found, or when suitable opportunity offers. Every hour is thus engaged either in visits by day, or in preachings by night.

"The church, thank God, continues united, hearty, and prosperous. Two or three persons, as might have been expected, have given cause for mourning. Several, for employment or other reasons, have moved to England, Scotland, Belfast, and elsewhere. Our losses by this means would, under some circumstances, be heavily felt. But forty during the year have been received to fellowship, and others are on the way. Several of the members make conscience of bringing the saving truth under the notice of all with whom they converse; and some hold meetings at distances and times which no exertions of mine could possibly include. They are at work, and happy.

"We have had some opposition. This is not, under the circumstances, matter of surprise, and has only called forth a more powerful and a more invigorated proclamation of the Gospel. The future is full of hope.

"I cannot boast of my people in the matter of worldly wealth. We are probably among the poorest in the three kingdoms. The present is a most trying period. I have at this moment seventeen families in which there is serious illness — fever, consumption, &c., caused mostly by insufficient food and clothing. With a breaking heart for sorrows with which I sympathize and would fain relieve, I am placed in continual danger. Indeed I feel to-day as if I had caught the contagion, and just transmit these lines while I can hold up my head. Standing, as I do, face to face with such stern realities, permit me, through you, brother, to assure the brethren that this is the day of Ireland's visitation. Gird yourselves, men of God, for redoubled effort. Forget what has been already done in the exertions you now put forth. Let not a silver-and-gold difficulty hinder success. 'Now's the day, and now's the hour.' Press forward to victory. 'Be strong, and of good courage; go up, and possess the land.' My heart rejoices while I contemplate the future now so distinctly visible. A few more years of struggle, and then—

"Erin Mavourneen! the bosoms that mourn,
Again shall with rapture behold thee;
The Lord who averted his face shall return,
And the blaze of his presence enfold thee."

BELFAST.

Mr. HAMILTON gives the following account of three weeks' engagement. His efforts are chiefly made among the inhabitants of the suburbs of Belfast, and are evidently attended with success.

"7th Dec., 1861.—Through the Lord's mercy I have been enabled to visit forty-seven families this week, preach six times, and give two addresses.

"14th.—One day this week was occupied at a meeting of brethren to consult about forming an association, and at a tea-meeting in the evening. But, notwithstanding this and another interruption, I was enabled, under the Divine blessing, to visit thirty-six families, preach six times, and conduct a prayer-meeting.

"21st.—This week I visited forty families, preached six times, and assisted at and conducted five prayer-meetings.

"I meet with great distress among the poor—want of employment, sickness, want of clothing, &c. My son sent me a good many articles of clothing from Cavan, so that a few poor men can now attend the worship of God who could not do so before; but I would be glad to get a great many more.

"Our meetings are often times of re-

freshing; five or six praying men of different denominations assist at my meetings at Market Street, and some of them have gone with me from house to house to introduce me to people where they thought I might be useful. Others invite people to come to hear. My labours are likely to be chiefly among the poor and afflicted. I have met with several of that class who have peace with God through our Lord Jesus Christ.

"I met with a middle-aged woman, and a younger one, who were converted to God during the Revival, and their countenances are still beaming with joy and thankfulness.

"I know two men belonging to Mr. Toy's church who were converted to God during the Revival, and they both preach the Gospel."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from Dec. 18th, 1861, to Jan. 20th, 1862.

	£	s.	d.
London—			
Barnes, Mr. R. Y.	0	10	6
Blackmore, Rev. S., Eardisland	1	1	0
Chandler, Mr. J.	1	1	0
Hepburn, A. P., Esq.	1	1	0
Bow, by Mr. J. Burford	3	10	3
Walworth, Arthur-street, by Mr. W. Searle	2	12	1
Walworth, Lion-street, by Mrs. Watson	5	18	6
Banbridge, by Rev. W. S. Eccles	10	0	0
Bicester, Mr. Josiah Smith	1	1	0
Braintree, by Rev. S. J. Davis	1	0	0
Cheltenham, by Mrs. Beetham	0	10	0
Grimsby, Mr. John Chesman	1	1	0
Holyhead and Capel Gwyn, by Rev. Dr. Morgan	1	4	7
Llanelly, by Mr. D. Evans	1	19	6
Llangloffan, by Rev. T. Williams	1	16	9
Lymington, Mr. W. Mursell	1	0	0
Northampton, by Mr. W. Gray	16	7	0
Norwich—St. Clement's, by W. Blyth, Esq.	9	4	9

	£	s.	d.
OXON and BEDS, by Rev. W. A. HERITAGE.			
Bedford	£1	0	10
Coate	0	16	0
Cranfield	1	13	8
Houghton	2	13	7
Maulden and Ampthill	4	17	11
Shefford	2	12	5
Steventon	2	14	9
Toddington	1	10	8
	17	19	10
Acknowledged before ...	14	4	2
	3	15	8
Perth, by L. Pullar, Esq.	4	14	6
Redruth, anonymous	0	10	0
Sheepshed, by Mr. B. Christian	4	17	6
St. Clears, by Rev. E. Williams	1	10	0
Trowbridge, Back-street, By Rev. W. Barnes, for Belfast	7	12	
Wokingham, by Mr. G. Scorey	8	10	
LEGACY.			
Spires, Mr. William, of Birmingham, by Mr. William Hawkesford, Jun., Exor.	50	0	0

The thanks of the Committee are presented to Mrs. Beetham and friends, Cheltenham, for a parcel of Clothing for Rev. T. Berry.

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes, with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they will be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. Additional Collectors are always desirable, and every assistance will be given them in their work.

Contributions to the Baptist Irish Society, which have been received on or before the 15th of the month, are acknowledged in the ensuing CHRONICLE. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. CHARLES GORDELIER, Great Winchester Street; and by the Baptist Ministers in any of our principal towns. POST-OFFICE ORDERS should be made payable to the Secretary, at the GENERAL POST-OFFICE.

THE

BAPTIST MAGAZINE.

MARCH, 1862.

THE INTERPRETATION OF THE BOOK OF COMMON PRAYER IN 1662.

BY THE REV. GEORGE GOULD, OF NORWICH.

PENAL statutes demand the most rigid and grammatical construction. They are solemn enactments of the Crown and Legislature, and are to be regarded as applications of the law to definite and well-understood offences. No judge would think himself justified in interpreting their provisions in any other manner; and a decent regard to the welfare of society has made the most bigoted partisans willing to acquiesce in the necessity, no less than the propriety, of such a method.

The Act of Uniformity of 1662 was, upon the face of it, a highly penal measure. It was intended to dispossess clergymen and schoolmasters of certain benefices and emoluments which they enjoyed, if they refused compliance with its terms; and as every man who wished to continue his ministry in the Church of England, or to conduct a school, as a means of honourable support for himself and his family, was required to subscribe a Declaration contained in the Act, it was necessary that the meaning of that Declaration should be precise and indisputable. It was expressed in these words:—

> "I, *A. B.*, do declare that it is not lawful, upon any pretence whatsoever, to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissionated by him: AND THAT I WILL CONFORM TO THE LITURGY OF THE CHURCH OF ENGLAND, AS IT IS NOW BY LAW ESTABLISHED. And I do declare that I do hold, there lies no obligation upon me, or on any other person, from the oath, commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government, either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom."

The penalty decreed against all clergymen and schoolmasters who failed to subscribe this Declaration was the loss and forfeiture of their "respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School;" and the Act further declared that they "shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend . . . . . Lecture and School shall be void, as if such person so failing were naturally dead." If a schoolmaster or tutor in a private family taught any youth before obtaining a license from his respective Archbishop or Bishop, it was enacted that he "shall for the first offence suffer three months' imprisonment without bail or mainprise; and for every second and other such offence shall suffer three months' imprisonment without bail or mainprise, and also forfeit to his Majesty the sum of five pounds." If any clergyman "presumed to consecrate and administer the holy sacrament of the Lord's Supper, before such time as he . . . be ordained Priest, according to the form and manner in, and by the said Book [of Common Prayer] prescribed, unless he have formerly been made Priest by Episcopal Ordination," he was "to forfeit for every offence the sum of one hundred pounds . . . . . and to be disabled from taking, or being admitted into the order of Priest by the space of one whole year then next following." It was expected that such rigorous measures would not merely confirm the influence of the Episcopal Church thus established by law, but terrify the Nonconformists, and prevent the possibility of their recovering any influence in the nation. And if the Act has failed to accomplish the purpose of its authors, the explanation of such a fact must be sought in the power of religious conviction to withstand its provisions, rather than in any want of energy on the part of the clergy or justices of the peace to enforce them upon all Protestant recusants.

It is well known that in addition to the Declaration above cited, every clergyman was required "upon some Lord's-day before the Feast of Saint Bartholomew . . . in the year of our Lord God one thousand six hundred sixty and two, openly, publicly, and solemnly [to] read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof . . . . openly and publicly, before the congregation there assembled, [to] declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words, and no other:—

"I., *A. B.*, DO HERE DECLARE MY UNFEIGNED ASSENT AND CONSENT TO ALL AND EVERYTHING CONTAINED AND PRESCRIBED IN AND BY THE BOOK INTITULED The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons."

Every clergyman enjoying any ecclesiastical benefice or promotion in the Established Church, was and is required to comply with this regulation, and to use these precise words of assent and consent to the Liturgy, within two months of his possession of such benefice or promotion, upon pain of being "*ipso facto* deprived of all his .... ecclesiastical benefices and promotions." And the important fact to which I am anxious to call attention is that THE MEANING OF THE FORMULARIES OF THE CHURCH OF ENGLAND WAS WELL KNOWN AT THE TIME OF THE PASSING OF THE ACT OF UNIFORMITY, AND THAT IT WAS THE PURPOSE OF THAT ACT TO ENFORCE AND PERPETUATE THE MAINTENANCE OF THAT INTERPRETATION. THE ASSENT AND CONSENT OF EVERY CLERGYMAN IS THEREFORE TO BE REGARDED AS A PUBLIC PLEDGE OF HIS BELIEF IN AND ADHESION TO THAT MEANING.

It is one of the inseparable evils of a passing controversy that the disputants may, from want of due consideration, fail to express their sentiments with precision, or to appreciate and do justice to each other's statements; but when the matter in debate engages their prolonged and anxious attention, it is impossible to do otherwise than accept their deliberate statements as intended to be construed in their ordinary and grammatical sense. There is no room left in such circumstances for charitable surmises that they *might* possibly have intended their words to convey some other meaning than they express, or for any other attempt to tone down the natural force of their arguments. And if in any case it can be shewn that, during the progress of the discussion, a particular formula has been objected to by one of the disputants, but has, notwithstanding, been maintained and vindicated by the other as a statement which cannot be modified even in the least degree, we have irrefragable proof of the meaning which its assertors held. I am sure that every well-informed person must admit that we have the most abundant means of satisfying ourselves, in accordance with these rules, as to the meaning of the Book of Common Prayer; and I wish to give some important illustrations of its teaching.

The most convenient method will be to arrange in parallel columns the rubrics and sentences of the Prayer Book against which the Nonconformists took exception, *in writing*, at the Savoy Conference; the exceptions as stated by themselves, and the answers given by the bishops to each of them. It will be understood by the reader that I do not profess to set forth *all* the particulars which the Nonconformists "humbly desired" might "be taken into serious consideration," but some of the most important which *then* as *now* were felt by all parties to be of fundamental consequence. To avoid any suspicion of unfairness I shall, therefore, set forth the paragraphs which relate to Baptism, the Catechism, Confirmation, the Visitation of the Sick, and the Burial of the Dead, without any alteration or abridgment.

OF PUBLIC BAPTISM.

Exception [of Nonconformists].	*Answer* [of Bishops].
There being divers learned, pious, and peaceable ministers who not only judge it	We think this desire to be very hard and uncharitable, punishing the poor infants for

unlawful to baptise children whose parents both of them are atheists, infidels, hereticks, or unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwi e notorious and scandalous sinners; we desire that they may not be enforced to baptize the children of such until they have made due profession of their repentance.

the parents' sakes, and giving also too great and arbitrary a power to the minister to judge which of his parishioners he pleaseth atheists, infidels, hereticks, &c., and then in that name to reject their children from being baptized. Our Church concludes more charitably, that Christ will favourably accept every infant to baptism that is presented by the Church according to our present order. And this she concludes out of Holy Scriptures (as you may see in the office of baptism), according t> the practice and doctrine of the Catholic Church. (Cypr. Ep. 59. August. Ep. 28, et de rub. Apost. Sum. 14.)

BEFORE BAPTISM.

Rubrick.	*Exception.*	*Answer.*
Parents shall give notice over night, or in the morning.	We desire that more timely notice may be given.	The time appointed we conceive sufficient.
And the godfathers, and the godmothers, and the people with the children, &c.	Here is no mention of the parents IN WHOSE RIGHT THE CHILD IS BAPTIZED, and who are fittest both t> dedicate it unto God and to covenant for it: we do not know that any persons except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents whether they will have sureties to undertake for their children in baptism or no.	It is an erroneous doctrine, and the ground of many others, and of many of your exceptions, that children have no other right to baptism than in their parents' right. The Church's primitive practice (S. Aug. Ep. 23) forbids it to be left to the pleasure of parents whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity as they desire (Prop. 18).
Ready at the font.	We desire it may be so placed as all the congregation may best see and hear the whole administration.	The font usually stands, as it did in primitive times, at or near the church-door, to signify that BAPTISM WAS THE ENTRANCE INTO THE CHURCH MYSTICAL; "We are all baptized into one body" (1 Cor. xii. 13); and the people may hear well enough. If Jordan and all other waters be not so far sanctified by Christ as to be the matter of baptism, what authority have we to baptize? And sure his baptism was "dedicatio baptismi."*
In the first Prayer. By the baptism of Thy well-beloved Son, &c., didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin, &c.	It being doubtful whether either the flood Jordan or any other waters were sanctified to a sacramental use by Christ's being baptized, and not necessary to be asserted, we desire this may be otherwise expressed.	
The Third Exhortation. Do promise by you that be their sureties.	We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the Anabaptistical opinion of the necessity of an actual profession of faith	It hath been accounted reasonable, and allowed by the best laws, that guardians should covenant and contract for their minors to their benefit. By the same right the Church hath appointed sureties to under-

* "The concessions [of the Bishops], § 11. That if the font be so placed as the congregation cannot hear, it may be referred to the ordinary to place it more conveniently."

Rubrick.	*Exception.*	*Answer.*
The Questions.		
Dost thou forsake, &c.	and repentance in order to baptism. That such a profession may be required of parents in their own name, and now solemnly renewed when they present their children to baptism, we willingly grant; but the asking of one for another is a practice whose warrant we doubt of; and therefore we desire that the two first interrogatories may be put to the parents to be answered in their own names, and the last propounded to the parents or pro-parents thus, —"Will you have this child baptized into this faith?"	take for children, WHEN THEY ENTER INTO COVENANT WITH GOD BY BAPTISM. And this general practice of the Church is enough to satisfy those that doubt.
Dost thou believe, &c.		
Wilt thou be baptized, &c.		
The Second Prayer before Baptism.		
May receive remission of sins by spiritual regeneration.	This expression seeming inconvenient, we desire it may be changed into this: —"May be regenerated and receive the remission of sins."	Most proper, for BAPTISM IS OUR SPIRITUAL REGENERATION (St. John iii.), "Unless a man be born again of water and the Spirit," &c. AND BY THIS IS RECEIVED REMISSION OF SINS (Acts ii. 38), "Repent and be baptized every one of you for the remission of sins." So the Creed, "One baptism for the remission of sins."
In the Prayer after Baptism.		
That it hath pleased Thee to regenerate this infant by Thy Holy Spirit.	We cannot in faith say that EVERY child that is baptized is "regenerated by God's Holy Spirit;" at least it is a disputable point, and therefore we desire it may be otherwise expressed.	SEEING THAT GOD'S SACRAMENTS HAVE THEIR EFFECTS WHERE THE RECEIVER DOTH NOT, "*ponere obicem*," PUT ANY BAR AGAINST THEM (WHICH CHILDREN CANNOT DO), WE MAY SAY IN FAITH OF EVERY CHILD THAT IS BAPTIZED, THAT IT IS REGENERATED BY GOD'S HOLY SPIRIT; AND THE DENIAL OF IT TENDS TO ANABAPTISM, AND THE CONTEMPT OF THIS HOLY SACRAMENT AS NOTHING WORTHY NOR MATERIAL, WHETHER IT BE ADMINISTERED TO CHILDREN OR NO.
After Baptism.		
Then shall the priest make a cross, &c.	Concerning the cross in baptism, we refer to our 18th General. [xviii. § 2: That none may baptize, nor be baptized, without the transient image of the cross, which hath at least the semblance of a sacrament of human institution, being used as an ingaging sign in our first and solemn covenanting with Christ, and the duties whereunto	Concerning the cross, we refer to our answer to the same in General. [xviii. § 14: The cross was always used in the Church "*in immortali lavacro* (Tertull.), and, therefore, to testify our communion with them, as we are taught to do in our Creed, as also in token that we shall not be ashamed of the cross of Christ, it is fit to be used still, and we con-

Rubrick.	*Exception.*	*Answer.*
	we are really obliged by baptism, being more expressly fixed to that airy sign than to this holy sacrament.]	ceive cannot trouble the conscience of any that have a mind to be satisfied.]

OF PRIVATE BAPTISM.

Exception.	*Answer.*
We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number: that when it is evident that any child hath been so baptized, no part of the administration may be reiterated in publick, under any limitations; and, therefore, we see no need of any liturgy in that case.	"We desire that baptism may not be administered in a private place;" and so do we, where it may be brought into the public congregation. But since our Lord hath said (St. John iii.), "Unless one be born of water and the Holy Ghost, he cannot enter into the kingdom of heaven," we think it fit that they should be baptized in private, rather than not at all. It is appointed now to be done by the lawful minister. Nor is anything done in private reiterated in public, but the solemn reception into the congregation, with the prayers for him, and the public declaration before the congregation, of the infant, now made by the godfathers, that the whole congregation may testify against him if he does not perform it; which the ancients made great use of.

OF THE CATECHISM.

Catechism.	*Exception.*	*Answer.*
1*st Quest.*—What is your name? 2*nd Quest.*—Who gave you that name? *Ans.*—My godfathers and my godmothers in my baptism. 3*rd Quest*—What did your godfathers and godmothers do for you in baptism?	We desire these three first questions may be altered; considering that the far greater number of persons baptized within these twenty years last past had no godfathers or godmothers at their baptism; the like to be done in the seventh question.	Though divers have been of late baptized without godfathers, yet many have been baptized with them; and those may answer the questions as they are; the rest must answer according to truth. But there's no reason to alter the rule of the Catechism for some men's irregularities.
2*nd Ans.*—In my baptism, wherein I was made a child of God, a member of Christ, and an inheritor of the kingdom of heaven.	We conceive it might be more safely expressed thus: "Wherein I was VISIBLY ADMITTED INTO THE NUMBER OF the members of Christ, the children of God, and the heirs (rather than 'inheritors') of the kingdom of heaven."	We conceive this expression as safe as that which they desire, and more fully EXPRESSING THE EFFICACY OF THE SACRAMENT, according to St. Paul (Gal. iii. 26, 27), where St. Paul proves them all to be children of God, because they were baptized, and in their baptism had put on Christ: "if children, then heirs," or, which is all one, "inheritors" (Rom. viii. 17).
Of the Rehearsal of the Ten Commandments.	We desire that the Commandments be inserted according to the new translation of the Bible.	We conceive the present translation to be agreeable to many ancient copies; therefore, the change to be needless.
10*th Ans.*—My duty towards God is to believe in Him, &c.	In this answer there seems to be particular respect to the several Commandments of the first table, as in the following	It is not true that there is nothing in that answer which refers to the fourth commandment; for the last words of the answer do

Catechism.	*Exception.*	*Answer.*
	answer to those of the second. And, therefore, we desire it may be advised upon, whether to the last words of this answer may not be added, "particularly on the Lord's-day," otherwise there being nothing in all this answer that refers to the fourth commandment.	orderly relate to the last commandment of the first table, which is the fourth.
14*th Quest.*—How many sacraments hath Christ ordained, &c. ? *Ans.*—Two only as generally necessary to salvation.	That these words may be omitted, and answer thus given: "Two only; Baptism and the Lord's Supper."	THESE WORDS ARE A REASON OF THE ANSWER that there are two only, AND, THEREFORE, NOT TO BE LEFT OUT.
19*th Quest.*—What is required of persons to be baptized? *Ans.*—Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, &c. 20*th Quest.*—Why, then, are infants baptized, when, by reason of their tender age, they cannot perform them? *Ans.*—Yes, they do perform by their sureties, who promise and vow them both in their names.*	We desire that THE ENTERING INFANTS INTO GOD'S COVENANT may be more warily expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance of such faith and repentance; and, especially, that it be not asserted that they perform these by the promise of their sureties, IT BEING TO THE SEED OF BELIEVERS THAT THE COVENANT OF GOD IS MADE; AND NOT (that we can find) TO ALL THAT HAVE SUCH BELIEVING SURETIES, WHO ARE NEITHER PARENTS NOR PRO-PARENTS OF THE CHILD. In the General we observe, that the doctrine of the sacraments, which was added upon the conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers fitted to the memories of children, and, thereupon, we offer it to be considered:— *First*, — Whether there should not be a more distinct and full explication of the Creed, the Commandments, and the Lord's Prayer. *Secondly*, — Whether it were not convenient to add (what seems to be wanting) somewhat particularly concerning the nature of faith, of repentance, the two covenants, of justification, sanctification, adoption, and regeneration.	THE EFFECT OF CHILDREN'S BAPTISM DEPENDS neither upon their own present actual faith and repentance (which the Catechism says expressly they cannot perform), nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers; but, UPON THE ORDINANCE AND INSTITUTION OF CHRIST. But it is requisite that when they come to age, they should perform these conditions of faith and repentance, for which also their godfathers and godmothers charitably undertook on their behalf. And what they do for the infant in this case, the infant himself is truly said to do, as in the courts of this kingdom daily the infant does answer by his guardian; and it is usual for to do homage by proxy, and for princes to marry by proxy. For the further justification of this answer, see St. Aug. Ep. 23, ad Bonifac:—"Nihil aliud credere quam fidem habere; ac per hoc cum respondetur parvulum credere, qui fidei nondum habet effectum, respondetur fidem habere propter fidei sacramentum, et convertere se ad Deum, propter conversionis sacramentum. Quia et ipsa responsio ad celebrationem pertinet sacramenti. Itaque parvulum, etsi nondum fides illa, quæ in credentium voluntate consistit, tamen ipsius fidei sacramentum fidelem facit." The Catechism is not in-

* "The concessions, § 12. That those words, 'Yes, they do perform those,' &c., may be altered thus: 'Because they promise them both by their sureties.'"

Catechism.	*Exception.*	*Answer.*
		tended as a whole body of divinity, but as a comprehension of the articles of faith and other doctrines most necessary to salvation; and, being short, is fitted for children and common people, and, as it was thought, sufficient, upon mature deliberation; and so is by us.

OF CONFIRMATION.

The last Rubrick before the Catechism. And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain, by God's word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.*	Although we charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptized infants, yet these words are dangerous as to the misleading of the vulgar, and therefore we desire they may be expunged.	It is evident that the meaning of these words is, that children baptized, and dying before they commit actual sin, are undoubtedly saved, though they be not confirmed: wherein we see not what danger there can be of misleading the vulgar by teaching them truth. But there may be danger in this desire of having these words expunged, as if they were false; for St. Austin says "He is an infidel that denies them to be true." (Ep. 23, ad Boniface).
Rubrick after the Catechism. So soon as the children can say in their mother-tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and can answer such other questions of this Short Catechism, &c., then shall they be brought to the bishop, &c., and the bishop shall confirm them.	We conceive that it is not a sufficient qualification for confirmation, that children be able, *memoriter*, to repeat the Articles of the Faith, commonly called the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, and to answer to some questions of this Short Catechism; for it is often found that children are able to do all this at four or five years old. 2ndly, it crosses what is said in the third reason of the first rubrick before confirmation, concerning the usage of the Church in times past, ordaining that confirmation should be ministered unto them that were of perfect age, that they, being instructed in the Christian religion, should openly profess their own faith, and promise to be obedient to the will of God. And therefore (3rdly), we desire that none may be confirmed but according to his Ma-	We conceive that this qualification is required rather as necessary than as sufficient; and therefore it is the duty of the minister of the place (Can. 61) to prepare children in the best manner to be presented to the bishop for confirmation, and to inform the bishop of their fitness, but submitting the judgment to the bishop, both of this and other qualifications; and not that the bishop should be tied to the minister's consent. Compare this rubrick to the second rubrick before the Catechism, and there is required what is further necessary and sufficient.

* "The concessions, § 13. That the words of the last Rubrick before the Catechism may be thus altered: 'That children, being baptized, have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed.'"

Rubrick after the Catechism.	*Exception.*	*Answer.*
	jesty's Declaration, viz., "That confirmation be rightly and solemnly performed by the information, and with the consent of the minister of the place."	
Then shall they be brought to the bishop by one that shall be his godfather or godmother.	This seems to bring in another sort of godfathers and godmothers, besides those made use of in baptism; and we see no need either of the one or the other.	The compilers of the Liturgy did, and so doth the Church, that there may be a witness of the confirmation.
The Prayer before the Imposition of Hands. Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of all their sins.	This supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse.	IT SUPPOSETH, AND THAT TRULY, THAT ALL CHILDREN WERE AT THEIR BAPTISM REGENERATE BY WATER AND THE HOLY GHOST, AND HAD GIVEN UNTO THEM THE FORGIVENESS OF ALL THEIR SINS; AND IT IS CHARITABLY PRESUMED THAT NOTWITHSTANDING THE FRAILTIES AND SLIPS OF THEIR CHILDHOOD THEY HAVE NOT TOTALLY LOST WHAT WAS IN BAPTISM CONFERRED UPON THEM; and therefore adds, "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them their manifold gifts of grace," &c. None that lives in open sin ought to be confirmed.
Rubrick before the Imposition of Hands. Then the bishop shall lay his hand on every child severally.	This seems to put a higher value upon confirmation than upon baptism or the Lord's Supper; for according to the rubrick and order in the Common Prayer Book, every deacon may baptize, and every minister may consecrate and administer the Lord's Supper; but the bishop only may confirm.	Confirmation is reserved to the bishop "*in honorem ordinis*," to bless, being an act of authority. So it was of old: St. Hierom, Dial. adv. Lucif., says, it was "*totius orbis consensio in hanc partem;*" and St. Cyprian to the same purpose, Ep. 73; and our Church doth everywhere profess, as she ought, to conform to the catholic usages of the primitive times, from which causelessly to depart, argues rather love of contention than of peace. THE RESERVING OF CONFIRMATION TO THE BISHOP DOTH ARGUE THE DIGNITY OF THE BISHOP ABOVE PRESBYTERS, WHO ARE NOT ALLOWED TO CONFIRM, but does not argue any excellency in confirmation above the sacraments. St. Hierom argues the quite contrary (ad. Lucif. c. 4): That because baptism was allowed to be performed by a deacon, but confirmation only by a bishop, therefore baptism was most necessary, and of the greatest value;

Rubrick before the Imposition of Hands.	*Exception.*	*Answer.*
		the mercy of God allowing the most necessary means of salvation to be administered by inferior orders, and restraining the less necessary to the higher, for the honour of their order.
The Prayer after Imposition of Hands. We make our humble supplications unto Thee for these children, upon whom, after the example of Thy holy Apostles, we have laid our hands, to certify them by this sign of Thy favour and gracious goodness towards them.	We desire that the practice of the Apostles may not be alleged as a ground of this imposition of hands for the confirmation of children, both because the Apostles did never use it in that case, as also because the Articles of the Church of England declare it to be a "corrupt imitation of the Apostles' practice" (Art. 25.) We desire that imposition of hands may not be made, as here it is, a sign to certify children of God's grace and favour towards them; because this seems to speak it a sacrament, and is contrary to that fore-mentioned 25th Article, which saith, that "Confirmation hath no visible sign appointed by God."	Prayer after the imposition of hands is grounded upon the practice of the Apostles (Heb. vi. 2, and Acts viii. 17); nor doth Article 25 say that confirmation is a corrupt imitation of the Apostles' practice, but that the five commonly called sacraments have ground partly of the corrupt following of the Apostles, &c., which may be applied to some other of these five, but cannot be applied to confirmation, unless we make the Church speak contradictions. We know no harm in speaking the language of Holy Scripture (Acts viii. 15), "They laid their hands upon them, and they received the Holy Ghost." And though imposition of hands be not a sacrament, yet it is a very fit sign to certify the persons what is then done for them, as the prayer speaks.
The last Rubric after Confirmation. None shall be admitted to the holy Communion until such time as he can say the Catechism, and be confirmed.*	We desire that confirmation may not be made so necessary to the holy Communion as that none should be admitted to it unless they be confirmed.	There is no inconvenience that confirmation should be required before the Communion when it may be ordinarily obtained. That which you here fault you elsewhere desire.

OF THE ORDER FOR THE VISITATION OF THE SICK.

Rubrick before Absolution.	*Exception.*	*Answer.*
Here shall the sick person make a special confession, &c., after which confession the priest shall absolve him after this sort: Our Lord Jesus Christ, &c., and by His authority committed to me, I absolve thee.	Forasmuch as the conditions of sick persons be very various and different, the minister may not only in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person as he shall find most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weakness; and THAT THE ABSOLUTION	All which is here desired is already presumed, namely, that the minister shall apply himself to the particular condition of the person; but this must be done according to the rule of prudence and justice, and not according to his pleasure. Therefore, IF THE SICK PERSON SHOW HIMSELF TRULY PENITENT, IT OUGHT NOT TO BE LEFT TO THE MINISTER'S PLEASURE

* "The concessions, § 14. That to the rubric after confirmation these words may be added: 'Or be ready and desirous to be confirmed.'"

Rubrick before Absolution.	*Exception.*	*Answer.*
	MAY ONLY BE RECOMMENDED TO THE MINISTER TO BE USED OR OMITTED AS HE SHALL SEE OCCASION.	TO DENY HIM ABSOLUTION IF HE DESIRE IT. Our Church's direction is according to the 13th Canon of the venerable Council of Nice, both here and in the next that follows.
	That the form of absolution be declarative and conditional, as, "I pronounce thee absolved," instead of, "I absolve thee," if thou doest truly repent and believe.	The form of absolution in the Liturgy is more agreeable to the Scriptures than that which they desire, it being said in St. John xx., "Whose sins you remit, they are remitted," not, "Whose sins you pronounce remitted"; and the condition needs not to be expressed, being always necessarily understood.

OF THE COMMUNION OF THE SICK.

Rubrick.		
But if the sick person be not able to come to church, yet is desirous to receive the communion in his house, then he must give knowledge over-night, or else early in the morning, to the curate; and having a convenient place in the sick man's house, he shall there administer the holy communion.	Considering that many sick persons, either by their ignorance or vicious life, without any evident manifestation of repentance, or by the nature of the disease disturbing their intellectuals, be unfit for receiving the sacrament: it is proposed that the minister be not enjoyned to administer the sacrament to every sick person that shall desire it, but only as he shall judge expedient.	IT IS NOT FIT THE MINISTER SHOULD HAVE POWER TO DENY THIS VIVIATION, OR HOLY COMMUNION, TO ANY THAT HUMBLY DESIRE IT ACCORDING TO THE RUBRIC, which no man disturbed in his wits can do; and whosoever does, must in charity be presumed to be penitent, and fit to receive.

OF THE ORDER FOR THE BURIAL OF THE DEAD.

	We desire it may be expressed in a rubrick that the prayers and exhortations here used are not for the benefit of the dead, but only for the instruction and comfort of the living.	
First Rubrick.		
The priest meeting the corpse at the church-stile, shall say, or else the priest and clerk shall sing, &c.	We desire that ministers may be left to use their discretion in these circumstances, and to perform the whole service in the church if they think fit, for the preventing of those inconveniences which many times both ministers and people are exposed unto by standing in the open air.	It is not fit so much should be left to the discretion of every minister; and the desire that all may be said in the church, being not pretended to be for the ease of tender consciences, but of tender heads, may be helped by a cap better than a rubrick.
The second Rubrick.		
When they come to the grave the priest shall say, &c.		
Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our	These words cannot in truth be said of persons living and dying in open and notorious sins.	WE SEE NOT WHY THESE WORDS MAY NOT BE SAID OF ANY PERSON WHO WE DARE NOT SAY IS DAMNED, and it

The second Rubrick.	*Exception.*	*Answer.*
dear brother here departed, we therefore commit his body to the ground in sure and certain hope of resurrection to eternal life.*		were a breach of charity to say so, even of those whose repentance we do not see: for whether they do not inwardly and heartily repent, even at the last act, who knows? And that God will not even then pardon them upon such repentance, who dares say? It is better to be charitable, and hope the best, than rashly to condemn.
The first Prayer.		
We give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world, &c. That we with this our brother, and all other departed in the true faith of Thy holy name, may have our perfect consummation and bliss.	These words may harden the wicked, and are inconsistent with the largest rational charity.	
The last Prayer.		
That when we depart this life we may rest in Him, as our hope is this our brother doth.	These words cannot be used with respect to those persons who have not, by their actual repentance, given any ground for the hope of their blessed estate.	

It seems to be impossible that any doubt should remain as to the sentiments of the Nonconformists or the Bishops upon the points thus debated between them: and the reader can now estimate the scrupulous care with which it was determined to maintain the dogma of spiritual regeneration in baptism in the case of every person baptized, and its corollary, the necessity of baptism to salvation. On the other hand it must not be forgotten that the Bishops repudiated the opinion of the Nonconformists, that baptism was to be restricted to believers and their seed. Such laxity was appalling to the Nonconformists. They argued with great vehemence against it, in these terms: "If indeed you mean as you seem to speak, that it is uncharitableness to punish any infants for the parents' faults, and that a non-liberation is such a punishment, then you must suppose that all the infants of Heathens, Jews, and Turks are saved (that die in infancy), or else Christ is uncharitable. And if they are all saved without baptism, then baptism is of no such use or necessity as you seem to think: what then is the privilege of the seed of the faithful, that they are holy, and that the covenant is made with them, and God will be their God? We fear you will again revive the opinion of the Anabaptists among the people, when they observe that you have no more to say for the baptizing of the children of the faithful, than of Infidels, Heathens, and Atheists. . . . If by the Church [that must present every infant that Christ may accept them] you mean the minister, and by presenting you mean baptizing them, then any Heathen's child that a minister can catch up and baptize, shall be saved: which, if

* "The concessions, § 17. That the words, 'sure and certain,' may be left out."

it could be proved, would persuade us to go hunt for children in *Turkey*, *Tartary*, or *America*, and secretly baptize them, in a habit that should not make us known." And in spite of these arguments the Anglican Church has not modified its statements! For the truth was seen to lie either with the so-called "Anabaptists," or with themselves. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

But what said the Nonconformists as to the remission of sins by this "spiritual regeneration"? Let us hear their words:—"BAPTISM, AS AN OUTWARD ADMINISTRATION, IS OUR VISIBLE SACRAMENTAL REGENERATION; BAPTISM, AS CONTAINING WITH THE SIGN THE THING SIGNIFIED, IS OUR SPIRITUAL REAL REGENERATION. As we are regenerated before baptism (as you know adult believers are), so we cannot pray to receive remission of sins by that same regeneration renewed. AS WE ARE REGENERATED REALLY IN BAPTISM, THAT REGENERATION AND BAPTISM ARE CONJUNCT BENEFITS; but if baptism at once gives regeneration and remission, it follows not that it gives remission *by* regeneration; but as regeneration comprehendeth the whole change (real or physical) and relative, SO WE ACKNOWLEDGE THAT, AS THE PART IS GIVEN BY THE WHOLE, YOU MAY SAY THAT REMISSION IS GIVEN BY REGENERATION, but more fitly *in* it than *by* it. But we are not willing to make more ado about words than needs." This constituted their answer to the Bishops' assertion that the phraseology of the baptismal office was "most proper, for baptism is our spiritual regeneration." In fact there was but little dispute between them as to the dogma of baptismal regeneration itself; the true ground of contention was the right of infants, *as such*, to baptism. This is made so plain in the following passage that I cannot forbear quoting it; and, as it was a formal answer to the Bishops' allegation, heretofore recited, "that God's sacraments have their effects, when the receiver doth not *ponere obicem*," &c., I think it is conclusive upon the matter. "All God's sacraments attain their proper end; but whether the infants of infidels be the due subjects, and whether their ends be to seal up grace and salvation to them that have no promise of it, or whether it be only to seal the covenant to believers and their seed, are questions yet undecided, wherein we must entreat you not to expect that we should implicitly believe you; and it is as easy for us to tell you that you are promoting Anabaptism, and much more easy to prove it. We take those but for words of course."

I do not wish to startle my readers without cause, but when the Nonconformists replied to the Bishops' defence of the answer in the Catechism, that in baptism the child "was made a member of Christ, &c." —a defence which is given above in its proper place—they used these words: "By baptism Paul means not the carcass of baptism, but the baptismal dedication and covenanting with God; THEY THAT DO THIS BY THEMSELVES, IF AT AGE, OR BY PARENTS OR PRO-PARENTS AUTHORISED (IF INFANTS), SINCERELY, ARE TRULY MEMBERS OF CHRIST, AND CHILDREN OF GOD, AND HEIRS OF HEAVEN. They that do this but

hypocritically and verbally, as Simon Magus did, are *visibly* such as the others are *really;* but really are still in the gall of bitterness and bond of iniquity, and have no part or lot in this business, their hearts being not right in the sight of God. THIS IS THAT TRUTH WHICH WE ARE READY TO MAKE GOOD."

This paper has already exceeded ordinary limits, or I might add other quotations from the same rejoinder, and to the same effect. But it is more important to show that the sentiments of these Nonconformist divines were not repudiated by their Independent brethren. Baxter's testimony as to the effect of the publication of the papers relating to the Savoy Conference is worthy of attention:—

"For you must know that the chief of the Congregational (or Independent) party took it ill that we took not them with us in our treaty, and so did a few of the Presbyterian divines; all of whom we so far passed by as not to invite them to our councils (though they were as free as we to have done the like), because we knew that it would be but a hindrance to us, partly because their persons were unacceptable, and partly because it might have delayed the work: and most of the Independents, and some few Presbyterians, raised it as a common censure against us, that if we had not been so forward to meet the Bishops with the offers of so much at first, and to enter a treaty with them without just cause, we had all had better terms, and standing off would have done more good: so that though my *person* and *intentions* had a more favourable censure from them than some others, yet for the *action* I was commonly censured by them, as one that had granted too much, and wronged my brethren by entering into this treaty out of too earnest a desire of concord with them. . . . . But when these papers were printed, the Independents confessed that we had dealt faithfully and satisfactorily."

It is unnecessary to dwell upon the priestly absolution, or the episcopal confirmation which the Prayer Book asserts. The terms which are still employed, in accordance with the Act of Uniformity, have long been confessed to be a grievous offence to godly men, and delusive and destructive to the souls of the unconverted. Happily for us, we have not to sit in judgment upon our brethren; and though it would be impossible for ourselves to signify our "assent and consent" to their use, we are bound to believe that our brethren have discovered some satisfactory method of doing so. "To their own Master they stand, or fall." But it is marvellous to bystanders that they can be content with the apparent contradiction between the language of the Liturgy and the grace of God as revealed in the Scriptures and proclaimed with so much fervour and simplicity from their pulpits. It may well seem strange when such a man as Baxter, reviewing the whole controversy, used these memorable words to describe its progress and issue:—"We humbly petitioned for and earnestly pursued after peace, and came as near them [*i. e.* the Bishops of the Church of England] for the obtaining it as Scripture and reason will allow us to do, and were ready to do anything for peace, except to sin and damn our souls."

Brethren in Christ of the Church of England! Are these things so? Do your formularies, when honestly interpreted, banish from your ministry and communion those whom you are bound to love for the truth's sake which dwelleth in them? Can you persist in the use of them, when it is known that they teach for doctrines of Christ what you are confident

are traditions of men? Will you abet the misleading of souls? Cling not to the associations of the past, however glad and invigorating they may have been. Pretend not that the Book is true which you could wish were so. Flatter not yourselves with the hope that its errors may by-and-bye be corrected. Life is but a shadow! But Eternity—oh! how long! The night is far spent, and the day is at hand! Ought we not in this, as in all other respects, to act so as not to be ashamed before Christ at his appearing? And can it be right to use services which, if not true in their obvious meaning, one of your Bishops being witness, you are sure "teach a lie both to, and of, the Holy Ghost"?

And if these lines should fall under the notice of Churchmen, who revere their Liturgy as all but inspired, who would resist the alteration of a jot or tittle in its solemn words, and would be still more impatient of any modification of its doctrines, let the closing words of the Rejoinder of the Nonconformists of 1662 become a solemn appeal from the Nonconformists of the present day. They may silence any words of anger, or bitterness, or contempt, which our alienation from the Established Church might otherwise provoke, and may even teach the lesson of charity:—"It seems by you, that you will form your Liturgy so as to say that every man is saved that you are not sure is damned, though he show you no repentance; and so the Church shall say, that all things *are* that are but possible, if they conceit that charity requireth it. But if the living by this be kept from conversion, and flattered into hell, will they there call it charity that brought them thither? O, lamentable charity, that smooths men's way to hell, and keepeth them ignorant of their danger till they are past remedy! Millions are now suffering for such a sort of charity. Lay this to the forementioned propositions, and the world will see that indeed we differ in greater things than ceremonies and forms of prayer."

THE "HOMILIST."

THOUGH the writer of the following pages thinks fit to adopt the editorial "We," in preference to the egotistical first person singular, he begs his readers to believe that this paper has neither been written nor suggested by the editors, separately or unitedly, of the "Baptist Magazine." And, to fall at once into the magisterial style, we say further, that, while we shall state freely and fearlessly what we think of the "Homilist," we, for our part, do not hesitate to confess that its editor is a man of great intellectual ability. There cannot be any honest question of this. It will look, perhaps, suspicious gratuitously to disclaim any hostile feeling towards Mr. Thomas in the criticisms we are going to offer; but, notwithstanding, we hope to be thoroughly believed when we put in that disclaimer.

The thesis we are prepared to maintain against all comers is this: that the sermons of the "Homilist," both in substance and in form, both in

matter and in manner, are not fit models for our young men to imitate. More than this, we say that as types of what sermons should be, they are essentially vicious, leading away the aspirant to pulpit efficiency upon altogether a wrong track. We wish no reader to accept these dogmatical statements upon our *ipse dixit*, but to look at the proofs we shall bring forward in support of them.

If these sermons and "germs" of sermons were printed primarily to gratify the hearers of the Stockwell congregation, and others of the preacher's friends—as many other sermons are printed in these days—we should care little to challenge them, but dismiss them with a *de gustibus non disputandum*. But they have a more ambitious purpose. They address the young men of "quick and disciplined intellect," and, in effect, say—"Now, you young men, look; this is the kind of thing that is wanted in the pulpit now-a-days; and if you do not think and speak after this fashion, why the 'free spirits' of the churches will soon set you down as old women." This has had its effect upon a certain class amongst us not of the most vigorous order; and we think this pretentiousness has gone on so long unquestioned, that it is time for some one to speak out a few plain, honest words.

Before we look at the *Theology* taught in these sermons, we shall invite the reader to consider the manner in which it is put—the mould of style into which the thoughts are cast.

Even a superficial reader of the "Homilist" soon becomes familiar with *an affectation of logical exactness and sequence* in stating the leading ideas of a sermon. You would think from this book that the glory of a popular discourse is attained by throwing it into a series of general abstract propositions. Every text must have its concrete bowels taken out, and the mere skin that is left must be stretched upon a Procrustes' bed, and be tortured into a shape that will suit the method of the preacher. If the text does not *evolve* the propositions, the propositions are made to *involve* the text. Take as an example of this, a sermon on Isaiah vi. 5—8, to be found in the fifth volume. The subject of the passage is Isaiah's inauguration to the prophetical work. But this is the subject which the preacher makes it bend to—"The Moral History of a Rising Soul; or the way up from Depravity to Holiness." The way from depravity to holiness may be what he indicates in his propositions; only this way is not described in the text: unless it be granted that Isaiah was, in the ordinary sense of the word, depraved when he was consecrated to his work.

We cannot help thinking that the editor of the "Homilist" has confounded two very separate things—the work of the preacher and the work of the professor. Some of these homilies would do tolerably well for the lecture-room of the moral philosophy professor; but to utter them to an average congregation in a church or chapel, would be an absurdity which no sensible man could commit. What does the coal-heaver up yonder in the gallery think the preacher means when he says that the Divine benignity is a fact which can be demonstrated to his logical understanding, his moral consciousness, and his biblical

faith? What pedantic vanity to talk such jargon as this to a congregation of shopkeepers, clerks, and washerwomen! But even this is not the worst. Language is a very flexible material in Mr. Thomas's plastic hands. In Vol. VI., in a sermon on "The worst of Social Devils," we have something about our meeting together with a *mutual conviction of our errableness*. Then we have in the same sermon the *technical theologue* fraternising with the *moral scoundrel* if he is orthodox. Further on we have the *technical theologizers!—theologasters!—who tithe the mint, anise, and cummin of theological thought.* Then we have a defiance of all the *scribe-theologues* (another variety) in Christendom, who call the preacher a heretic. We don't know if there are any porters, railway clerks, or drapers in the congregation at Stockwell; but if there are, we are sure they have to turn to the dictionary more often than to the Bible while listening to their minister; and then they would fail to find many of the words they had heard. We have frequently the word *selfism*, as if the expressive word *selfishness* were not exact or strong enough; and much discourse of "fontal impulses," and the like things. If these uncouth words occurred in an article by Sir William Hamilton on the philosophy of perception, we should infer that the writer was aiming at the utmost scientific exactness, and was prepared to sacrifice euphony to precision. But here there is no such apology to be pleaded. It is pedantic display, intended to subdue the greengrocer, and is to be utterly reprobated in a place and upon an occasion when the merest shoe-black should be made to understand the great message he has come to hear.

Every cultivated reader of these volumes is greatly offended at the pomposity of the style. There is nothing simple; there is a constant strain to be grand. "Great swelling words of vanity" is really not an ill-natured description of the genuine Homilistic style. We know two readers of the "Homilist" at least who have fallen fatally into the big style. They describe nothing as it simply is, but make a magnificent array of adjectives wait upon the feeblest and the grandest substantives alike. We seldom hear man or men spoken of; but mostly it is "humanity," humanity, humanity, till one gets utterly sick of humanity.

Christ cured the man with a withered hand. Three remarks are made upon the fact, which, in ordinary, simple language would have been expressed thus:—1. Man can will. 2. He ought to obey the will of Christ. 3. The value of obeying the will of Christ. Expressed thus, these ideas do not look very new or very profound. But translate them into the grand style of the "Homilist," and you find them thus:—"1. *A recognised capability of volition.* 2. *The true law of volition.* 3. *The value of obedient volition.*" Metaphysics are looking up.

We might quote unnumbered examples of this kind, in which an aim to be philosophic engenders a bombastic style. The purpose of the preacher would *seem* to be not to convey evangelical ideas in an intelligible and vigorous way to the hearer, but to make him think he is listening to something very original and very grand. What other effect could be produced by a sermon in the fourth volume, called "The Philosophy of

True Courage." The text is 2 Cor. v. 8—10. He says Paul's courage was based on three things:—"I. *A consciousness that his death would not endanger the interests of being.* II. *A consciousness that death would not destroy the great purpose of being.* III. *A consciousness that death would not prevent the rewards of being.*" We omit the *subs*, some of which are as vague and enigmatical as the chief heads of the sermon. If any young preacher reads this, let it be a warning to him; let him seek for a style definite, simple, and forcible. Let him turn to the first volume, and there he will see how the editor of the "Homilist," in a sermon on the "Dream of Pilate's Wife," can talk the crudest metaphysics, and utter the tamest platitudes, under the concealment of a pompous style, and think all the while he has been preaching a sermon. "I. *The capacity of the soul for involuntary action.*" As if we needed Pilate's wife to dream to reveal that. "II. *The susceptibility of the soul to spiritual impressions.*" This announcement is about equal to another which the *Saturday Review* discussed, propounded in the first number of the *Dial*—"*Man is Moral!*" "III. *The tendency of the soul, when morally excited, to rectitude.*" Was not Judas morally excited, in the philosophical sense of the term, when he conceived the design of selling his Master for thirty pieces of silver? Translate the sentence into what is meant, and it is:—That the soul, when rightly excited, tends to rectitude. A monstrous platitude indeed. We will quote under this head only one more example. The subject of the sermon is, "The Spiritual Universe:"—"I. *That there is in the universe a species of existence separable from all material organisations, here called spirit.* 1. We attach the idea of elementalness to spirit. 2. We attach the idea of moral activity to spirit. 3. We attach the idea of reflection to spirit. (We should have thought the idea of reflection implied in the idea of moral activity; but we dare not question the editor's metaphysics.) 4. We attach the idea of religiousness to spirit. 5. We attach the idea of self-modification to spirit. 6. We attach the idea of absolute personal identity to spirit. II. *That of this species of spiritual existence man is a member, even in his corporeal and earthly state.* (We cannot afford space for all the subdivisions under this head.) III. *That these spiritual existences are the chief forces of the world.*" Now, strip these thoughts of the crinoline by which they are distended, and you get three very flat, meagre propositions, not looking at all grand:—1. That there are spirits. 2. That man has a spirit. 3. That spirits are stronger than bodies. Very fit, no doubt, for the lecture-room, if not very striking; but what the Christian preacher has to do with these matters, as subjects to be demonstrated in the pulpit, empty pews perhaps can only tell.

Closely allied with this pomposity of style, is a certain magisterial air—a tone of *pretentiousness* very offensive to good taste. Such a lofty contempt for popular theology, popular preachers, and popular churches, breaks out in various parts of these volumes, as makes us feel that the editor has reached a sublime state of self-satisfaction. You are all poor, little, narrow creatures, if you do not utter the Stockwell Shibboleth, and worship at the Stockwell shrine. If you want to become larger

souled men, emancipated from "your little *isms*," superior to the "little sects," men of broad sympathies and catholic views, why read the "Homilist," and you will soon learn the Cambyses' vein. We should not write this if we did not feel that there is danger of weak young men fancying that if they adopt the arrogant tone and supercilious airs they find here, they really become great men. The ministry would become a positive nuisance, if it were to be infected to any extent by this kind of swagger. Most assuredly there is too much bigotry, cant, and narrowness abroad; but you cannot cast out devils by Beelzebub, you cannot cure one cant by another cant; for this big talk of superiority to the religious world in general, is as truly a cant as any cant that ever was canted. One cannot help feeling that there is a great deal of ill-concerted vanity mixed up with it all, and that, alas! for us all, the editor of the "Homilist"

> "Like Cato, gives his little senate laws,
> And sits attentive to his own applause."

For what else but wounded vanity and disappointed ambition can account for the bilious spleen copiously poured forth through the pages of these volumes? Persons who cannot endure the rarified atmosphere of the transcendental theology, are vituperated as *loving animalism,—hot animalism*. The platform speaker, and the preacher who draws a crowd after him—the man who so speaks as to win the ear of the multitude—these are all indiscriminately massed into one lump, and are treated with the bitterest scorn. Listen: "Though some men boast of the number of sermons they preach in the week, we are disposed to think it is a matter for sore lamentation. . . . . Ignorance mistakes constitutional garrulity for pulpit gift, animal vehemence for Divine inspiration, and *high-sounding wordiness* (et tu Brute!) for eloquence. The dolt shall tattle the livelong day, whilst the sage shall sit mute with mighty thought. . . . . Give me after all the 'dumb dog,' rather than the 'incessant barker.'" Listen again: "From splendid halls and dirty theatres, down to the smallest anniversary of some little country 'cause,' they will welcome invitations for display. . . . We verily believe—and we speak from extensive observation—that the truly great preachers of this age, the men of genius and profound thought, the men who think to teach and teach to save, who honour the pulpit by doing its soul-instructive and ennobling work, shrink with a holy disgust alike from the noxious breath of vulgar popularity and the 'greed' that seeks it." Unreasoning spleen, unchristian spleen! How transparently absurd all this! Who believes it? The great preacher would rather preach to two hundred than to a thousand, and would rather not be asked to preach anywhere beyond his own chapel! It is the old, old fable of the Fox and the Grapes over again. The men of "profound thought" adopt an unpopular style of speaking, not fit to command the attention of the majority, and then complain of those who preach the great doctrines of the Gospel in a style that is intelligible to the popular mind.

With the permission of the editors of this magazine, we intend to

devote another paper to the examination of the theology of these volumes. From the quotations made, we think we have shown these sermons, whether we regard the method of treatment, the style, or the spirit some of them display, to be unfit models for preachers whose aim is to do good among the great mass. If our young men are ambitious to get congregations, and to convert them to Christ, let them eschew the style of the "Homilist." But if they want to "preach to the age," as it is called; if they are ambitious to discuss before their audiences "the abysmal problems," or to dive into the depths of "ontological and ethical thought," let them make up their minds to their fate; for it is as certain as the decrees of Providence, that they will have to preach to bare walls and empty pews. Surely it ought to be a passion in the preacher anxious to save souls to get men to hear him; but he who thinks that man is a being of pure intellect, and forgets that passion and imagination are the more active elements of his nature, will fling from him the glorious opportunity which the pulpit offers him of turning *many* to righteousness and winning souls to the Lord Jesus Christ.

M. P. S.

LINES WRITTEN UPON THE OCCASION OF THE HARTLEY COLLIERY ACCIDENT.

Far o'er the moor sweeps the wild wail of sorrow,
Down the deep shaft lurks the Angel of Death;
Who shall look forth on the rising to-morrow?
Who will rejoice in its life-giving breath?

Buried in darkness awhile they may languish,
Prisoners of hope, for a season how brief!
Woman, prepare for thy widowhood's anguish—
Child, for thine orphan's long struggle and grief.

Signal and sound to the watcher are telling
Life is beneath him undaunted as yet:
Brave sons of labour, to reach their dark dwelling,
Weariness, hunger, yea sadness, forget.

Ply ye your efforts—Hail, comrades, behold them!
Hard by the entrance are brothers in toil;
Ah, look again—the cold shadows enfold them,
Life-like they rest—yet the Conqueror's spoil.

Forward!—Lo, here, in strange order reclining,
Greet them unanswering the children of Death;
Yonder, her farewell embraces entwining
Round kinsman or neighbour, Love sighed her last breath.

Vain further endeavour—the waters have risen,
Leave yet unfathomed the treacherous pit;
Bear up the dust from the vault of its prison,
Tenderly, reverently, handle ye it.

Is it the form of the husband—the father—
Son of the bosom—or brother, or friend?
Wistfully gazing upon it they gather;
When will the sorrowful scrutiny end?

Oh, for some night-lamp, though faintly emitting
Only one beam on that midnight of gloom!
It shines, and reveals as in posture befitting,
True-hearted Devotion o'ershadowing the tomb.

Did she not plant for her suppliants a ladder,
Reaching yon home where the sunlight obtains?
Surely our sadness had proved all the sadder,
Save for the faith whose prayer-record remains.

Heard not of man—but thou, Father, wast bending
Ear to the captive, and eye on the lost;
Haply some spirits, on Jesus depending,
Rose up in thy presence, the dark chasm crossed.

Tears on the throne, whence the princely is taken;
Tears in the cottage, afar on the moor;
All England's children in sympathy waken,
Now with their Monarch, and now with her poor.

Royalty mingles its grief with the lowly,
Bleeds for the crownless the heart of the crowned;
Lightened awhile by a contact so holy
Be its own burden of sorrow profound.

Her—in her lofty yet deep desolation,
Them—in their humbler but equal dismay,
Bless with thy comforts, Lord God of our Nation,
Wiping the tears of the mourners away.

J. TRITTON.

Norwood.

FIGHTING THE GREAT SHADOW.

CHAPTER II.

THE BATTLE.

YET it is a necessity of our nature that we should fight with Death withstanding him foot to foot over every inch of the ground. Not one will yield to him without a contest; and there are those who will not yield to him at all. They feel within them the motions of a life that cannot die; they hear voices calling to them from a higher sphere; hence they brace themselves up for an unyielding struggle, and are full of hope and courage, although consciously fighting on the brink of their own graves. There is nothing on earth half so affecting as this perpetual conflict between life and death. Let us draw near and see the battle!

It commences as soon as we are born. Cruel, like all cowards, none are too young for Death to strike. But the brave young heart, as if conscious of the proximity of the enemy, resolutely strikes out, too; and so the warfare begins. We have no sooner, however, come into the world than we turn our faces towards the grave. The shadow of Death casts its damp upon the cradle as well as upon the sepulchre; and how many in coming forward to meet Life, walk all unconsciously into the arms of Death! Certainly this is not for want of courage on the part of those who are assailed. It is astonishing how hard a little babe will die. And I have seen a look of triumph on their countenances in death which has told me plainly enough that they have not *died*.

"A mortal paleness on the cheek,
And glory in the soul."

Yes, with a force and pertinacity strong and constant as his own instincts, will every man strive in this battle. Has he not to fight for every moment that he exists? Are not his food and his drink, his raiment and his house, his labour and his rest, his study and his recreation, all appliances of this war? Face to face in every living organism—the one in the form of decay, the other in that of reproduction—these two adversaries are waging their uncompromising strife. By sea and by land, in crowded city and lonely hamlet, in the cottage and the palace, in the temple and the senate, in the prison and the workhouse, the great struggle is for ever going on. Every house is a fortification, every garment a

shield, every meal a weapon, every breath a blow, to protect us against the incessant attacks of death.

Howbeit this is not the aspect of the battle which it is our more immediate concern to note. Man alone is no match for Death. Born under the curse, and subject to the penalty of sin while he continues in a state of nature, nothing can save him from the fatal stroke. It is the *Christian* alone who is suitably and sufficiently armed for this field. He is the subject of a new, hidden, divine, immortal life. Quickened and regenerated by the Spirit of God, penitent and pardoned through the Redeemer's grace, energised and shielded by Almighty power, lo! he comes forth to meet his enemy with no misgivings as to the result. Formerly the odds were all against him; they are all on his side now. Weak as he may seem, friendless and unprotected in his weakness, there is no created power that can conquer him, inasmuch as he has Omnipotence on his side. A good soldier of Jesus Christ, prepared to endure hardness as such, girded with strength to the battle, invested with the whole armour of God, relying on immutable faithfulness, he is prepared for the last encounter, and, as God is true, shall triumph in it. A thousand shall fall at his side, and ten thousand at his right hand; but it shall not come nigh him. A hero, by virtue of his new nature, he is always a witness for the life which animates him; he may become a martyr to-morrow, but a coward he can never be.

But whence his courage? Its source is the empty sepulchre of his Redeemer. Come, ye timid and fearful ones; come, ye who sorrow in bitterness of spirit over the graves of your beloved ones; come, ye whose declining health, or accumulating sufferings, or advancing years, mark your descent towards the tomb; *come, see the place where the Lord lay*. The resurrection of Jesus constituted the turning point in the battle between Life and Death. Over all the ages which preceded that event the latter seemed to reign, not only without a rival, but without dispute. Had an Enoch and an Elijah been rescued from his prowess, and wafted away to a land that defies and laughs at his malice? But what could that prove? Two exceptions in the space of 4,000 years to a rule otherwise found to be so universal would only serve to demonstrate the absoluteness instead of the limits of his sway; while the utter waste and desolation of the ages as they had passed away would more than convince every mortal living of the utter hopelessness of deliverance from his grasp. But, hark! In the fulness of time a new voice is heard on the earth. Heard on the earth? Yes, and under it, down to the depths of the lowest grave. "I AM THE RESURRECTION AND THE LIFE," were words which sent a challenge through all the domains of the destroyer, calling upon him to defend his territories, if he would not have them despoiled and laid waste for evermore. But the challenger is there to act as well as to speak, and "*Lazarus, come forth*," brings the victim of Death out of his dominions—the monument of a power that can also with a word raise us all. Thus are the worms disappointed, and the grave rifled, and Satan menaced with his doom, and victory insured to all those who are united to Him who is the life indeed.

And yet he has a greater achievement than this to accomplish. "Destroy this temple," said he, "and I will raise it up in three days." What calm defiance do these words breathe! Was he ignorant of the power which he was thus venturing to brave, or of the conflict which he thus shows himself willing to provoke? No such thing. It was because he knew it all and knew *himself*, that he could thus speak. One thing, however, and that the strangest and most astonishing of all, has to be done before full effect can be given to his words. He must himself die. Death is only to be finally conquered in his own land; and there is but one entrance to that land—through the iron gates of death itself. All this he knew, and submitted to the hard conditions. The darkness which settled down on the world on that memorable night when HE first slept in the tomb must have been intense indeed. The Light and Life of the world had been in it; but the one appears to be totally quenched, and the other hopelessly eclipsed now. Surely this is the very carnival, and coronation, and apotheosis of Death! If this mean what it seems to mean, then let all the living send up one loud wail of despair to heaven, and then turn to the ground and die. If this mean what it seems to mean, then let Sin and Satan, let Death and Hell, break forth in one wild yell of exulting triumph, for assuredly the whole race is theirs. If this mean what it seems to mean, then has the Creator sent this fair world adrift in infinite space, and the sooner it returns to chaos, and is blotted out from amongst the stars of heaven, the better for it and for all its miserable inhabitants.

But this does *not* mean what it seems to mean. Before the dawn of the third day the first words of a new chapter in the world's history have to be written. Here is its heading:—"THE LORD IS RISEN INDEED." Men and women, hastening to the garden, find his sepulchre in charge of angels, empty, with only the grave's clothes to testify that he had been there. How changed is everything now! There is a way, then, back from death. There is a way through death to life. The grave is the gate of a richer Paradise than Eden ever knew. And angels come thence in their shining garments to guard the repose of those who sleep in peace in that narrow, lowly bed. Yes, the conquered is conqueror, and the conqueror is conquered now. As is his wont, the devil has overreached himself. Death would not be satisfied till he had vanquished the Prince of Life; but this victory has proved his own defeat. The sun may shine on now, and the earth revolve in peace. Precious is the burden of her many graves, as well as of her living freight; for all shall be rendered up at last, and Heaven receive the innumerable throng of her redeemed children with their white robes and their harps of gold.

This is the only ground on which to plant your feet if you would fight successfully with Death. No doctrine of immortality will do that does not derive its main proof from this:—"Christ is risen from the dead, and become the first-fruits of them that slept." Chosen in him; dead with him; quickened and raised up with him; justified, sanctified, set in heavenly places and glorified in and with him—such is the state in which the believer meets death. And meeting it thus, he almost overlooks the conflict in the confidence of success. With Christ in him, the hope of

glory—with his life hid with Christ in God—with the Father, the Son, and the Holy Ghost dwelling with him and making their abode in him—what has he to fear from Death? Armed against sin by a Divine panoply, he is armed against whatever follows in the train of sin. Knowing that nothing can separate him from the love of God, not even death itself, dissolution and the tomb have no terrors for him. Henceforth he may sleep, but he cannot die. His Lord will not call it death. "The maid is not dead, but sleepeth. Our friend Lazarus sleepeth, and I go that I may awake him out of sleep." To die, for the believer, is to sleep in Jesus; and the time to awake will soon come. Death is scarcely so much as a shadow now; or, if a shadow, we only need a little faith in order to discover the pleasant land and the bright sunshine beyond.

(*To be concluded in our next.*)

SUBSTITUTION.

(*To the Editors of the Baptist Magazine.*)

DEAR SIRS,—The principle of substitution is the life-blood of the Gospel, and as such is worthy of the closest attention and the deepest thought of every Christian. I therefore make no apology for asking for a small space in your magazine for a letter on the subject, since you will, doubtless, agree with me, that in the present day it is important that clear and decided views should be held respecting the doctrine of substitution.

No difficulty need be felt, I think, as to the meaning of the word. Many definitions have been given, and as many more probably might be given, of the word substitution. Metaphysics, ethics, and theology ever have been fruitful in definitions. And as no two persons think exactly alike on abstract questions, or express their ideas in precisely identical language, we cannot expect universal agreement in any one definition. Leaving to logomachists the war of words, I confine myself to that which is meant by the term—substitution.

There are, if I have read my New Testament aright, three kinds of substitution:—the substitution of the Saviour for the sinner; the substitution of propitiation for punishment; and the substitution of faith for righteousness.

Jesus Christ is set forth in the Gospel as the sinner's substitute. We know that the blessed Saviour was betrayed into the hands of sinners, was adjudged by them to be worthy of death, was delivered to be crucified, was nailed to the cross. We know also that he was thus "made a curse *for us*." We have been taught that "it pleased the Lord to bruise him," that "he hath put him to grief." But in connection with this another lesson has been learnt: "He was wounded for our transgressions." "The Lord hath made the iniquities of us all to meet on him." "He bare the sin of many." Should any one require plainer statement, he

can find it in the epistles of the apostles. Paul says, "Christ died *for* our sins." "He hath made him to be sin *for us* who knew no sin." Peter writes: "Christ also hath once suffered for sins, *the just for the unjust*." These Scriptures leave little room for doubtful disputation. They bring before us the broad and substantial fact of the substitution of Christ for the guilty. Directly we leave the simplicity of the Gospel for the definitions and the distinctions of the schools, we tread on debateable ground, and find ourselves assailed on every side by disputants. But so long as we cleave to the Gospel truth, that Christ suffered and died *for* sinners—the just *for* the unjust—our feet are upon a rock, and our position is impregnable. Let the idea be embodied in any formula which may best express the fact to the individual, if only the reality is held—the Lord Jesus is the sinner's substitute. I accept the phraseology, "instead," "in the room and stead," "in the place of," as synonymous with substitution. And yet I can understand another preferring other phrases. "The truth as it is in Jesus" is more concerned with the living reality than with the shape and the colour of the dress in which its friends may clothe it. That which Christians, from the earliest ages till now, have understood by the substitution of Christ for the sinner, that Jesus suffered and died that we might not suffer and die, is a foundation stone in the Gospel of God's grace.

Another substitution is found in the Gospel—the substitution of the propitiation of the Saviour for the punishment of the sinner. "Christ hath redeemed us from *the* curse of the law, being made *a* curse for us." *A curse* is substituted for *the curse*. No author of any credit or standing contends that there is not the least difference, but absolute sameness, in the propitiation of the innocent Jesus and the punishment of guilty sinners. In the case of Christ there was not and could not be remorse of conscience: in the case of the lost there is not and cannot be the overwhelming sorrow of the Holy on being abandoned by God. The moral character of the sufferer affects the character of his sufferings. It is only fair to remember, that in things as in persons, the Gospel teaches the doctrine of substitution. Instead of exacting the full claim of justice from the sinner, God accepts the sacrifice of the Saviour. He spares the guilty, and forbears to execute the threatened sentence of death; but he "spared not his own Son," delivering him up "for us all." The Lord graciously saves us from the agony of endless remorse; but Christ suffered the agony of Gethsemane. He turns our feet from "the blackness of darkness;" but he left our substitute in the awful gloom of Calvary. God ransoms us from eternal death by the death of his Son. Substitution is seen here. The punishment of hell and the propitiation of Christ, the perdition of the wandering sheep which never returns and the sacrifice of the Lamb of God, the second death and the death of the cross, are not one and the same thing any more than the sinner and the Saviour are one and the same person; the sacrificial sufferings of Christ are substituted for the penal sufferings of the guilty. And there is not an end which the punishment of the sinner could have effected which the propitiation of the Saviour does not more fully accomplish.

The end of punishment is the maintenance of the authority of the law. Am I not right in asserting that the substitution of propitiation for punishment has done more to arrest the progress of rebellion, to win a loyal submission to the government of God, and to uphold the honour and the majesty of law, than could have been done had no such substitution taken place? There is more than a legal equivalent to the penalty of sin in the sacrifice of Christ. "What the law could not do," God has done by Jesus Christ. The blood of the Lamb is more precious than the blood of the slain of ten thousand worlds. More glory is ascribed to God through the redemption of sinners by the sufferings of Christ, than would have been ascribed to him if mankind had been consigned to everlasting ruin. In every sense of the word, the death of Calvary is more valuable to God than would have been the death of the guilty. Whether we consider the dignity of the persons, or the result of their respective sufferings, it must be allowed that in the propitiation of Jesus we have more than the equivalent to the punishment of men. With such a substitution the law must be satisfied; there is not the shadow of a cause for dissatisfaction.

The Gospel teaches a third substitution—the substitution of faith for righteousness. Man still owes obedience to the law of God. Loyal submission to the rules of life, which have been given by the eternal King, is as binding now as ever it was. "Thou shalt," is yet heard in our midst. "Thou shalt not," is yet thundered in our ears. "Sin is the transgression of the law." And for this reason, "Sin is not imputed where there is no law." The fact of human guilt, that men by their sinfulness have brought themselves under "the curse of the law," is sufficient to prove that law is not abrogated, but that its authority is upheld by God. This law says, "The man that doeth them (the precepts of the law) shall live in them." Everlasting life is the reward, the recompense, of everlasting obedience to the law. Had our first parents retained their innocence, and perfected holiness in the love of God,—had they remained as clear in conscience, and as clean in heart as "the sea of glass before the throne,"—life would have been theirs, as the ordained and appropriate companion of obedience. But everlasting life cannot be ours on such terms. "We have sinned, and come short of the glory of God." The law condemns us. And if we appeal to the law for help, the only response which we can obtain is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The Gospel meets the difficulty which we have created by our transgression of the law. Its precept and its promise run: "Believe on the Lord Jesus Christ;" and your sinful past shall not be imputed to you, you shall be justified from all things, and you shall be admitted alike to the friendship and favour of God, and to the possession of eternal life." The faith of the Gospel is *instead of* the obedience of the law. Our faith is reckoned for righteousness. "Even as Abraham believed God, and it was accounted to him for righteousness." And this justification unto eternal life "is of faith, that it might be by grace." The Christian's faith lays hold on Christ. It pleads the merit of

his blood, the worthiness of his obedience unto death. The work of Christ, his redemptive death, and his justifying righteousness, the believer ever regards as the ground and the reason of his acceptance with the Father, and his reception of everlasting life. Because Christ was first the sinner's substitute, and because the propitiation of the innocent was previously substituted for the punishment of the guilty, the faith of the sinner is substituted for righteousness.

The law claims loyalty from the children of men; the Gospel points to Jesus Christ as their substitute. The law demands the punishment of the guilty; the Gospel provides in its stead the propitiation of the innocent. The law prescribes unbroken and perfect obedience as the condition of everlasting life; the Gospel reckons faith for righteousness. The law, therefore, worketh wrath; the Gospel bringeth salvation. Verily, the principle of substitution is the chief characteristic of the Gospel method of saving men; and in the substitution of Christ for the sinner, the substitution of propitiation for punishment, and the substitution of faith for righteousness, we have "a three-fold cord which is not easily broken."

Apologising for the length of this communication—though I have made it as short as possible—and praying that we and your many readers may be guided into all truth,

I am, my dear Sirs,
Very faithfully yours,
CHARLES WILLIAMS.

Accrington, Feb. 1, 1862.

THE LATE REV. THOMAS WELSH.

BY THE REV. J. DREW.

No human life is entirely barren of useful lessons. It may have passed along the lowliest and most obscure paths; yet if we can command a position from which to study it, we shall not find it fail to yield us valuable instruction. The lives of faithful ministers of the Gospel have always been regarded as worthy of special attention. Many things combine to account for this. Moving in the midst of their contemporaries, related to their associates and their age by ties altogether peculiar, the subjects of responsibilities which all admit to be onerous and immense, acting on a theatre which exposes them to the gaze of the world, often peculiarly constituted, and always peculiarly circumstanced, with thoughts, views, and feelings, growing out of the idiosyncrasies both of their minds and their positions,—it is scarcely to be wondered at if they come to be contemplated as a kind of spectacle, in which men see more than the mere figure which presents itself to the eye. Indeed, ministers are nothing less than mirrors, in which the age may see itself. Given the character—intellectual, social, and spiritual—of the public teachers, and

you may very safely deduce from that the character of the age to which they belonged, and of the men and women to whom they ministered. Like pastor, like people, is a proverb that will hold conversely—like people, like pastor. The one cannot long retain a standing above the other. The distance dividing them at any given time will insensibly contract itself. As to the order of it, the probabilities are that there will be a gradual approximation, the one sinking and the other rising, till they come to occupy the same level at length. Happy that young minister who finds in the moral elevation of his people an incentive and an aid to continual spiritual aspiration! Happy that people whose pastor sets them the example of unworldly living, and uses all the influence he possesses to induce them to follow that example!

The subject of this memoir, the Rev. Thomas Welsh, better known as Mr. Welsh, of Newbury, was a native of Folkestone, and was born in 1787 or 1788. Like the great majority of Dissenting ministers, he was brought up and educated with a view to business, neither his parents nor himself having any thought at that time of the work to which he was afterwards to be called by the grace and providence of God. It is an auspicious circumstance for the truth in this country that most Nonconformist parents would shrink from the thought of designating their children to a calling for which their subsequent character might prove that they were utterly unfit.

It is somewhat singular that the three, which we may be pardoned for calling, climacteric dates in the life of Mr. Welsh divide that life into three nearly equal periods. He was twenty-five years of age when he settled in Newbury; the next twenty-five years he continued to labour there; and rather before the end of another twenty-five years he was taken to his rest.

Of the first of these periods but little is now known. The fact of supreme importance connected with it is that he was converted to God in his youth. Giving proofs of aptitude for the work of the ministry, he was placed under the care of the venerated and amiable Mr. Sutcliffe, of Olney, with whom he spent some time in the prosecution of such studies as were deemed most suitable to prepare him for ministerial and pastoral usefulness. His first settlement was at Lynn, in Norfolk, where he appears to have been set apart to the ministry; but none of the particulars of that event are known to the present writer. Neither do we possess any record of his labours at Lynn, or of the circumstances which led to his leaving. All that we know with certainty is that his stay there must have been very brief, as we find him spending the whole of April, 1813, in Newbury, with a view to the pastorate there. He was afterwards invited to spend three more Lord's-days in that place; and on the 20th of June was invited to supply for a further period of three months At the end of this time he received a unanimous invitation to become the pastor of the church, which he accepted, and was publicly recognised in that capacity on the 19th of October. It may be interesting to some of our readers if we resuscitate the names of the principal ministers who officiated on the occasion. These were Mr. Bicheno, of Newbury; Mr.

Sutcliffe, of Olney; Mr. Saffery, of Salisbury; Mr. Millard, of Whitchurch, afterwards of Lymington; and Mr. Price, of Wantage. The very mention of these names will open for some a glimpse into the dim, dead past, and animate it for a few brief moments with all the living forms which once moved in it, but now have long since been withdrawn for ever.

Mr. Welsh must have found things in a state by no means encouraging at the time of his entering on his work in Newbury. Mr. Bicheno, who had been the pastor for many years, had associated the duties of a large boarding-school with those of his office as a minister; and had thriven in all respects much more on the former than on the latter. He was a man of superior acquirements and abilities; was great in the prophesies and dry in the Gospel; and while deep in the effort to show what is to take place on the earth, he would seem not to have been over active in those evangelistic labours which are to be amongst the means of preparing the world for it. I have heard some of the old members declare that towards the close of his ministry, *beans*, dropped by the young gentlemen in Mr. Bicheno's school, have been seen growing up quite high in the table pew! On Mr. Bicheno's retirement, a Mr. Perry took charge of what church there was. Mr. Perry was an earnest, laborious minister, and laboured with great diligence for about six years, when he was called to his reward. He seems to have been the first who established a regular week-evening prayer-meeting in connection with this cause, and the few friends who attended used to bring their candles and lanterns with them in the winter time, and to employ them to light up the old vestry during the time of service,—the minister having no other means of outward illumination in reading the hymns and the Word of God. And yet, according to some, the former times were better than the present! Do they inquire very wisely concerning this matter? The efforts of Mr. Perry were the means of considerably improving the state of things in Newbury. The congregation in a measure revived, and several persons gave evidence of having undergone a change of heart. Had he lived a little longer he would, no doubt, have had the satisfaction of gathering in more of the fruit of his toil; as it was, the chief value to be attached to his labours arose from the twofold circumstance, that, on the one hand, he rooted out many of the evils which had obstructed the progress of the truth, and, on the other, did much to prepare the ground for the more protracted cultivation of his successor.

After all, the flock which Mr. Welsh had been placed over could not have numbered quite thirty persons. The chapel was small, but had hitherto been quite large enough for the congregation. And although situated in a part of the town most appropriately called "Egypt," no one for many years after, ever seems to have thought of an exodus to a more promising locality. However, Mr. Welsh was not permitted to toil even in Egypt without the encouragement of success. A considerable number of persons were baptized during the first two years of his ministry; and by the end of that period the attendance had so increased that an enlargement of the chapel was felt to be necessary, when a space fully

equal to one-third of the old building was added to it at a considerable cost. Here the Baptists of Newbury continued to worship till the summer of 1859, when they took possession of their present eligible and commodious sanctuary. It would avail but little to enter into a detail of the ups and downs, the lights and shadows, of a Christian pastor's life in a quiet provincial town. It can be no information to any one to say that our brother had his full share of sorrows and trials; many in his own family, many more in the church for which he had to care, and labour, and pray. In some sort the affectionate minister of Christ (and Mr. Welsh was very eminently that) has to gather up into his own bosom the griefs of all his people; so that, in addition to the troubles which belong to him as a militant servant of his great Master, and those which arise from the anxieties ever incident to the head of a family, he has to enter into the sorrows of his hearers and brethren, and not seldom, willingly or unwillingly, to bear the weight of all their woes. Yet even this would be easy and not ungrateful if it were not oftentimes aggravated into anguish by inconsistency in some and unkindness in others; inconsistency and unkindness which at times threaten to spread like a blight over the whole field of a pastor's toil. Of all this our brother had his experience, as each of us has more or less; yet he had his compensations also. During the five-and-twenty years of his labours in Newbury he had the satisfaction of adding to the church 178 persons, viz., 164 by baptism; 2 by profession, being prevented from going through the baptismal rite in consequence of bodily infirmity; and 12 by letter from other churches. This makes an average of rather more than seven for every year he spent in Newbury; an average which, if not very high, many an earnest minister of Christ would be deeply grateful to realise. But this by no means represents the whole of Mr. Welsh's success. He was very fond of village preaching and did much to carry the Gospel to the surrounding villages and hamlets. The results of these efforts still remain in four substantial village chapels, all of which were erected in his time; and where the Gospel continues to be plainly and faithfully preached. During the period in question also two young men were called out by the church to devote themselves to the public work of the ministry. One of these, Mr. Godding, went as a missionary to the West Indies. The other was the well-known and highly-esteemed Rev. Samuel Whitewood, late of Halifax. Both of them, the one by many years, preceded their pastor in reaching the end of this mortal pilgrimage.

Mr. Welsh's income had never been more than equal to his maintenance; and as his family grew in numbers and years, it fell sadly below their most pressing wants. It soon became absolutely necessary that some means should be provided to meet the urgency of the case. The too common expedient was resorted to, viz., a school. However the people may have taxed themselves for his support and comfort, the principal tax had to be wrung from the pastor's brains. So we see him now preaching three times every Lord's-day, once at home, and once or twice in the country; during the week, visiting his flock, and discharging the ever-recurring duties of a minister's life; and, in addition to all this, prosecuting the

tedious and wearisome labours of a large school. Can human nerves be found equal to such a thing? His were not. After some years of this wear and tear, his health gave way; an attack of brain fever came on; his school had to be relinquished; and at the age of fifty he found himself to be, intellectually, a broken-down old man. This was indeed a time of trial to him,—made all the more grievous by the want of sympathy from some of those whose friendship and kindness had cheered him in his more prosperous years. It would boot us nothing now to revive the memories of that time. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." Yes, the beasts creep forth, and men retire to their comforts and their beds; and it is bad for the poor wayfarer. So our brother found it. There was nothing left for him to do now but to resign the pastorate of the church, which he did in 1838, having ministered to it upwards of a quarter of a century. Having no means of support to fall back upon, a few friends in neighbouring towns kindly exerted themselves to secure him a small annuity, but, through the failure of one of the persons who held a part of the sum collected, much of this little was lost; and only He who feedeth the ravens knows how this servant of His supported himself and those who were dependent on him during the last three or four and twenty years of his life.

After leaving Newbury, Mr. Welsh took charge of a movement just commenced to establish a Baptist church at Uxbridge. During the brief period of his labours there he was not left without tokens of the Divine approbation; but his health soon proved unequal to the strain of regular ministerial and pastoral duties; he retired from that sphere of labour, and spent the remainder of his days in Reading, where he met with much kindness from the various religious bodies, and often found openings and opportunities for usefulness. During these latter years of his life two objects seemed especially to commend themselves to his solicitude and his prayers—the conversion of the Jews, and the promotion of Christian union. He was one of the Secretaries of the Reading Evangelical Union, his colleague being a minister of the Established Church in the town; and he continued to discharge the duties of this office down to the time of his departure. This took place on Wednesday, January 8th, in the present year. He had attended one of the meetings for united prayer at the New Hall. During the progress of the service the chairman announced the intelligence, which had just reached the town, that the American Government had agreed to surrender the Southern Commissioners, Messrs. Slidell and Mason. It is said that this news greatly excited Mr. Welsh, who exclaimed aloud more than once, "Thank God, thank God!" However, he left the meeting apparently in his usual health, and made no complaint of illness on reaching home; but soon after sitting down, he stooped forward, as his daughter thought, to take off his boots and put his slippers on, when he sank down on the hearth-rug, and so passed away without a sigh or a groan. It was indeed sudden death; and we believe it was as certainly sudden glory to him. On the following Wednesday his remains were interred in the Reading Cemetery; the Rev. J. Aldis officiating in the chapel, and the Rev. W. Legg at the grave.

The funeral was attended by a considerable number of his former friends, who were anxious to show this last mark of respect for one whose character and piety had recommended him to their esteem and affection while he lived.

The great Head of the Church had not gifted our departed brother with parts which would lead him to force his way to a place in the front ranks of the ministers of his own day. As a preacher he was sound, judicious, and practical, rather than brilliant or profound. The character of his intellect and the humility of his heart would both combine to conduct him clear of most of those awful problems the solution of which presents itself almost as a necessity to minds of a wider vision and of a deeper penetration. Standing on the old ways and in the main thoroughfares of Christian truth, he would be under no temptation to explore, or to attempt to explore, the grand questions which the plainest verities are always suggesting to spirits of a finer mould. As a pastor he was assiduous, prudent, and affectionate—preaching, as his old friends often say, as well, or better, out of the pulpit as in it. How many of those at whose bedsides he once prayed and wept were ready to welcome him when he too had made his escape from this world of sin. Few indeed of the flock which he once fed and tended are left in the earthly fold to lament his decease; and those few will soon pass over after him into that land whose very atmosphere is life, and where pastor and people shall be led by the chief Shepherd to fountains of living water, and God shall wipe away all tears from their eyes.

Reviews.

The West Indies; their Social and Religious Condition. By EDWARD BEAN UNDERHILL. London: Jackson, Walford, & Hodder. 1862.

THIS deeply interesting volume is the result of a visit paid to the West India Islands at the request of the Baptist Missionary Society, which required for its guidance certain information that did not seem to be otherwise within its reach. Besides accomplishing efficiently the special object of his mission, Mr. Underhill has evidently employed his talents and accomplishments to the best advantage for a more general end. As a literary production we have never met with a work of its class superior, very few that would bear comparison with it. We have long ago formed a very high opinion of Mr. Underhill's powers as an author; but we confess that we have been surprised at the extent of information, and the capacity for treating intelligently of all the various subjects that came under his observation, which are here displayed. The book is singularly compact, and free from those annoying petty details in which most travellers indulge. It does not consist of the chief contents of a diary, loosely strung together, wherein important matters are crudely discussed, blended with accounts of what the author had for breakfast, and the comforts or discomforts of his lodging; on the contrary, we find the raw material wrought up into a

state of completeness instead of being tossed out before the public without elaboration. We are now hinting at one great fault in this class of authorship. We can readily admit that as an *exceptional* case the journal of a traveller may be published rather than that its contents should sink into oblivion; but we cannot accept this rude book-making as the normal style in which they should present their narratives to the world. Commend us to the man who builds up his materials, and gives us as the result a solid work, from which all the scaffolding is removed, and there is nothing to judge of but the skill and taste of the architect and the merit of the edifice. Such is the work which Mr. Underhill has produced.

The extinction of British colonial slavery some twenty-three years ago was an event that might have been expected to produce great results for good or evil in the West India Islands. The enemies of freedom, of course, predicted nothing but ruin; and those who were in favour of emancipation were, as might have been expected, disposed to undervalue the evils which such a change involved. This volume will, we imagine, set at rest for ever all controversy on that particular.

"The question to be determined (says Mr. Underhill in his preface) is not whether the enfranchised people of the West Indian colonies have reached the platform of civilisation and wealth occupied by the nations of Europe, but whether they have used well the twenty-three years of freedom they have enjoyed, and won such a position in that short period of time in the life of a nation as may fairly be expected of a race emerging from a cruel and degrading bondage? In my judgment the answer must be given most emphatically in the affirmative."

Mr. Underhill is wonderfully rich in his descriptions of natural scenery. To travel with him is to share the delights of beauties and sublimities that everywhere meet the view. Here is one which we give at random, and not by any means because it is the best. It is part of a night journey in the island of Hayti:—

"Nothing could exceed the beauty and solemn grandeur of our night march. In some places, lofty heights, rising from the river in enormous precipices, shut us in, without any apparent opening; trees climbing from every crevice, and darkening still more, with their full foliage, our already darkened way. Then we would pass the remains of plaintain-gardens nestling under the hill; or some quiet cottage silently reposing, with its sleeping inmates, beneath the shadow of mango trees, and surrounded by coffee shrubs. Then, in a moment, a scene of desolation would present itself; the river had become a confused drift of huge rocks, tangled roots, and the debris of ruined homesteads, taking the most fantastic shapes in the moonlight, suggesting temples, abodes of men, or balls for the bowling-green of giants, but always awakening loud reproaches from the rushing, gurgling waters, thus hindered in their course. Here the stream rushed madly on in the narrow channel which itself had worn deep and gloomy; then the waters ran lightly over a shingly or sandy bed. The lights and shadows thrown by the moon were grandly beautiful; now playing on the clear stream, now giving awfulness to the dark ravine we traversed, or tinging with soft, loving beauty the mountain-tops, as far off they lay in the bosom of eternal repose."—P. 125.

But, after all, the chief feature of the volume is the insight which it gives us into the character of the people, their manners, their condition, and mode of life. Never before, so far as we know, have these subjects been so thoroughly investigated. Mr. Underhill has earned the thanks of a wide circle of readers, for though treating pretty largely of religious matters, the volume is perfectly free from all sectarian prejudice. Broad and enlightened views are not only interesting to the denomination which Mr. Underhill has served so well,—they will command the attention of all who have philanthropy enough to concern themselves with the welfare and progress of any portion of the human race.

Meet for Heaven. *A State of Grace upon Earth the only Preparation for a State of Glory in Heaven.* By the Author of "Heaven our Home." 3s. 6d. Edinburgh: Nimmo; London: Houlston & Wright.

SOME of our contemporaries have been wasting their space by allowing a public squabble between "Heaven our Home," and "Our Heavenly Home." The publishers of the rival works no doubt understand their business, and have gone to work in the sharpest manner; but we are sorry that religious newspapers and magazines should lend themselves to such oblique puffery, and direct advertising. Upon so solemn a subject as heaven, it is unseemly to the last degree to be getting up trade excitements. There is nothing so very wonderful in either of the books, that column after column should be occupied with their rivalries: they are very excellent in their way, but neither of the authors possess any excessive depth of thought, redundant beauty of expression, or overpowering attractiveness of style. We respect both the writers in their spheres, and they have produced two admirable treatises, but we despise this cavilling about copyright in titles, and think none the better of the publication for this ridiculous controversy about a royal patronage which probably never existed.

To proceed to the tasteful volume before us. Glancing at the table of contents, we feel no elevation of our expectations when we read chaps. i., ii., iii.—*Grace objectively considered;* chaps. iv. v.—*Grace subjectively considered.* We remark interjectively, that viewed objectively, such terms are adjectively to be described, as the offspring of a theology which is treated most rejectively by all sound divines, and is only received by those whose minds are abjectively bewildered, and are therefore trajectively impelled into admiration of a jargon, which, speaking conjectively, was invented projectively to propagate injectively a philosophy which would act disjectively to the gospel of Christ. Re-subjectively we remark that we are often dejectively impressed with the mischief which subjectively such barbarisms work to the simplicity of our faith; we counterprojectively exhort all men to treat "objectively," "subjectively," and all such rubbish, in the style known as "ejectively."

After having discharged our ire upon these miserable Germanisms, "such as our soul hateth," we confess that we did not select the present criminal as the chief offender, for certainly he is not so; he happened to be caught at it when our rod was handy, and we have touched him slightly for his good; other offenders, who transgress on a larger scale, shall have severer castigation. We are getting our arm ready.

Leaving the "contents," and advancing into the volume itself, two subjects are brought under our notice, and as the first is a matter of inner consciousness, and the second almost entirely speculative, there is abundant room for opposite opinions. The questions under discussion are very admirable themes for thought and conversation, because they cannot excite party bitterness, and are yet weighty enough to produce a warm interest in persons espousing different views. The author in doctrine is generally sound, in style agreeable, though often slipshod, in matter suggestive, but not always lucid. The reader's mind will *work* as well as *feed* while he traverses these chapters, and, upon the whole, we think the result will be profitable, if discretion shall be his guide. Our own impression is, that the former part of this volume is a very long way from being clear; so far, indeed, is it from anything like logical consistency, that we should hardly have thought that it was produced by a Scotchman. We are informed (we ought to say *mis*informed), by our author, that "Few, if any, have attempted to describe what a state of grace is, the condi-

tion of the soul when under the divine operations of the Holy Spirit. The general subject of preaching is grace considered objectively.." Some writers and preachers occasionally refer to the *signs or evidences* bespeaking the soul to be *in a state of grace*, but the portrait of a state of grace, the delineation of the soul in that state, so as to make the description a mirror in which Christians might see reflected their own gracious condition, has scarcely ever been done. This has arisen, I believe, from the *difficulty* of the task ; for there is a difficulty in describing to the religious world what constitutes "a state of grace." (In passing, we must hint that we never before heard of "doing" a portrait or delineation.)

We beg, without hesitation, to deny the statement which is thus ⌜distinctly⌝made ; and we marvel that so glaring an error should find its way into print. Who but a reader of limited range, or a writer who would unduly exalt his own efforts could make such a remark ? Is the whole range of experimental divinity a desert save this garden walled around ? On the shelves before us, in our little study, at a glance we notice Flavel's Saint Indeed, Baxter's Life of Faith, Shepherd's Sound Believer, Scudder's Daily Walk, Owen's Spiritual Mindedness, Hooker's Soul's Exhortation, and, indeed, dozens of other venerable works, any one of them quite as much descriptive of a state of grace as the attempt before us ; while among issues from the modern press, we instantly call to our recollection Sherman's Acquaintance with God, Boardman's Higher Life, The Saint and his Saviour, and a company of other treatises. Whatever may be true in Caledonia, stern and wild, we in England have no small measure of experimental preaching, and writing ; and some of it incomparably deeper than any that has emanated from the author of "Heaven our Home."

We anticipate his reply ; that no writers have ever described the state of grace itself, by remarking that he himself has not done so. Like all others, he has simply described its manifestations, and no more ; indeed, this is as far as men can penetrate into this mysterious life. It is a spring shut up, a fountain sealed. With great propriety, our author puts before us Christ as the great mirror of gracious life, but with singular oblivion of facts he declares, "The Bible does *not* describe to us what a state of grace is ; it does not *profess* to do so ; it merely, in a few passages, incidentally refers to it." On this side the Tweed, we should argue, that if Christ's life is the portrait of a state of grace, the Bible does describe it ; and if David in the Psalms, Solomon in the Canticles, Paul, Peter, and John in the Epistles do not give us a very clear account of "a state of grace," they certainly seem to do so. This first part of the book, as a whole, is disjointed ; there are good sentiments in abundance ; but only a tyro in theology could have made such a confusion in the general arguments, and only a man of very shallow experience could have written so superficially upon points of inward vital godliness.

The second portion deals with the world beyond the river of death, and offers a number of cheering conjectures, mingled with one or two useless guessings, making in the main a very interesting speculation upon "the land of the Hereafter !" Despite all our criticisms, we are glad to acknowledge that it has many beauties ; as honest, but not unfriendly critics, we think our readers will agree with us, that passages such as the following more than redeem the volume.

"It cannot be denied that there is, outwardly, at least, a great want of unity existing among Christ's followers upon earth. Christians are separated, not merely by mountains and seas, not merely by language and by habits ; they are also separated by names and by creeds, by forms of worship, and many of them

by bitter sectarian jealousies. Christ's coat was without seam; but Christ's church is rent into sects and parties. This is the cause of the most poignant sorrow to many a believer upon earth; and I verily believe it is the cause of sorrow to such individuals needlessly. Uniformity does necessarily imply a state of unity. On the other hand, there may be unity where there is but little uniformity. But even if God had appointed an absolute and stereotyped uniformity to pervade Christ's church upon earth, would this have been a benefit? I doubt it.

"Do you say it would have been more uniform if God had made only one species of flower to bloom in our gardens, and to adorn our fields? So it would. But I never yet heard the gardener lamenting that the lily was not exactly like the rose, and that there are more than one kind of flowers that throw their fragrance upon the air. Do you say that it would have been more uniform if God had made all the bright and shining orbs that roll in their brilliancy through the great pavilion of space to revolve beyond one common centre? So it would. But this is not the plan which the great Architect adopted when he built the temple of the universe, and stretched forth the heavens like a starry curtain on every side. God has clustered the orbs of the sky into different firmaments, each galaxy divided from the rest of the orbs in space, as it were into a distinct family, and revolving round its own centre. It is the same with Christ's church upon earth. And when you view the divisions in it, remember there are similar divisions among the starry hosts. Besides, do not overlook this idea. Perhaps, for anything we can tell, the great Head of the Church permits and overrules these divisions among his followers for the good of his cause, and for the benefit of his Church universal. Competition is the main-spring of trade. There is such a thing as a spirit of rivalry and emulation needed in a school. It is on account of the want of this that home education, even when the teacher concentrates his whole energies upon one pupil, does not succeed so well as instruction given in our public seminaries. Probably, Christ's pure and holy eye sees that a spirit of healthy emulation and of holy rivalry is needed in the Church universal, as well as in the school. The divisions in the Church keep up this spirit of emulation. It is God's prerogative to bring light out of darkness, order out of confusion, and unity at last among the followers of Christ out of their present division and separation.

"Christ is the great Captain of salvation. What, then, is the Christian Church universal? It is Christ's spiritual army enlisted beneath the Banner of the Cross, marched to confront their spiritual foes upon the battle-field of the world. What, then, are the different Churches throughout Christendom, called by their respective names, and divided from each other by their creeds and forms of worship? They are Christ's separate regiments which compose his spiritual army. Such divisions, if conducted in a spirit of Christian charity, instead of being the weakness, are the strength of the Christian Church.

"When the British army was drawn up upon the plains of Waterloo, about to engage in that mortal conflict that was to decide the destinies of Europe, what officer, as he passed along the serried and dauntless ranks, would have lamented that it was divided into regiments, each one separated by a short space, with the respective drums beating, and colours flying, with the *esprit de corps* animating each of them, boldly and unflinchingly, on that terrible day, determined to do their duty to their king and to their country."

The Supernatural in Relation to the Natural. By the Rev. JAMES M'COSH, LL.D., Author of "The Method of the Divine Government," "Intuitions of the Mind," &c., &c. London and Cambridge: Macmillan & Co.

WE can readily believe that those who deny the miraculous element in Scripture will pass by all other treatises noticed in our pages as fitted rather to make a popular impression than to furnish a solid answer to their objections. But Dr. M'Cosh is a writer of a far superior order, and the work before us is one that cannot be dismissed with contempt. It goes down to the very foundations of the controversy, and is characterised by deep and accurate thinking; the results of which are clothed in a style brilliant and fascinating in no ordinary degree. We cannot, we think, do better than quote a portion of the author's preface as explanatory of the views with which the work was undertaken.

"In this world of ours the work of destruction is easier than that of re-construction. A few reckless men may in a few hours break or consume as much valuable property as would require many sober men many years of toil to repair or restore. When the authors of 'Essays and Reviews' began to scatter inflammable materials, the first efforts of the defenders of the citadel were naturally directed towards ascertaining the precise aims of the combatants, and staying the immediate effects on the minds of the nation. I suppose, however, that the public feel that we have had enough of disquisitions as to the position of the Essayists, and as to the tendency and probable effect of their writings. There is also a very general feeling that we must now have something beyond those excellent little articles and essays, which have been written with a view of counteracting the general influence of the doubts that have been insinuated in regard to the word of God, and the attacks that have been made upon the fundamental principles of religion. The expectation now is that there must be a laborious discussion of all and of each of the questions started, and this on their absolute merits, with a view it may be to existing controversies, but on grounds and by principles not peculiar to this or to any age."

There is no man living whom we should more cordially welcome into the field of argument thus indicated than Dr. M'Cosh; and we trust that the present work, dealing with only one of the subjects, will prove but an instalment of larger contributions to the defence and confirmation of revealed religion.

Brief Notices.

The Character of Jesus, forbidding his possible Classification with Men. By HORACE BUSHNELL, D.D. London: T. Nelson & Sons. 1861.—This is a small, but very beautiful, treatise upon a subject that cannot fail to be interesting to every Christian. Its literary merits are of a high order. Here, however, our praise must end. We cannot but think that a man must have very inadequate views of the character of Jesus, whose argument does not carry him beyond the following conclusion:—

"Do you require of us to show you who he is, and definitely to expound his person? We may not be able. Enough to know that he is not of us. Some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched his hallowed nature, and that he is a friend." P. 157.

So, then, after all the reasoning that we took to be conclusive as to the Deity of Christ, Dr. Bushnell is contented to find that he has merely proved a negative, namely, that Jesus is not of us, but that he is some strange and wonderful being who cannot be classified with men. But surely this lame and impotent conclusion cannot satisfy our author's own mind. The question which he so summarily dismisses, points to some truth of inconceivable grandeur.—Who is this being, can be no matter of indifference to us; and if the inquiry can be answered, the knowledge

must be of surpassing excellence and value. We not only think that we find this piece of information in the New Testament, but we do not discover any shadow of a pretence on the part of the inspired writers that they were left in any ignorance or uncertainty respecting it. Whence then this modern intellectual affectation, which, having come to the bounds of human reasoning, and found that Christ is not a mere man, halts hesitatingly upon the threshold of Scripture testimony, afraid to accept the crowning proof which a single text would give to the argument? We wish it to be understood that, so far as Dr. Bushnell goes, we go with him; we are only sorry that he has not gone further, and we commend to him the inquiry we have quoted above, as containing a subject worthy of his abilities, and that would amply repay his investigations.

The Orphans of Glenulva. A Story of Scottish Life. Hamilton, Adams, & Co.—Very nicely got up; a pleasant story with an admirable moral. The pleasures of doing good admirably set forth. We wish publishers would mark the price in the corner of our copies that we might let our friends know the amount to be invested.

The Annals of the English Bible. By CHRISTOPHER ANDERSON. A new revised edition. BY HUGH ANDERSON. Jackson, Walford, & Hodder.—We are greatly gratified by the reappearance of this standard work. It is *the book* upon the subject, installed beyond all criticism among the classics of religious history, and enrolled among the immortals of authorship. Hints given upon its first issue have been wisely heeded, while the book has lost in nothing but size and price, a loss which is our gain. We congratulate our brother, the universally respected pastor of Bratton, upon the excellent style in which he has sent forth his renowned uncle on a journey of instruction. Let every minister who has the means open the library-door to welcome Christopher Anderson, who will repay their hospitality abundantly.

The Christian Spectator for February.—At this foggy season of the year, even a "Christian Spectator" can hardly be expected to see very clearly, and therefore, we forbear to criticise certain staggering articles in the number we have now before us; besides, from sundry indications, we are led to believe that the editor has been otherwise delightfully occupied, and could hardly be expected to be up to his usual mark. In high paternal glee, he makes merry with Mr. Stock's Handbook, and the "orthodoxy" of Mr. Spurgeon. The chief fun is excited by the doctrine of natural depravity, and the consequent fallen condition of infants. The innocent and immaculate little "Spectator" is introduced no less than three several times, which, with all respect to its parent, is too often for the most indulgent company. Besides, the child behaves badly, for he slaps Mr. Stock *for letting him alone*, kicks Jonathan Edwards, and screams at the mention of the Ninth Article. We hope in March, when "the wind blows and the cradle will rock," no accident will occur. A mare's-nest of the most magnificent character has also fallen in the way of our enraptured contemporary, for he has discovered that the unhappy men who drew up our creeds and articles of faith were neither husbands nor fathers; had they been so blessed, had an infant been allowed to utter its heavenly voice in the assembly, all would have been to the "Spectator's" mind. Puritans and Reformers all went to the bad for want of babies. The wonder is, that so many of our ministers still retain their horrible orthodoxy, while their numerous babes and sucklings are ready to cry aloud in their ears. We wish the "Spectator" would not be quite so egotistically jubilant; he is not the only man who keeps a nursery; we also can study theology amid the sounds of lullaby. Our respectful compliments to the "Spectator" and family, but we have had enough of "that blessed baby."

The Baptist Handbook for 1862. Heaton. 6d.—Every Baptist should purchase a copy of this "Handbook," and lend his best assistance to perfect its accuracy. To all persons wishing to know the churches, pastors, preachers, societies, and numbers of our denomination, the book will be invaluable. Mr. Heaton has done his work very well, but our readers might do us all good service by noting any error which may occur, so that next year's "Handbook" may be still more valuable.

God's Way of Peace. A Book for the Anxious. By H. BONAR, D.D. Nisbet.—In the annals of the saved, the publication of this work will begin an era. From the date of the digging of the well the Bedouin counts his days, and multitudes of weary wanderers will date the dawn of joy from the moment they peruse these pages. Unnoticed by the learned critic, too commonplace for the admirers of novel theologies, this invaluable book will win the affection of all lovers of souls, and will be lent and given away by earnest Christians who desire to turn many to righteousness. We prefer it to Doddridge's "Rise and Progress," and James's "Anxious Inquirer;" we cannot say more, we dare not

any less. Our heart rejoices, for we are persuaded that we have before us a lamp which will enlighten many who sit in darkness and in the valley of the shadow of death.

Good News. By BAPTIST W. NOEL, M.A. 3d. Nisbet & Co.—An earnest, affectionate "pleading with men," by our beloved brother, the pastor of John-street chapel. A heart yearning over the ungodly has here written itself out in living lines.

A Popular Account of Missionary Travels and Researches in South Africa. By DAVID LIVINGSTONE, M.D. John Murray, Albemarle Street.—Dr. Livingstone will now take his place in thousands of our humbler libraries. Published in a cheaper form, this wonderful production will not only be read, but bought. Where guineas are rather scarce Livingstone has *travelled;* in those regions he may now *take up his abode.* Our recommendation would be superfluous; everybody knows how the work teems with interest. All that is needed is to call the attention of the million to the present popular edition.

The Golden Opportunity, and how to improve it; being Prize Essays on the best Means of infusing a Missionary Spirit into the Education of the Young. With an Introduction by the Rev. W. CHAMPNEYS, M.A. Elliot Stock.—The essay first in order and excellence is written by our good brother Stock, of Devonport, who, in an unrestricted competition, has carried off the chief prize offered by the Rector of Barton-le-Street, and adjudged by three Episcopal clergymen. The Baptists are looking up, and are anticipating the future which Neander awarded them. Of the essays themselves, we remark, the object of the competition is admirable, the subject practical, the execution creditable, and the wide circulation is desirable. Our Sunday-school teachers must not fail to read these essays very carefully.

Rambles at Sunnyside; or, A Week with my Godchildren. By AUNT CLARA. Nisbet & Co.—We like Aunt Clara very well except on Sunday, when she talks a deal of nonsense about her promises as a godmother. When will these odd mothers and odd fathers renounce the pomps and vanities of infant-sprinkling.

A Present Heaven. By the Author of "The Patience of Hope." Second Edition. Hamilton, Adams, & Co.—Worthy to be pondered and learned by heart. The inner life is not pretentiously talked of as though the author alone possessed it, but lovingly expounded as by one who feels its throbs, and therefore looks for sympathy from others of like nature. As a choice companion for a solitary hour, we have made this book our friend. Busy as we are in many labours, we shall read it again *con amore.* Wherever our judgment is esteemed we press upon our friend the purchase of this pearl.

First Words on Temperance. A lecture delivered in Exeter Hall December 5, 1861, by the REV. R. MAGUIRE. Tweedie.—The maiden speech of a new convert, who will be a pillar of strength to the cause.

Life at Bethany; or, The Words and Tears of Jesus. By the REV. EDWIN DAVIES, author of "Glimpses of our Heavenly Home," &c. Second edition, revised and enlarged. London: John Snow, 1862.—It is impossible to exhaust the delightful history of Martha, Mary, and Lazarus. But it requires, in order to its proper treatment, delicacy of perception, tenderness of feeling, and something akin to the poetic faculty. Yet more, knowledge of human nature is indispensable, and the ability to complete portraits from outlines of character. Mr. Davies has, we think, entered fully into the sacred narrative, and has presented the world with a work that will be precious in the esteem of many of the children of God. We heartily recommend it as especially calculated to convey consolation into homes of mourning.

The Resurrection and the Life; or, Lazarus Revived. By the REV. JAMES CULROSS, A. M. Third edition. London: James Nisbet & Co. 1862.—We can assure our readers that they will find a treat prepared for them whenever this accomplished writer takes his pen in hand. The mind of Mr. Culross is one that revels in the beautiful, and every production of it bears, both in thought and expression, the stamp of its original. We are happy to perceive that this gem of composition has reached a third edition.

The Sabbath, Viewed in the Light of Reason, Revelation, and History, with Sketches of its Literature. By the REV. JAMES GILFILLAN; STIRLING. Edinburgh: Andrew Elliot & John Maclaren. London: James Nisbet & Co. 1861.—The first part of this volume is an able and learned review of the literature of the Sabbath, and the controversies that have been raised respecting it. The second part treats of its adaptations and advantages. Subsequently, its Divine origin and authority are discussed; and this is followed by eight chapters in its vindication. We have certainly never seen before so copious and even exhaustive a treatise upon this difficult and controverted subject. The volume is full

of curious and interesting information relating to religious festivals in general; not confined to Judaism and Christianity, but extending to Pagan customs, ancient and modern. The author must have laboured hard in his researches, and his materials are well put together. His work might be called a hand-book of the Sabbath. It is one mass of fact and argument, closely printed, and extending to nearly 600 pages. Those who doubt the authority of the Sabbath may read this volume to very great advantage.

Beginning Life; Chapters for Young Men on Religion, Study, and Business. By JOHN TULLOCH, D.D., Principal and Primarius Professor, St. Mary's College, St. Andrews, author of "The Leaders of the Reformation," &c. Alexander Strahan & Co., Edinburgh: Hamilton, Adams & Co., London. 1862.—We hail with pleasure every work addressed to young men which is written on sound principles. To this volume we give the highest praise. It can hardly be regarded as second to the magnificent work of Dr. M'Cosh. We should be disposed to place them side by side in point of ability. The difference between them is, that while Dr. M'Cosh is perhaps more accurate and profound, Dr. Tulloch is the more popular. We are now speaking of them solely so far as their subjects are identical. Dr. Tulloch does not confine himself to the topics which are also handled by Dr. M'Cosh. He treats also of business, of study, and recreation. He is no mere philosopher. He brings his subject down to young men's business and bosoms. We hope that our wealthier readers will put this volume into the hands of many young men who could not otherwise procure it. It is a book that will well sustain the character of its author.

The Last Regret; or, The Power of Divine Regeneration. A poem, &c. By a SOLDIER OF THE CROSS. Gardiner & Son, Princes Street, Cavendish Square; John F. Shaw & Co., 1861. *Scattered Leaves.* By HENRY SEWELL STOKES. London: Longman, Green, Longman & Roberts. 1862. *Hope On, and other Poems.* By E. J. OLIVER. With Preface by the Rev. H. B. Ingram. London: William Tweedie, 337, Strand. 1861. *Mother's Last Words; a Ballad for Boys.* By MRS. SEWELL. London: Jarrold & Sons, St. Paul's Churchyard. *Our Father's Care.* A ballad. By MRS. SEWELL. London: Jarrold & Sons, St. Paul's Churchyard. *Modern Metre; a Medium for the Poets of the Day.* Part III. London: Tallent & Co., 5, Ave Maria Lane. February, 1862.—We are not predisposed in favour of poetical work, as our readers have probably discovered. Nevertheless, to the lovers of verse we commend all the productions named at the head of this article, as being considerably above the average. We shall give next month a specimen from "Scattered Leaves." Mr. Oliver's "Hope On, and other Poems," do credit to his taste and feeling, and give promise of future excellence. "Modern Metre" is a kind of poetical Magazine and Review; a very pleasing and admirable work so far, though we very much doubt if it can be long sustained.

Sermons occasioned by the Death of his late Royal Highness the Prince Consort:—

Sermon from 2 Chron. xxxv. 25. "And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the Lamentations." By W. L. ALEXANDER, D.D., Minister of Augustine Church, Edinburgh. Adam & Charles Black.

"And when thou art spoiled what wilt thou do." Jer. iv. 30. By WILLIAM CALVERT. Freeman, 102, Fleet Street. 6d.

"Death is entered into our Palace." Jer. ix. 21. By NEWMAN HALL, LL.D. Nisbet & Co. 3d.

"The Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will." By N. HAYCROFT, M.A., Broadmead Chapel, Bristol. H. J. Tresidder. 6d.

"Know ye not that there is a Prince and a great Man fallen this Day in Israel." 2 Sam. iii. 38. By WILLIAM WALTERS. Newcastle-upon-Tyne. Heaton.

Same text, with following sentence. By D. KATTERNS, Hackney. Tresidder.

'Shall there be Evil in the City, and the Lord hath not done it?" Amos iii. 6. By C. H. SPURGEON. 1d. Alabaster & Passmore.

"And the Lord God of Hosts is He that toucheth the land, and all that dwel therein shall mourn." Amos ix. 5. J. F. NEWMAN, of Shortwood. Simpkin & Marshall.

"There is a Friend that sticketh closer than a Brother." Prov. xviii. 24. BAPTIST NOEL. Nisbet & Co.

We have no heart to review these pathetic utterances of national sorrow. They are all alike respectful to the memory of the departed, and equally full of sympathy with the bereaved. Mr. Hall's sermon gives the fullest account of the Prince's public life which we have yet met with; but we should suppose it could hardly have been delivered as printed. Those by

brethren of our own denomination will bear comparison with others without suffering thereby. The Baptists neither fail in loyalty of heart, nor in eloquence of utterance. It would not be an idle fancy if our readers should select five or six discourses and bind them together as a memorial. They will naturally prefer those by ministers of their own denomination. All the sermons go to prove the spontaneous and universal character of England's lamentation—the uncompelled, unbribed, hearty, and affectionate homage of freemen, to the greatness of goodness which adorned our palaces, and added lustre to our throne. Happy are the people who can know such a sorrow! The slaves of despots weep not at the tyrant's grave; they may wear the garb of mourning, but a smart like ours they are too vile to feel.

PAPERS AND PAMPHLETS.

Old Jonathan; or, The District and Parish Helper. A monthly paper. Price one penny. W. H. Collingridge.—We call special attention to last month's number of this most useful paper, for it bears a noble portrait of Carey upon its forefront, with his dwelling-house and shoe-shop below. Sunday-school teachers, and secretaries of juvenile missionary societies should purchase this number, and give it away by thousands; and having once seen the paper, they will agree with us that it is one of the safest, soundest, and most spiritual sheets issued from the press.

The Children's Friend, No. 14. S. W. Partridge. *British Workman, No.* 86. Partridge. *Young England, No.* 12. Tweedie.—Only one penny! Wonderful illustrations of the power of pence. Scatter them; scatter them thick as the leaves in Vallambrosa! They will heal the nations.

Tweedies' Temperance Almanack for 1682. 3d.—A year-book for teetotallers, an index of temperance literature, and a guide to abstinence advocacy. Plainly got up, but invaluable to the brethren of the brook.

Intelligence.

OPENING SERVICES.

HOLYHEAD.—On January 14th the new English Baptist chapel was opened, and the recognition of the Rev. W. Davies, of Pontypool College, as pastor of the church, took place. Lord Teynham, the Revs. Dr. Morgan, and W. Evans, of Dudley, were engaged in the various services of the day. The newly-formed church is flourishing, having already had many additions.

PRESENTATIONS.

December 21st, 1861.—The Rev. H. W. Stembridge, of Bridport, a purse of gold from the members of his congregation.

January 22nd, 1862.—Cottage Green, Camberwell.—The Rev. James Sears, a gold watch and purse of money, from the members of the church and congregation.

MISCELLANEOUS.

TREDEGARVILLE, CARDIFF.—The new chapel now being erected in this populous district for the church under the pastoral care of our brother, Mr. Tilly, is rapidly approaching completion. It is intended to seat 1,000 adults; and the entire cost will be about £3,000. This attempt to extend Christ's kingdom is put forth in prayerful reliance upon the help and blessing of God; and, as it is greatly wished that the chapel should be opened free from debt, an earnest appeal for assistance is made to all who desire the evangelization of this growing town. Mr. Tilly has made considerable pecuniary sacrifices in this noble effort, and we shall be glad to hear that some of our kind friends are induced, by our cordial recommendation, to send him contributions.—Address: Rev. A. Tilly, Cardiff.

NEWTON ABBOT.—Those of our readers who are interested in the spiritual welfare of the county of Devon, will rejoice to learn that the ground has been secured for a new chapel in this town. It is the intention of the friends engaged in this good work, to raise one-half the cost of the building before the commencement of the works. As they are nearly all poor, and unwilling to incur a debt, they earnestly solicit help.—Address: Mr. P. S. Michelmore, Newton Abbot.

CHESTERFIELD, DERBYSHIRE. — Has twelve thousand inhabitants. A Baptist church formed here so recently as the 22nd of October last, numbers twenty-six members. These friends, much encouraged by their progress hitherto, are earnestly desirous of erecting a chapel for the use of the denomination; and are endeavouring to do what they can towards the expense of the building.

COLNEY HATCH PARK.—Seven miles from London, on the Great Northern Railway, is a new district in which about two thousand souls have already swarmed. For their spiritual wants, there is no Nonconformist chapel, and only three hundred sittings in the Episcopal chapel. The Committee of the Clock and Watchmakers' Asylum have kindly granted a portion of their building for temporary worship, and it is hoped that a commodious chapel will soon be erected.

MINISTERIAL CHANGES.

The Rev. R. P. Macmaster, of Coventry, has accepted the unanimous invitation of the church at Counterslip, Bristol.—The Rev. J. Haslam, of Rawdon College, has accepted the unanimous invitation of the church at Gildersome, near Leeds.—The Rev. R. Morris, of Hunmanby, Yorkshire, has accepted the unanimous invitation of the church at Westmancote, near Tewkesbury.—The Rev. J. C. Adams, late of Port Natal, having been approved of by the Baptist Missionary Society, will proceed by the first vessel to Port Elizabeth, Algoa Bay, to take the oversight of the Baptist church in that place.—The Rev. Eli Dyson, of Rishworth, Yorkshire, has accepted the unanimous invitation of the church at Long Crendon, in Buckinghamshire.—The Rev. Rees Evans, of Ystrad, Glamorganshire, has accepted the unanimous invitation of the church and congregation at Stanhope-street, Liverpool.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

THE ELDERSHIP.

Query, XL. pp. 648, 768, 769. Vol. LIII. p. 44. Vol. LIV.

In reply to J. S., I beg to say—

1. That I have no objection to expunge the words "generally" and "if not"—the evidence seems to be all on that side of the question. But I am not disposed to abandon my office, merely on the ground of my being the sole pastor of the church, because though I believe a church to be incomplete without a plurality of elders, yet I believe it would be still more incomplete *without any elder at all*. It is, at least, as evident that God has designed each man to have two eyes, as that he has designed each church to have a plurality of elders; but supposing a man to have only one eye, he would certainly be a very peevish and petulant person, who would refuse to use *one* eye merely because he had not *two*.

2. I am glad that J. S. agrees with me that "age does not always secure experience." He thinks, however, that I have drawn an unwarranted inference from his words. Let us look back to his original communication. After explaining the term "*elder*," as meaning "seniority" or "age," he asks:—"Are not the qualifications so plainly and minutely laid down by the Holy Spirit in 1 Tim. iii. 2—7, and Titus i. 5—9, of such a character as to be within the reach of every Christian senior?" Now, what inference would the generality of readers draw from these words? *I* drew the inference that he supposed the pastoral "qualifications to be within the reach of every Christian senior;" or, in other words, that any good old man might be fit for an elder, *if he chose*. And I was led to this conclusion by supposing that an interrogative sentence with a negative was a very emphatic mode of expressing an affirmative. Hence, when he asked

the question:—"Are not the qualifications within the reach of every Christian senior?" *i. e.*, old man, I supposed the anticipated answer to be—"To be *sure* they are." I am glad to learn, however, that such was not his meaning in reality.

3. I am not so confident as I once was that the popular selection of elders can be argued from Acts xiv. 23 *alone*. The construction which J. S. put upon the words in referring the Χειροτονια to the Apostles is, at least, as natural as mine—perhaps even more so. The verb Χειροτονεω, however, in so far as I can ascertain, signifies "to vote or choose by holding up the hand." It is rendered "*chosen*" in 2 Cor. viii. 19, where we are informed that Titus was "*chosen* of the churches" to fulfil a special mission. I suspect, therefore, that the word refers to the *election* of the elders rather than the ordination of them. The office-bearers of the primitive churches appear to have been ordained, not by *stretching out the hands*, but by the *laying on of hands*. Acts vi. 6; xiii. 3; 1 Tim. vi. 14. And if the original word in Acts xiv. 23 signifies "to vote by lifting up the hand," we can scarcely imagine that Paul and Barnabas were the only persons who lifted up hands in the assembly, or that two individuals should have observed the formality of lifting up hands to ascertain the minds of each other. The elders were, no doubt, chosen by the Apostles, but we should think the people concurred in the choice; and if so, it comes to the same thing as a popular election.

Elders are, no doubt, "made overseers" by the Holy Ghost" in one sense; but this does not imply that they are not made by men in another sense. Even J. S. himself admits that the Apostolic elders were made elders by men, though he attributes the making of them to the Apostles. The Holy Ghost makes them by the bestowment of spiritual gifts; and the Church makes them by a declarative act, expressive of their confidence that they possess such gifts; and the Presbytery makes them by the act of formally setting them apart to office. Surely there is nothing contradictory in the supposition that the Holy Spirit may co-operate with men in constituting elders or evangelists (Acts xiii. 2, 3) as well as in many other things. 1 Cor. iii. 9; Phil. ii. 12. The circumstance of elders being constituted by *men* (Acts xiv. 23) no more proves that they are not "made" by the *Holy Ghost* (Acts xx. 28), than the circumstance of believers being baptized by *men* (Matt. xxviii. 19) proves that they are not baptized by the *Holy Ghost* (1 Cor. xii. 18).

I have only to suggest, in conclusion, that we should come to an understanding much sooner if brother J. S. would oblige us by informing us how, and when, elders are recognized in his principles. Does the Holy Spirit make a secret impression on the minds of the people, that such-and-such persons are now invested with pastoral authority, or is the matter brought before any meeting of the Church? If the matter be not openly discussed, how do the people come to know each other's minds? When a man "desires the office of a bishop," in what form do the people respond to his desire?

JOHN BROWN.

Conlig, Newtonards, Ireland, Jan. 8, 1862.

Query XLV. p. 771, Vol. LIII.

I agree with T. W. M. that Christ is meant by *God* in Acts xx. 28; but I have no desire to substitute *Lord* instead of *God*. Everybody knows that Θεου cannot be translated *Lord*.

Nor would I approve of substituting Κυριου for Θεου, though I think it was very fair on the part of Omega to inform him that Κυριου is to be found in several MSS. My principal reason for preferring Θεου is that it agrees much better with the analogy of Scripture. The Church of God is a phrase that often occurs. See 1 Cor. i. 2; x. 32; xi. 16, 22; xv. 9; Gal. i. 13; 1 Thess. ii. 14; 2 Thess. i. 4. But "the Church of the Lord" is a phrase which does not occur in one single instance in all the Word of God.

ALPHA, BETA.

SINS FORGIVEN.

Query XLVIII., p. 48.

"Are sins once forgiven placed again to our account?" No, most decidedly not, for we only have the forgiveness of sins on the ground of the atonement. Because Jesus Christ has borne in his own person all the punishment due to my sins, therefore God freely pardons me. In the death of Jesus as my substitute, justice is perfectly satisfied, and all the claims of God's most righteous law are fully met. It would not be just to punish Jesus as my surety, and afterwards to exact the penalty a second time. If the blood of Christ has been shed for me, I am for ever free from judg-

ment. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1.) The parable in Matt. xviii. 23—35, teaches us the duty of forgiving those who trespass against us. Its whole design is to teach this duty; therefore, in understanding it we are bound to interpret it only according to its main scope. The doctrine of forgiveness of sins *on the ground of atonement* has no place in the parable. We learn *that* from the plain teaching of the whole of Scripture. We must be careful of seeking to extract from a parable more than it is intended to teach. I believe this, and other similar portions of Scripture, as Prov. xxi. 13, Matt. vi. 12, Mark xi. 26, and James ii. 13, have reference to God's fatherly dealings with his children in this life, and not to his judicial dealings at the great day. If a child of God sin, he shall not escape chastisement, for our God scourgeth every son whom he receiveth. God, speaking through David of the spiritual seed of Christ, says, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David" (Psa. lxxxix. 30—35.) The sins of all the elect were judicially punished in the person of Jesus when he died on Calvary's cross. There judicial punishment, so far as believers are concerned, was divinely "finished," and that for ever. Let all believers now sing, with Joseph Hart,—

> "The God I trust, is true and just;
> His mercy hath no end.
> Himself hath said, my ransom's paid;
> And I on him depend.
>
> "Then why so sad, my soul? Tho' bad,
> Thou hast a friend that's good:
> He bought thee dear (abandon fear);
> He bought thee with his blood.
> "So rich a cost can ne'er be lost,
> Tho' faith be tried by fire;
> Keep Christ in view; let God be true,
> And ev'ry man a liar."—(Rom. iii. 4.)

T. W. MEDHURST.

Coleraine, Ireland.

Query XLVIII.

The parable *is* "one on forgiveness," and the Saviour says so. Peter had asked how often he must forgive an offender, and the answer is, "till seventy times seven" offences, which is plainly like saying, Let your forgiveness be unlimited.

The parable was spoken to fix a lively impression of this doctrine on the mind. It does not teach that God revokes his pardon as the servant's master did; but that as the master cast the cruel man into prison for life, so God will cast the unforgiving into hell for ever. This is the Saviour's own application of his parable, verse 35.

Every parable has a main scope: this is *the meaning;* the rest is drapery and ornament, and must not be employed to teach a moral.

The teaching of Christ is, that those who do not forgive their fellow men will not be pardoned of God, and that their prayers for pardon will in no case be heard. God never recalls a pardon given to any one (Heb. viii. 12); but he never gives pardon to any one who is in a graceless state, and there is no better proof of such a state than an unforgiving heart.

The master forgave the debt without any reference to the state of the heart of the servant. But in the work of Divine compassion, pardon and renovation always go together.

THOS. OWEN.

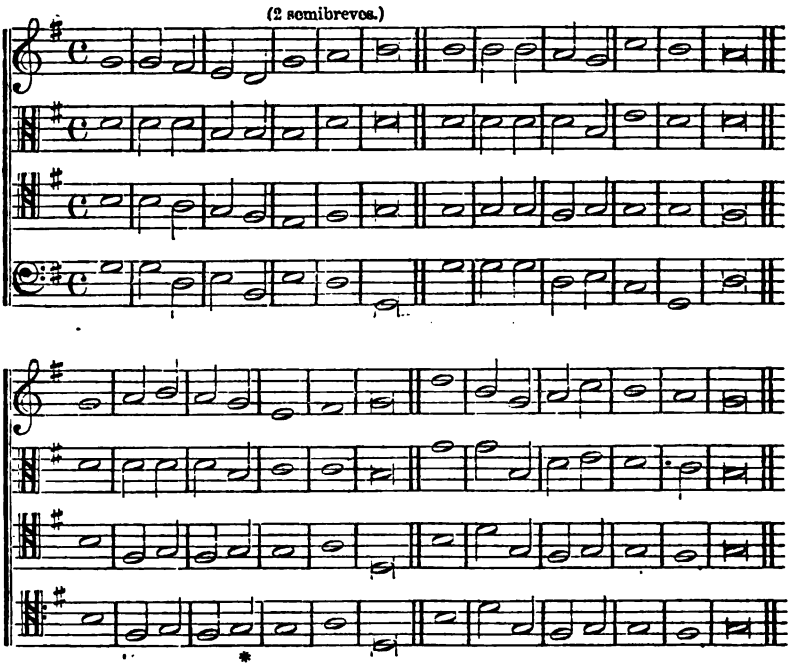
Cranfield, Beds.

"THE OLD HUNDREDTH."

Note, p. 115.

Having been, some years ago, perplexed like your correspondent B. F. F., of Margate, about the "real and genuine" air of the Old Hundreth, I wrote to my friend, the late Dr. Crotch, at that time Professor of Music at the University of Oxford. In reply I received a note, the drift of which was that the older and better notation was, as your correspondent asserts it to have been, in Ravenscroft's edition. But at the same time the doctor sent me in his own handwriting a copy of the tune as he had seen it in a Psalter found in the organ-loft of an organist of Elizabeth, and, if I remember the note aright, he told me this copy had been recovered after the lapse of many years. The Doctor's impression was, that the form (a copy of which I enclose herewith) was both older and better than that in common use, differing, as you will see, in the *length* of the last

three notes of each strain. With his usual good sense, he adds, This tune is to be sung faster than the usual form of it will allow.



* This should, no doubt, be E.—R. K. B.

The error in the fifth note of the third strain (by which the bass and alto are made to move in consecutive octaves) is, I presume, an error of the old man, and indicates his advancing years (1845): * no doubt the bass should rise from D to E, and then fall to C. But I have copied the original faithfully, for your readers' behoof.

I have no doubt you will agree with me, that while the doctor's position may be taken as a guarantee of his skill, his well-known diligence in the cultivation of church music demands a respectful deference to his judgment, and his simple fidelity to the truth claims our assent whenever he testifies to a matter of fact. Here we have, then, his skill in determining which is the more ancient style, his diligence in searching out the truth in a matter in which his reputation as a public man was concerned, and his fidelity in bearing witness to the effect of his research, all brought to bear, and the result is given in the accompanying form. But, as your correspondent B. F. F. says, "It is much easier to complain than to remedy," so I may add, And it is much easier to prove what is right than to make all men choose it.

R. K. B.

PSALMODY.

The Hymn, "*All hail the power of Jesu's name*," and the tune, "*Miles's Lane*."

Dear Sirs,—As the remarks on the Old Hundredth tune were deemed admissible in the Notes and Queries, I am induced to offer a few on a somewhat similar subject. While the name of many an author of a ponderous volume has passed into forgetfulness, one popular hymn or tune has sufficed to secure for the composer a lasting remembrance; never more strikingly exemplified than in the hymn, "All hail the power of Jesu's name," and the tune to which it is wedded by an in-

* Dr. Crotch was born at Norwich, July 5th, 1775.

dissoluble tie, "Miles Lane." A few years since I supplied particulars relative to the authorship of each, to a friend who published them in the "Evangelical Magazine," but as it is probable they may be new to a large portion of your readers, I solicit their insertion. It is noticeable that though several leading hymn-books—the Congregational (edit. 1836), Bickersteth's, &c.—have rightly ascribed the hymn to Perronet, the Baptist denomination have, till very recently, claimed it for "Duncan," as may be seen by reference to four of our hymn-books, and also to the "Psalmist," the authorised book of the denomination in America.

In the "Life and Times of the Countess of Huntingdon" (vol. i. p. 387), allusion is made to her visiting, in 1770, the Rev. Vincent Perronet, vicar of Shoreham, Kent, "a man certainly entitled on various accounts to a conspicuous place amongst the highest ornaments of the Christian Church in the last century. For though he was possessed of talents and accomplishments which would have qualified him to fill any station with dignity, and his connections in life were such, that he had good reason to expect considerable preferment: yet, as soon as the glorious light of the Gospel visited his mind, he instantly renounced every prospect of temporal advantage, counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord."

It was to the younger son of this distinguished clergyman, the Rev. Edward Perronet, of Canterbury, that the Church of Christ is indebted for the hymn, "All hail," &c. On his conversion, he renounced the establishment, commenced itinerating with John Wesley, and soon united himself to the Countess of Huntingdon's connexion. "In almost every place where he proclaimed the love of Christ (especially in Canterbury and Norwich), the Lord graciously gave him seals to his ministry." After a few years he settled over a congregation in the former city, and with them closed his days, January 2, 1792. His dying words were remarkable—"Glory to God in the height of his divinity: glory to God in the depth of his humanity: glory to God in his all-sufficiency, and into his hands I commend my spirit." Seven years before his decease, he published a small volume, entitled, "Occasional Verses; moral and sacred" (pp. 216), among which was included the hymn referred to; but it had, in 1780, appeared in the "Gospel Magazine." Mr. Perronet was gifted with a rich fund of wit, and rare powers of satire. Decidedly hostile to the hierarchy of the Church of England, he was the author of an anonymous poem, "The Mitre," supposed to have been one of the keenest satires ever directed against the national establishment. Though printed, its publication was suppressed at the earnest entreaty of Mr. Wesley.

We now turn to William Shrubsole and the tune, "Miles's Lane." Born in Canterbury, in 1758, he was apprenticed for musical training to Mr. Porter, organist of the cathedral, of which Shrubsole became a lay-clerk. He soon established himself as a music-master in that city, removed after some years to Bangor Cathedral, and finally made London his residence, being appointed, in 1784, organist to Spa-fields chapel. Between himself and Mr. Perronet, who bequeathed to him a legacy, a close friendship existed. It was therefore *con amore* his setting to music the hymn of his friend. By an intelligent fellow-citizen, well acquainted with each, I have been assured the tune was composed on the organ of the cathedral, but of this I have no confirmatory proof. With the hope of obtaining further particulars of Mr. Shrubsole, and, perhaps, securing some tunes by him, for insertion in "British Psalmody," then in course of publication, I wrote to his only son, Mr. William Shrubsole, in 1843, residing at that time in Paris, and a sub-editor of *Galignani*. In reply he stated that on the decease of his father, in 1806, the executors disposed of his collection of music, much of which was MS., comprising chiefly voluntaries, lessons, &c., and that he believed the only composition of his which had been published, was the tune "Miles's Lane." As Mr. W. Shrubsole died a few years after my application, the grave has concealed all further facts relative to the tune and its composer; but of the brothers, Charles and Edward Perronet, some additional information may be gleaned in the "Life and Times of the Countess of Huntingdon," and, as I am informed, in the memoirs of Mr. Wesley.

B. F. F.

Margate.

NEW QUERIES.

Having just read a chapter, in quaint old Fuller's "Holy and Profane State," entitled the *Rigid Donatists*, the following queries have suggested themselves; and if they should lead some learned brother to search into the history of these early Baptists, a great boon will be conferred upon our churches.

C. H. SPURGEON.

XLIX. Fuller says, concerning the Donatists:—"Their number, in short time,

grew not only to be considerable, but terrible. Their tenet was plausible and winning; and that faith is easily wrought which teacheth men to believe well of themselves. From Numidia, where they began, they overspread Africa, Spain, France, Italy, and Rome itself. We find not any in Britain, where Pelagianism mightily reigned; either because God in his goodness would not have one country at the same time visited with a double plague; or else because this infection was to come to this island in after-ages, furbished up under a new name. Their greatest increase was under Julian the Emperor This apostate, next to no religion, loved the worst religion best, and was a professed friend to all foes of goodness. The Donatists, being punished under former Christian emperors, repaired to him for succour; not caring whether it was an olive or a bramble they fled to, so be it afforded them shelter. They extolled him for such a godly man (flattery and false doctrine go ever together!), "with whom alone justice did remain;" and he restored them their good churches again, and armed them with many privileges against Christians. Hereupon they raised a cruel persecution, killing many men in the very churches, murdering women and infants, defiling virgins, or ravishing them, rather—for consent only defiles. God keep us from standing in the way where blind zeal is to pass! for it will trample down all before it, and mercy shall as soon be found at the hands of prevailing cowards. What the Anabaptists did in Germany, we know; what they would do here, had they the power, God knows. The best security we have that they will do no harm, is because they cannot."

Is this accusation of persecution a true one? If such riots occurred, were the rioters genuine Donatists?

L. Is it true that there were no Donatists in Britain?

LI. Can any friend furnish particulars of the great Council of Carthage, of which Fuller speaks thus?—"They called at Carthage an anti-council of their own faction, consisting of two hundred and seventy bishops, to confirm their opinions." Fuller quotes from "*Augustinus, Epist. ad Vincentium.*" We should be glad to see the passage, if some patristic scholar will send a translation.

LII. As an illustration of the spirit of the Episcopal Church, I quote Fuller's account of the suppression of the Donatists. Will some correspondent furnish a succinct history of this persecution?

"But chiefly they were suppressed by the civil magistrate. Moses will do more with a frown than Aaron with a blow; I mean with church censures! For Honorius, the godly emperor, with his arm above a thousand miles long, easily reached them in Europe, Asia, and Africa; and by punishments mixed with the church's instructions, converted and reclaimed very many.

"In such a case, teaching without punishment had done little good, and punishment without teaching would have done much harm; both mingled together, by God's blessing, caused the conversion of many, and final suppression of that heresy."

LIII. In the "History of Looe, in Cornwall," there is a short account of the Rev. Stephen Midhope, the rector of the parish of St. Martin's, near Looe, who "in searching after the truth found the Baptist religion was the nearest the primitive mode and practice; and he took up with it, freely parting with his benefice (worth at least £200 per annum) for the love of truth, &c., and lived a minister to the Baptist church at Looe for several years, and died in the year 1652." The church has been extinct for about eighty years, but the building in which they worshipped still remains, and is used as a lumber store. There is a small burial-ground (it appears to have been much larger at one time), with a few graves in a very good state of preservation. The baptisms took place in the river, and in a garden adjoining it there was, until within a few years, a small house used on those occasions. Can any of the readers of the "Baptist Magazine" inform me if there is any history of the Baptists in Looe to be obtained? W. H.

LIV. In Calmet's "Dictionary of the Holy Bible," by the late Mr. Charles Taylor, the thirteenth edit., published in 1855, at p. 332, I find the following:—"DEACONESS.—Such women were called deaconesses as served the church in those offices in which the deacons could not with propriety engage; such as assisting the women *to undress and dress at baptism.*" *Query*—Was this for sprinkling or dipping? And was this in accordance with baby baptism?

T. W. MEDHURST.

Coleraine, Ireland.

LV. Will some of your able correspondents, who are so well up in the 1662 business, favour your readers and benefit posterity by giving in your pages a list of those of the two thousand who held Baptist views?

M. T. S.

THE MISSIONARY HERALD.

MISSIONARY SUCCESSES IN THE SANDWICH ISLANDS.

THERE are few of our readers who have perused the voyages of Captain Cook, and the story of his discovery of the Sandwich Islands, that have not felt a deep interest in the romantic narrative. In his relations, savage life appears to have its charms; and it is not until wider knowledge is obtained, that it is understood how deep is the degradation and wretched the lot of men ignorant of the first elements of civilized life, and crushed by a cruel and sanguinary creed.

The Sandwich islanders were idolaters. They were savages, addicted to every vice, and swayed by every gust of passion. Though living in a salubrious clime, and occupying the most fertile soil, they were idle, thriftless, and poor. The visits of foreign ships engaged in the whale trade, or pursuing the gains of commerce, brought only darker licentiousness and virulent disease. If any benefit was derived from such adventurers, it may be found in the gradual loosening of the superstitious terrors which bound the minds of the people; by which the way of the evangelist was somewhat prepared.

It was in the year 1820, that three American missionaries commenced their labours on the three principal islands, with the permission of the young king Liholiho. From various causes they found the people in a wonderfully prepared state to receive their message. A strange revolution had occurred immediately after the death of the well known Tamehameha. The national idols had been destroyed, the temples burned, the priesthood, tabus, and human sacrifices, abolished. But although all this had occurred, the moral, intellectual, and social desolation was none the less profound and universal. Society was in ruins, and could not exist at a lower point. The language was unwritten. There were neither books nor schools. The nation was composed of thieves, drunkards, and debauchees. The people were slaves to the king and the chiefs, to whose lawless will the lives and property of all were subject. There was every prospect of the speedy extinction of a race so sunk in vice and misery.

Yet among these people has taken place one of the most striking triumphs of modern missionary enterprise. With admirable patience and perseverance, the missionaries of the American Board of Commissioners have laboured, and the Hawaiian nation now stands forth as a christian people. This result has not been gained without great difficulty, nor without many discouragements. The vile passions of sailors at one time threatened the very existence of the people. At another, the war ships, both of France and England, threatened their independence. In 1840, Romish priests were forcibly settled in the islands by the government of Louis Philippe, and they continue to this day their endeavours to counteract the labours of their Protestant forerunners.

Notwithstanding these opposing forces, the work of God has been successfully prosecuted, and missionary exertions have resolved themselves into the ordinary labours of the church in christian lands. Not that the Hawaiian people are civilized in the European sense of that term. They may not even be able unaided to secure the full results of the progress made. But a "nation may be christian," to use the language of the American Board, "while its intellect is but partially developed, and its municipal and civil institutions are in their infancy." The arts and sciences may be at present only in their germ, and yet a people may be in possession of those elements of christian civilization that entitle them to recognition among the settled and more advanced governments of mankind.

In the following language the Board describes the present condition of the Hawaiian people. "All the religion they now have claims the christian name. A fourth part of the inhabitants are members in regular standing of Protestant christian churches.* The nation recognizes the obligations of the Sabbath. Houses for christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure connection with the world, before our christian mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But christian marriage is enjoined and regulated by the laws, and the number of licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars (£10,000). The Bible, translated by the labours of eight missionaries, was in the hands of the people before 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language, on the 7th January, 1822, there have been issued nearly 200 millions of pages."

"The very first article in the Constitution, promulgated by the king and chiefs in 1840, declares 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of His word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution, with secure titles, among the people, are in constant progress."

Many of these results in civil government have been brought about

* This of course includes *infants*, the Board being a Pedobaptist body, and the *only* missions in the islands being Pedobaptist.

under the direction of men who, once missionaries of the Board, have been encouraged to accept office under the native government, and in order thereto have relinquished their connection with the mission. At the present time, we believe, Americans are at the head of all the state departments excepting one, and the Board has encouraged the children of mission families permanently to settle in the country. Gradually the Board has lessened its pecuniary grants, and in a few years it is expected that pecuniary assistance will become entirely unnecessary. "Here then," our American brethren say, "let us as a Board of Foreign Missions, in the name of the community for which we act, proclaim with shoutings of grace, grace! that the people of the Sandwich Islands are a christian nation, and may rightfully claim a place among the Protestant christian nations of the earth!"

AMBOISES BAY AND ITS PROSPECTS.

It will be remembered that in selecting this spot for a new settlement, on the exclusion of the missionaries from Fernando Po, Mr. Saker was guided not only by the convenience of the harbour, its good anchorage, and the level tract of land on the sea-shore, but also by the salubrity of the spot, open to the healthful breezes of the great Atlantic and the land zephyrs from the lofty mountain of Cameroons. It was fully expected, too, that the people of Clarence would fulfil their first purpose, and remove from a place where liberty of conscience and of worship was denied them. It also seemed not improbable that the English government would make the place a coaling station, obviously undesirable as it is that the English squadron on the coast, should be dependent for succour on the good offices of another nation.

Hitherto these expectations have only partially been fulfilled. As the course of trade has continued to fix its head-quarters at Clarence, the people are disinclined to leave the place where their property and livelihood have been made; few have as yet come over to the mainland. Nor has the English government yet availed itself of the numerous advantages the Bay of Amboises presents.

So far, however, as health is concerned, the new settlement has answered every expectation; and the missionaries resort to it from time to time to recruit their exhausted energies. The Rev. J. Pinnock is the resident missionary. The entire number of inhabitants is at present 82, of whom about one-half are children, connected with the families of the brethren. About twenty are natives of the neighbourhood of Bimbia, and seven are Kroo labourers. The day-school contains 25 children, and the Sunday-school 40. Between 50 and 60 persons are in the habit of attending public worship, some of whom are natives from the mountains.

While on a recent visit, Mrs. Saker thus refers to them in a letter to Lady Peto:—"You will be pleased to hear that some of the poor dark natives near this place are not only listening to the gospel when taken to their towns, but are attending the services in our little chapel. Many who had never heard the name of Jesus are listening to the offers of salvation through a crucified Saviour. It is not unusual to hear them exclaim aloud, or talk to each other on the subject to which they are listening."

Mr. Smith thus describes the impression made upon his mind during a recent visit to Victoria:—"It is a delightsome spot, very beautiful for situation. The little town appears to be rising very slowly. There are several good houses on the estate, and a vast number of people in the mountains around. I made a journey to one of the fishing towns some distance off, in company with our esteemed and loved brother Johnson. After we had climbed over the rocks, and journeyed through the bush three parts of the way, a light

tornado overtook us, and wetted us not a little. We pressed on to the town close by, and were well repaid for anything we suffered. We had a good meeting in King George's house, the people listening attentively to the good news.

"You would have smiled if you had seen the inside of the Palace of King George, as Mr. Johnson called it. It consisted of one large room, with a few feet partitioned off for a bed-room, a mud floor, three or four stands for drying fish, with wood fires underneath. There are as many drying tables as the king has principal wives. A number of black earthen pots for cooking, completed the utensils in the room. I counted seven goats that live and sleep in the house, and a pig is no uncommon member of the family circle. Three wives and a number of children made up the household present on our visit."

Early in December, Mr. Mann, a well-known botanist, engaged by government, came to explore the Cameroons mountain. He left on the 13th for the last town on the mountain, there to await the English Consul. On his arrival with the Spanish Judge of Fernando Po on the 19th, Mr. Saker accompanied them. Mr. Saker gives the following brief but interesting notice of the proceedings of the party :—

"While in the mountain disputes came up among the natives, and we thought it desirable to leave them, and encamp in the wilderness. We did so ; then ascending, we arrived on the higher plateau of the mountain, where is found the only spring we saw. There the encampment is now formed. It is 7000 feet high, a glorious sky, a dry air, in fact, an English home, and no great obstacles in the ascent, but what with a little patient toil will be overcome. Why should we not have a sanatarium there? I staid some days in that pure air, but was obliged to leave it.

"The descent to Victoria took me ten hours, walking five hours each day, leaving at mid-day, and arriving at half-past nine next morning ; and this following only the hunter's path, over rocks and trees, mountains and vales. I return to the mountain in a few days to enjoy its fresh air, and to make such investigation as will enable me to make distinct propositions, both to you and our government. It may possibly take a week, but I hope great good from it."

It was Mr. Mann's intention to pass Christmas Day on the peak of the mountain, which is upwards of 13,000 feet above the sea, and to spend three or four months in his exploration of the district. The Consul, we learn, is greatly pleased with Victoria. He thinks that for health there is no place like it on the coast of Africa ; and now that the British government possesses Lagos, he strongly urges that they should make Mount Henry, which is the first ascent above Victoria, a sanatarium. He regards it as an excellent site for an hospital. Should these considerations lead the British government to make Amboises Bay the anchorage-ground of the store-ship they are fitting out for the accommodation of the squadron on this portion of the coast, Victoria would immediately attract the hesitating people at Clarence, and become, as Mr. Saker hoped it would become, the centre of civilization and Gospel light for this part of the continent.

MISSIONARY PROSPECTS IN JESSORE.

It will be remembered that about three years ago a very promising movement towards the reception of the Gospel manifested itself in the north-west portion of the district of Jessore. It is always difficult to fathom the motives of the Hindu, and the Bengali especially has the reputation of being the most astute of mankind. This movement took place amongst the lowest caste, the Muchees, or shoemaker caste, and for a time bid fair to be attended by gratifying results. One or two villages were accordingly fixed upon for the erection of small native chapels, and several native preachers were engaged and located in various parts of the district. The most important of these villages were Jhingergatcha, Boneyalli, and Simlea. The first was rather the centre of operations,

as at the time Mr. Anderson resided there; but it became the chief residence of the native preachers, three of whom itinerate in the country around from this point. At Boneyalli, however, a small church was formed. Four families only remain as the fruit of the movement. Others have gone back to heathenism, while still more have been attracted by the largesses of the Roman Catholic priest, who has recently taken up his abode in Jessore.

At Simlea five or six persons were baptized: but mercenary motives appear to have swayed them. With the exception of two, they have embraced the offers of the Roman Catholic priest. It is of course impossible for our missionary to follow such a course, and for a time it is probable that the work of God will be greatly impeded.

Many of the native Christians formerly resident at Satberia have removed to Begumpore, where some twenty-five persons hold fast the profession of the Gospel. In reference to these, Mr. Hobbs says:—"Most of them are an ornament to the Christian profession. They are mostly weavers, and earn a scanty livelihood by their industry. A school has recently been started, conducted by a converted Brahmin, and numbers about 30 children. On the whole there remain about 42 persons in this portion of Jessore in the fellowship of the Church."

In these present results we have an illustration of what may be expected to be the course of events in India for some years. Hopes will suddenly be raised, only to be as suddenly cast down. Beyond question the minds of the people are more or less disturbed. Confidence in their idols is in many places shaken to its foundation, and we must expect them to be swayed in various directions, as the manifold influences now at work in India affect them. The following remarks of Mr. Hobbs deserve to be well pondered:—

"The prospects of success in this division of the district I believe to be hopeful. The Divine Word has been so extensively declared, and tracts and gospels so widely distributed, that I do not think many can say they know absolutely nothing of Christianity. Nor are we being left entirely without witness that the Gospel retains its original converting power. During the last few months a Brahmin, a Khaist, and a Muchee have renounced their former faith; and there is indubitable evidence presented on every hand that if caste were but annihilated, the receivers of Christianity would be many. I was powerfully impressed by a conversation I had with a young anglicized Brahmin at Khoolnah a short time since. After listening to his frivolous objections to Christianity for some time, I said to him, 'Now you know very well that all you have been saying is mere useless talk; you don't believe it yourself. If you would speak honestly, you would say very different words. Why do you attempt to perpetuate a religion which you must know is vain, and speak against one which you know to be so good? Notwithstanding your opposition, and the opposition of thousands like you, Hindooism will be surely overthrown, and that probably before another hundred years has passed away.' Assuming a more serious aspect, he said, 'Sahib, I will speak honestly what I think. Your religion is a very excellent one; I should like to see it adopted; and I feel sure that before long it will be embraced by thousands. Through your much preaching and book-giving, the minds of the people are becoming very unsettled; and if one day any of our leading men should become Christians, I cannot tell you how many would follow their example. Although my religion is different from yours, nevertheless I give you this advice, *try and make the people more unsettled still.* Go to the marts, go into the bazaars, and the villages, give many books, and then I think you will not have to wait 100 years for your religion to become the chief religion of this country; I should think 20 years would be a much nearer guess.' Making all due allowance for the flattery which Hindoos almost universally are addicted to, still I think such a testimony is not without its value. It confirms me in the conviction that has sprung up in my mind, that, on the one hand, the people of England set far too high a value upon the visible results of mission work in India, and far too low a value upon that immense preparatory work which seems to be gathering within its capacious self the various elements of future

glorious success. That this much-desired success may be soon realized, however, one thing at present is absolutely necessary, viz., *the efficient superintendence of the native churches by European missionaries.* That the future evangelization of this great country will be accomplished by agents of societies in England is preposterous to imagine; nevertheless, at the present time, the native preachers, with the exception of here and there one, are utterly unequal to the task."

Anxious as we may be to multiply native preachers, they yet partake of the infirmities of their race; and although it has pleased God to raise up many consistent Christians, who have laboured with perseverance and success, yet there has not appeared among them that power, self-reliance, and spontaneous zeal, which, when they appear, will probably be the sign that the day of India's regeneration has come. Let it be the earnest prayer of the Church of God, that He will call forth fit and devoted men to act as evangelists among their fellow-countrymen.

NATIVE CONVERTS IN DELHI.

By the Rev. D. P. Broadway.

Wahid-ud-deen is a well educated young man, and belongs to an influential Mahommedan family. Some of his relations are now holding responsible appointments under our Government; he has also been high in the service of the King of Gwalior, under the direction of British officers.

It appears he was led to a knowledge of the Lord by reading the gospel and some other religious publications, which he met with accidentally, and in order to carry out his wishes resigned his situation, finding it would be utterly impossible to do so, and have any peace or comfort, under a heathen government. He came to Delhi which is his native town, and soon after called on me, and stated his wishes. I instructed him for some time, and after having satisfied myself as far as possible, respecting the sincerity of his pretensions, I baptized and admitted him into the church.

I think he had anticipated his friends would look upon him, and allow him to live in the house, and enjoy all comforts as usual after he had become a Christian, and was not a little surprised to find, as soon as the step he had taken was known, his mother who was exceedingly fond of him, and would sacrifice anything, even life, on his account if necessary, to be the foremost in commencing hostilities against him: she did not only treat him cruelly herself, but induced his brothers, and other heads of the family to expel him from the house; he was obliged to take shelter under a tree in the courtyard, where his food was sent him in a most disreputable manner. He attended the services regularly, and was often with me, but did not mention his sufferings, till one of my assistants heard them from a person living in his neighbourhood, and informed me. I made him take a house near my residence, and employed him as a teacher in my school, where he continued to work steadily, till the amalgamation of the schools in the different districts with the view of forming a central one, and finding too many directors, and the institution not likely to flourish, he relaxed attention, and eventually gave it up altogether.

In the famine he also suffered severely for a long period, having no means of his own at command, and no assistance from us, he was often without food for two or three days at a time. I was informed of it, but waited to see if he would complain or regret the step he had taken, and finding he did not, I noticed him again, and gave him an appointment in the Relief Asylum in my charge.

But one trial more, which surpassed the rest, happened to him last of all. His mother continued to keep up communication with his wife, but it seems her feelings had been so bitterly enhanced against him, that she was determined to ruin him at any cost, and she induced his own nephew to seduce her, and then made the matter public. This distracted him so fearfully, that I was afraid he would never get over the blow; however by the blessing of God, I succeeded in reconciling him to his wife, but I am sorry to say, the woman never recovered the fall; she continued going from bad to worse till she left him, and is now living in the street not far from him as a harlot.

I am glad to say, notwithstanding all he has been made to suffer since he has embraced Christianity, hitherto he has gone on well, but at the same time, I would add, that Mahommedans are a very fickle race of people, and so very, very deep in all their proceedings, that they are not easily known. I trust however, that the Lord who has sustained him so long, will continue to do so to the end.

Solomon Elias was originally a Jew, and comes from a very rich and influential family. He was brought to the knowledge of the Lord Jesus Christ, in endeavouring to reclaim a young friend who had embraced the Christian religion, and as far as I can learn, had succeeded in his efforts to a very great extent; but in the mean time curiosity induced him to read the books which had led to his young friend's conversion, and their contents so fastened upon his mind, that he felt quite bewildered and unhappy. In order to rid himself of those feelings, he travelled to Madras, and other places, and tried to divert himself in various ways, even by indulging inebriety and other concomitant practices; still he could not find peace; at last he resolved to follow the Lord, which he found rendered him happy; he felt as if a mighty weight which was pressing him down was at once removed. He went round to Cawnpore, and stayed with some Missionaries of the Propagation Society, but being aware that there were churches not adhering closely in their form of worship and so forth to the gospel, with which he was now tolerably well acquainted, he was determined not to join any rashly, and finding such to be the case here he left, and went to Allahabad and stayed with some Presbyterian Missionaries, and not feeling satisfied he left them also, and went to Benares, and in his rambles he met with Bro. Heinig, who kindly took him in; here he found all the simplicity he sought for, and resolved to join the church.

I was then on the eve of entering the ranks of the mission, therefore Bro. Heinig made him over to me. On being received and sent to Monghir, I took him with me, and after being kept under probation for some time, he was baptized and admitted into the church by Bro. Lawrence. Our great difficulty was to find suitable employment for him. We made a teacher of him, but his foreign accent unfitted him for the work. I had occasion to go to Calcutta, and took him with me, with the view of getting him into the City Mission as a preacher to his own people, which was the only thing he then seemed fit for; but as my stay there was short, I was obliged to leave him with my friends to do the needful for him. On their failing in their attempts on his behalf, he returned to me, and I induced Mr. Toogood the magistrate, who was friendly with him, to put him into the police; here he was getting on well, and I advised him to take a wife, but by and by his employer left for England, and the person who succeeded him seems not to have had any regard for Christians, and he was dismissed to make room for some favourite Mussulman. After this occurrence he followed me to Agra, and from thence to Delhi, and as I was in want of an assistant preacher, I took him on; he is a very forcible speaker, and being able to read and speak Arabic and Persian, and also being pretty well acquainted with the Koran, makes a very useful missionary among the Muasulmans.

I am glad to say, upon the whole he seems to be a very exemplary Christian. During his stay in Calcutta he was severely tried; his aged mother and sisters, and other friends dear to him, made every possible effort to reclaim him, and though the inducement to give up his faith was strong, as he had no home, and was penryless, depending entirely upon the bounty of his new Christian

brethren, still he continued firm. The only failing I find in him is, he cannot stand much fatigue, which I think is owing to the way in which he has been brought up, in the midst of plenty and ease; and when hard pressed, he is inclined to shew the natural weakness of his nation by grumbling and so forth, but the smallest reference to any of those passages which shew the evils such conduct brought upon them, silences and puts him down at once without any further trouble. I have invariably put a passage before him, when he came to me grumbling, and evidently in a bad humour, and it has then and there had the desired effect.

PROCEEDINGS OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY WITH REGARD TO MR. ALEXANDER INNES.

The Committee of the Baptist Missionary Society, having had their attention called to certain statements affecting their proceedings with regard to Mr. Alexander Innes, a short time since engaged as a missionary on the coast of Africa, lay before their friends and constituents the following facts:—

Mr. Alexander Innes was accepted as a missionary on the 8th of June, 1858, for service on the west coast of Africa. On the 8th February, 1859, he took leave of the Committee, and sailed with Mrs. Innes for the Cameroons, on the 24th of the same month. In May they heard of his arrival.

Shortly after his arrival differences arose between Mr. Innes and Mr. Saker, and at length, in the month of September, a voluminous correspondence which had taken place between them was received by the Committee. This correspondence, as transmitted by both parties, with papers and documents from the other missionaries and the natives, was immediately printed, and sent to every member of the Committee. At the Quarterly Meeting of the Committee, held on the 12th of October, when the members from the country, as well as those resident in London, were present, very prolonged consideration was given to the correspondence, which resulted in a unanimous resolution to recall Mr. Innes forthwith, to give in person his explanations. Mr. Innes accordingly arrived in this country in the month of February, 1860.

Shortly after his coming, on the 29th February, Mr. Innes had an interview of more than three hours' duration with a Sub-Committee, previously appointed to confer with him, and consisting of the following gentlemen:—The Revs. W. Brock, C. Stovel, T. A. Wheeler, George Stevenson, Esq., Thos. Pewtress, Esq., and Mr. W. Heaton.

The whole of the above correspondence and papers, with some others subsequently received, was placed in their hands. There was also present Capt. Babington, a gentleman who had traded to the Cameroons for more than eight years, staying there six and eight months at a time, and well acquainted with Mr. Saker and his proceedings.

With great patience and care the allegations of Mr. Innes were fully examined; and the Sub-Committee finally and unanimously resolved, that the resolution of the Committee recalling Mr. Innes required no modification, and they strongly recommended the Committee to terminate the connection of Mr. Innes with the Society at the earliest possible

period. At the same time, they recommended the Committee to assure Mr. Saker in the strongest terms, of their earnest sympathy with him in his trials, and their continued confidence in his devotedness, integrity, and zeal.

At the meeting of the Committee on the 6th March, the recommendations of the Sub-Committee were discussed and approved; and at their meeting in the following week the Secretary reported, that he had finally settled all pecuniary claims with Mr. Innes, and that his connection with the Society was brought to a close.

In a note dated Dec. 3rd, 1860, Mr. Innes says:

"I deeply regret that ever such a painful state of things should have occurred. May God in his great mercy overrule it for good! To me the consequences have been exceedingly painful. As the question is now brought to a conclusion, and as the most part of what has been said upon it, on both sides, was during a time of great excitement, will you have the kindness to inform me if the Committee will consent to destroy the whole correspondence?"

Since then, however, Mr. Innes has seen fit to revive, not only his allegations against Mr. Saker, but to include the Committee in his condemnation. So far as the action of the Committee towards Mr. Innes is concerned, the facts given above are a sufficient explanation. But Mr. Innes has sought support for his statements in a letter from the Rev. John Clarke, of Savanna La Mar, formerly of the African Mission, and a portion of which he has published. Respecting this the Committee are in correspondence with Mr. Clarke.

In making this brief statement, the Committee have had the sole purpose in view of removing misapprehensions, and of showing that no step has been taken without ample investigation.

Signed on behalf of the Committee,

S. Morton Peto, *Treasurer.*
Fred. Trestrail, } *Secretaries.*
Edw. B. Underhill. }

A MISSIONARY'S APPEAL.

BY THE REV. CHARLES CARTER.

I deeply regret that you find it so difficult to meet with suitable men for the mission field. I had hoped that ere the time came for me to leave, some good, earnest brother, yearning for the salvation of souls, would have been well up in the language, and fairly at work. I shall be absolutely of no use after the work on hand is finished; and I will still hope and pray that I shall see a fellow-labourer at home in the work before I leave. There is no lack of Britons in Ceylon, who have come to obtain for themselves the bread that perisheth. Indeed the labour market for such is quite overstocked, and there is some distress in consequence. And yet it is difficult to pick up a solitary man of the right kind, who will come to communicate to the perishing the bread of life! What is it that deters Christian men, who preach the Gospel in England, from going forth into all the world to preach it to the heathen? Ought any amount of difficulty or danger to deter? But, in fact, there are, in Ceylon at least, scarcely more difficulties, and certainly not so much *danger*, as a home missionary encounters in his work. Is the mission field to be left destitute? Is the work of the Lord to stop? Will no man come up to the help of the Lord? Will no man stand forth and say, "Here am I, send

me?". Is there no one who will count it a privilege and joy to lay what he deems dear as a sacrifice at the feet of Jesus? What could we do were the outpouring of the Spirit, for which we profess to be praying, to come upon the people? We should be overwhelmed, and crushed into our graves, unless the same outpouring came also upon the people of God, and turning them into *other men*, brought them over to help us. Let the church prove its desire for the conversion of the world, by providing liberally the money and the *men* to accomplish the work which the Holy Spirit will then give them to do.

MISSIONARY MOVEMENTS.

DELHI.—The missionaries have experienced great discouragement in the falling away of many who some time since put on a profession of Christ. Their exclusion from the church appears, however, to have produced salutary impressions both on others and on the heathen. The Government has given 5000 rupees as compensation for the old chapel which has been removed. A site is being looked for to erect another. Mr. Evans has received sufficient means for the support of nine students for two years, and about 400 rupees for the necessary buildings. He commenced the class on the 1st of January.

HOWRAH.—Mr. Morgan has returned to his station in good health, and was preparing to itinerate in the district he has so often visited.

DACCA.—Through the ministry of the Rev. R. Robinson, several soldiers in H.M.'s 19th Regiment have been brought into the fold of Christ. One young man has exhibited such marks of adaptation for missionary work, that the brethren have resolved to purchase his discharge, and to send him to Serampore College for two years to prepare him for it. His Christian comrades propose to supply him, during the two years, with the needful funds. Mr. Robinson has just returned from a missionary tour in Sylhet.

JESSORE.—The Rev. J. H. Anderson and Mrs. Anderson set sail from Calcutta on the 21st of Dec. From a letter posted at Madras, after being seven days at sea, we learn that the voyage had proved so far a very agreeable and healthful one. Mr. Johnson had gone to spend some time in one of the villages in the Sunderbunds, where a few native Christians reside, in order to preach in the district about.

CEYLON.—Mr. Ranesinghe continues to labour at Gampola with some prospects of success. He preaches far and wide in the district, and opposition decreases.

AFRICA, CAMEROONS.—Mr. Saker is now printing his verson of the Minor Prophets in Dualla, and has also a new Vocabulary in type. Mr. Diboll was about to remove to Aqua, but the chiefs of other villages were anxious to secure his labours at their towns.

VICTORIA.—At an examination of the school children by Mr. Pinnock, about 40 in number, it was found that good progress had been made in reading and spelling.

BIMBIA.—Mr. Fuller had visited Bimbia, and baptized one person. One Sabbath was most happily spent in preaching to the people, and in commemorating the Saviour's death. During the three weeks of his stay, he found the people ready to hear the Word, while the little church was refreshed and aroused.

TRINIDAD.—Mr. Gamble writes that at Montserrat he has been permitted to baptize five persons. The roads are in so bad a state as to render his journeys to the country churches both dangerous and extremely fatiguing.

JAMAICA, MOUNT CAREY.—Mr. Hewett informs us that the church at Shortwood has elected Mr. Facey, a Calabar student, for their pastor. The Rev. J. Kingdon has accepted the invitation of the churches at Waldensia and

Unity, and is now settled over them. The additions to the churches under Mr. Hewett's care, during last year, amounted to 514 persons.

PORT MARIA.—We record with deep regret the decease of the excellent pastor of this church, the Rev. D. Day, on the 14th January last, after only a short illness. He has been a faithful and useful labourer in the Lord's vineyard for nearly twenty-five years. The brethren anxiously ask, "How is the gap to be filled up?" The meeting of the Jamaica Baptist Union was fixed for the 12th February at Lucea.

HOME PROCEEDINGS.

During the past month the Rev. J. Sale has attended meetings at Hitchin, Staines, and Waltham Abbey, accompanied by the Rev. S. Green. The Rev. W. K. Ryecroft, has gone through Herefordshire and West Gloucestershire, and part of Radnorshire. Mr. Sale started for Scotland early in the month, where he will be joined by Rev. F. Trestrail. The meeting at Poplar was attended by Mr. Underhill and Mr. Heaton.

We particularly request the attention of our friends to the following important notices:—

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

ANNUAL SERVICES.

We have sincere pleasure in stating that the following arrangements have been made in regard to the Annual Services. At the Prayer Meeting to be held in the Mission House Library, April 24th, the Rev. C. J. Middleditch, will preside. The Lord's Day Sermons, throughout the metropolis, will be preached on the 27th April. The Subscribers' Meeting will be held at the Mission House, on Tuesday the 29th, at ten o'clock.

In consequence of the opening of the Great Exhibition being fixed for Thursday, May 1st, on the morning of which day, the Annual Meeting would be held, the Committee have deemed it advisable to omit the usual Annual Morning Sermon, and hold the Annual Meeting instead, on Wednesday the 30th of April, at Exeter Hall, chair to be taken at 11 o'clock, and Ed. Baines, Esq., M.P., has kindly consented to preside. The Revs. Dr. Vaughan, E. White, Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the Society on that occasion.

The Annual Evening Sermon will be preached at the Metropolitan Tabernacle, on the Evening of April 30th, by the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College, Yorkshire. May the earnest prayers of the friends of Missions be offered for God's blessing on these various services!

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, 1862, to February 20, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
For S. Blackmore, *Esq.*, in last month's list of Subscriptions and Donations read—*Rev.* S. Blackmore, *Eardisland.*			
Abethell, R., Esq.....	1	1	0
Anderson, W., Esq.....	1	1	0
Benham, J. L., Esq....	4	4	0
Carthew, P., Esq.....	5	0	0
Edwards, Mrs. E	1	1	0
Evans, Rev. W. W.....	0	10	6
Francis, Mrs. John	1	1	0
Gover, W., Esq.....	1	1	0
Gurney, Thomas, Esq..	5	5	0
Gurney, Mrs. Thos.	1	1	0
Haddon, Mr. J.....	1	1	0
Hewett, Rev. J. H.	0	10	6
Maliphant, G., Esq....	1	1	0
Marshman, J. C., Esq..	2	2	0
Martin, Marcus, Esq., for *China*	2	0	0
Noel, Hon. and Rev. B. W., M.A., for *China*..	1	0	0
Olney, Messrs., and Son	1	1	0
Outhwaite, J., Esq.	1	1	0
Pewtress, T., Esq.....	2	2	0
Ponther, Mrs..... ..	1	1	0
Stevenson, Mrs., Blackheath	1	1	0
Smith, E., Esq.....	1	1	0
Wheeler, D., Esq.....	1	1	0
DONATIONS.			
"A Favoured Sinner"..	10	0	0
Do., for *China*	10	0	0
Do., for *Africa*	10	0	0
Do., for *W. & O*.....	5	0	0
"A Friend at B.B.," for *China*, by Rev. J. Dawson	1	0	0
"C. V.," for *India*	5	0	0
Farran, Major	1	0	0
H. G. D.....	0	10	0
Johnson, Mr. W., Cambridge	14	0	0
Langley, Mr., for *China*, by *Y.M.M.A*.....	1	1	0
"L. C.," Limehouse, for *Rev. J. C. Page's Chpls.*	0	12	0
Wilson, Mr. John, Shrewsbury	2	0	0
Young Men's Missionary Assoc., 18, Wood St..	5	10	0
LEGACIES.			
The late Mr. Thos. Clarke, of Apollo Buildings, Walworth, £800 in 3 p.c. Consols.			
The late Mrs. Hunt, of Ashby-de-la-Zouch ..	19	19	0
The late Walter Kirkwood, Esq., of Berwick-on-Tweed	10	0	0
LONDON AND MIDDLESEX.			
Brentford Park Chapel—Collection for *W. & O.*	1	8	1
Blackfriars, Church St.—Collection for *W. & O.*	4	2	6
Brixton, Salem Chpl.—Coll. Moiety for *W. & O.*	3	0	0
Brompton, Onslow Chpl.—Collection, Moiety ..	9	17	6
Contributions	5	10	0
Camden Road—Contribs. on account	46	0	11
Dalston, Queen's Rd.—Contribs. by Y. M. M. A., for *N.P.*, 1861	0	16	0
Sunday School, by do. for *Africa*	0	10	0
Devonshire Sq.—Coll., Moiety for *W. & O.*	3	10	0
Eldon St., Welsh—Collections	1	13	1
Contributions	3	14	3
	5	7	4
Less Irish and Bible Translation Societs.	2	0	0
	3	7	4
Hackney, Mare St.—Collection for *W. & O.*	12	9	7
Hammersmith—Contribs. on account	24	5	2
Harlington—Contributions	10	3	0
John Street—Contribs., S. Schl., by *Y.M.M.A.*	14	10	3
Maze Pond—Collection for *W. & O.*	5	0	0
Regent's Park—Collection for *W. & O.*	16	17	0
Contribs., S. School, additional, by *Y. M. M. A.*	0	4	0
Rockingham Row—Contribs., S. School, for *China*, by *Y. M. M. A.*	0	13	1
Soho Street—Contribs., S. School, for *Boys' and Girls' School, Kottayille, Ceylon*, by *Y.M.M.A.*	10	10	0
Spencer Place—Collection for *W. & O.*	0	10	0
BEDFORDSHIRE.			
Blunham—Collection for *W. & O.*	0	5	0
Cranfield—Contributions for *N.P.*	0	12	9
Keysoe—Collection for *Rev. W. K. Rycroft's Chpls.*.	1	0	0
Contribution for do...	1	0	0
Luton—Contribs. for *N. P.* ..	1	10	8
Ridgmount—Contributions	1	1	6
Do., for *W. & O*....	1	0	0
Do., for *N. P.*	1	10	0
Risely—Collection for *W. & O.*	0	13	10
Sandy—Collection for *W. & O.*	0	12	3
Thurleigh—Collection for *W. & O.*	0	8	0
Contributions for *N.P.*	1	6	7
BERKSHIRE.			
Abingdon—Collection at Fyfield, for *W. & O.*.....	0	5	6
Newbury—Collection for *W. & O.*	1	10	0
Sunningdale—Collection	2	13	4
Do., for *W. & O*....	0	9	6
Contributions	2	6	8
Do., for *N. P*.....	2	7	10
Wallingford—Contribs. for *N. P.*..	1	0	0
Windsor—Anniversary Services.	5	15	11
Collection for *W. & O.*	2	0	4
Contributions	23	14	3
Do., S. School	4	6	8
	35	17	2
Less expenses	0	13	2
	35	4	0
BUCKINGHAMSHIRE.			
Aston Clinton—Collection for *W. & O.*	1	1	
Chenies—Contributions	6	10	3
Colnbrook—Collection for *W. & O.*	1	1	6
Contributions	2	3	3
Great Marlow—Contribs. for *N. P.* ..	1	19	10
Great Missenden—Collections	3	10	0
Contribution	0	10	0
Do., for *N. P*.....	1	17	7
	5	17	7
Less expenses	0	4	6
	5	13	1
High Wycombe, Union Chpl.—Collection for *W. & O.*	1	11	0
Little Kingshill—Collections	4	1	0
Do., Juvenile.....	2	15	3
Do., Monthly Prayer Meeting	1	8	3
	8	4	6
Less expenses	0	4	6
	8	0	0
CAMBRIDGESHIRE.			
Burwell—Collection for *W. & O.*	0	11	3
Contributions for *N.P.*	0	13	4
	1	4	7
Less expenses	0	0	3
	1	4	4
Cambridgeshire Auxiliary—Contributions on acct. by G. E. Foster, Esq.	88	13	0
Cambridge, Zion Chapl.—Collection for *W. & O.*	3	0	0
Contribs. for *N. P.* ..	1	11	10

	£	s.	d.
Chatteris—			
Collection for *W. & O.*	0	10	0
Haddenham—			
Collection for *W. & O.*	0	19	0
Contribs. for *N. P.* ..	0	4	0
Melbourne—			
Collection for *W. & O.*	1	13	0
North East Cambridgeshire.			
Barton Mills—			
Collection	4	8	2
Contributions	2	12	0
Brandon—			
Collection	2	5	6
Burwell—			
Collection	3	16	0
Isleham—			
Collection	4	12	2
Contributions	1	10	0
Soham—			
Collection	3	2	10
Contributions	1	0	0
	23	6	8
Less expenses	0	19	4
	22	7	4
Cornwall.			
Calstock, Metherith—			
Contribs. for *N. P.* ..	0	10	4
Penzance, Clarence St.—			
Collection for *W. & O.*	1	10	2
Redruth—			
Collection for *W. & O.*	1	0	0
Donation.....	5	0	0
Saltash—			
Collection	2	7	1
Do. for *W. & O.*....	1	0	0
Contributions	1	5	5
Devonshire.			
Appledore—			
Coll. for *W. & O.*, 1860-1	0	9	2
Contribns. for *N. P.*, 1860-1	0	10	0
Coll. for *W. & O.*, 1861-2	0	17	0
Contribns. for *N. P.*, 1861-2	1	8	1
Contribution	0	5	0
	3	9	3
Less expenses	0	0	7
	3	8	8
Bideford—			
Collection for *W. & O.*	0	7	6
Bradninch—			
Collection for *W. & O.*	0	6	6
Exeter, Zoar Chapel—			
S. School Box	0	12	8
Contribs. for *N. P.* ..	0	9	10
Ilfracombe—			
Collection for *W. & O.*	0	15	7
Contribution for *do.*.	0	10	0
Contribs. for *N. P.* ..	0	12	4
Swimbridge—			
Collection for *W. & O.*	1	0	0
Torquay—			
Contribs. on account	20	0	0
Dorsetshire			
Poole—			
Collection for *W. & O.*	1	16	6
Essex.			
Earls Colne—			
Collection for *W. & O.*	1	14	9
Harlow—			
Collection for *W. & O.*	1	10	0
Contribs. for *N. P.* ..	1	14	5
Loughton—			
Contributions	4	1	10
Thorpe and Walton—			
Collection for *W. & O.*	0	6	1
Contributions	0	9	4
Do., for *N. P.*.....	0	8	8
Gloucestershire.			
Eastington, Nupend Chpl.—			
Collection for *W. & O.*	0	5	0
S. School for *N. P.* ..	1	6	4
Hillsley—			
Contribs. for *N. P.* ..	1	2	3
Less Expenses	0	0	3
	1	2	0
King Stanley—			
Collection for *W. & O.*	1	5	0
Lechlade—			
Contribs. for *N. P.* ..	0	13	6
Lydney—			
Contribs. for *W. & O.*....	0	18	4
Hampshire.			
Ashley—			
S. School.....	0	8	6
Crookham—			
Contribs. for *N. P.* ..	0	8	2
Lockerley—			
S. School.....	0	6	0
Portsmouth & Portsea Auxly.—			
Coll. at Pub. Mting	6	16	0
Contributions	14	1	0
Do., Ebenezer—			
Collection	3	0	0
S. School Contribs..	6	8	3
Do., Kent Street—			
Collections	9	13	5
S. School Contribs..	13	12	0
Contributions	3	18	3
Do., Lake Road—			
Collection	3	4	4
Do., St. Paul's—			
Collections	8	0	6
S. School.....	2	10	0
Do., Maria-la-bonne	6	10	0
Contributions..,....	1	15	4
	79	9	1
Less expenses and acknowlgd. before	71	17	6
	7	11	7
Romsey—			
Collection	3	14	7
Do. for *W. & O.*....	1	2	6
Contributions	3	4	5
Do., for *N. P.*.....	0	19	9
	9	1	3
Less expenses	0	16	0
	8	5	3
Southampton—			
Carlton Rooms—			
Contrbs. for *N. P.*	4	10	0
Do., Portland Chpl.—			
Contribs. for *N. P.*.	0	16	6
Herefordshire.			
Ross—			
Collection for *W. & O.*	1	12	8
Hertfordshire.			
Hitchin—			
Contributions	32	1	6
Rickmansworth..			
Collection for *W. & O.*	1	0	0
Contributions	7	9	1
Huntingdonshire.			
Bluntisham—			
Collin. Public Meeting Moiety	3	16	5
Do., Moiety	2	13	5
Contributions	20	4	1
Fenstanton—			
Collections, Moiety ..	1	14	7
Contribution Do.....	5	0	0
Godmanchester—			
Collection, Moiety ..	0	13	5
Do. for *W. & O.*, do.	0	5	0
Contribution, do.	0	1	6
Do., S. School, do.	0	11	11
Hail Weston—			
Collections, Moiety ..	1	8	3
Houghton—			
Collection, Moiety ..	1	3	6
Contributions	3	11	0
Huntingdon—			
Coll. Pub. Mtg., Moiety	1	17	1
Do., Do.	3	1	4
Do. Tea Mtg., Do.	2	6	3
Coll. for *W. & O.*, Do.	1	10	0
Contributions ....Do.	6	9	9
Do., for *India*	20	0	0
Kimbolton—			
Collection, Moiety ..	3	2	0
Do. for *W. & O.*, Do.	0	10	0
Offord—			
Collection, Moiety ..	0	10	3
Do. for *W. & O.*, Do.	0	2	6
Contributions	0	2	9
Do., for *China*	0	2	3
Pertenhall, Moravian Chpl.—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	0	10	0
Romsey—			
Collection, Moiety ..	6	0	10
Do. for *W. & O.*	1	2	3
Contributions	4	12	0
Saint Ives—			
Coll. Pub. Mtg., Moiety	4	12	9
Do., Bapt. Chp., do.	1	11	10
Do., Indpt. do., do.	4	0	0
Do., Bap. S. S., do.	3	11	9
Do., Indpt. do., do.	5	0	0
Do., Tea Mtng., do.	3	4	6
Do., Ladies' Bzr., do.	17	10	0
Do., for *W. & O.*, do.	0	18	3
Contributions	1	5	0
Saint Neots—			
Coll. Pub. Mtg., Moiety	1	10	6
Do., do.	2	18	5
Do., Roxton ....do.	0	19	9
Do., Old Meeting S. School, Moiety ..	1	18	5
Do., for *W. & O.*, do.	1	0	0
Contributions	6	15	6
Spaldwick—			
Collection, Moiety ..	1	15	6
Do., Woolley, do...	0	2	6
Do., for *W. & O.*, do.	0	5	3
Contributions	1	11	0
Warboys—			
Contribution, Moiety	0	10	0
Winwick—			
Coll. for *W. & O.*, do.	0	3	6
Woodhurst—			
Collection, Moiety ..	1	10	4
Do. for *W. & O.*, do.	0	5	7
Contributions, do.	1	6	3
Yelling—			
Coll. for *W. & O.*, do.	0	5	0
	107	14	4
Less Moiety of expenses and acknowldgd before	91	0	4
	76	14	0

	£	s.	d.
KENT.			
Ashford—			
Collections	3	4	6
Do. for *W. & O.*....	1	0	0
Contributions	2	11	10
Do. for *N. P.*.....	1	14	3
	8	10	7
Less expenses	0	18	6
	7	12	1
Borough Green—			
Collection for *W. & O.*	1	1	0
Sund. School, for *N.P.*	1	2	6
Cox Heath—			
S. School Box	0	6	6
Crayford—			
Collection for *W. & O.*	2	17	7
Deal—			
Contribns., Balance..	0	4	3
Dover—			
Collection for *W. & O.*	1	10	0
Contributions	6	13	7
Do., Ladies' Assoc..	3	11	0
Do., for *N. P.*.....	6	6	1
Folkstone—			
Collection for *W. & O.*	3	6	3
Contributions	12	4	6
Lewisham Road—			
Collection for *W. & O.*	3	10	0
Saint Peters—			
Collection	1	13	2
Contributions	3	1	1
Do. for *W. A. Hobbs' School, Jessors* ..	0	15	6
Do., for *China*	0	19	0
Tenterden—			
Contributions	4	3	1
Do., S. School	0	10	10
Woolwich, Parsons Hill—			
Coll. for *W. & O.* ..	3	9	4
Do., Queen Street—			
Contribs. for *N. P.*..	0	13	5
LANCASHIRE.			
Bootle—			
Juv. Miss. Soc., for *Rev. W. R. Rycroft, Bahamas*	2	10	0
Chowbent—			
S. School.....	3	5	6
Haslingden, Pleasant St.—			
Collection for *W. & O.*	2	0	0
Liverpool, Athol St., Welsh.—			
Coll. for *W. & O.*..	0	10	5
Do., Birkenhead, Grange Lane—			
Coll. for *W. & O.* ..	6	11	9
Do., Myrtle Street—			
Coll. for *W. & O.* ..	21	2	8
Contributions.....126	12	0	
Do., Juv. Miss. So. for *Rev. W. K. Rycraft, Bahamas*	7	10	0
Do. for *Rev. J. Clarke, Sutcliffe Mount, Jamaica*	5	0	0
Do. *Rev. J. Allen, Ceylon*	5	0	0
Do. for *N.P. Delhi*	12	10	0
Do.. Pembroke Chapel—			
Contribs. Moiety ..125	0	0	
Do.	2	19	0
Manchester Aux.—			
Contribs. on acct.. 100	0	0	
Do., York Street—			
Coll. for *W. & O.* ..	2	0	0
North Lancashire Aux.—			
Contribs., Balance by L. Whitaker, Esq...	53	9	9
Rochdale—			
Contribution	0	1	6
Do., for *N. P.*.....	3	4	0
Sabden—			
Collection for *W. & O.*	1	10	0
Contribs. for *N. P.* ..	2	3	3
LEICESTERSHIRE.			
Blaby—			
Contribs. for *N. N.* ..	0	10	0
Leicester—			
Contribs. *for Rev. W. K. Rycroft's Chapel*	4	9	6
Do., Charles Street—			
Contribs. for *N. P.*	2	5	4
Oadby—			
Collection for *W. & O.*	0	9	0
Syston—			
Collection, 1861.....	3	15	0
LINCOLNSHIRE.			
Great Grimsby—			
Contribs. for *N. P.* ..	0	12	0
Kirmington—			
Contributions	3	5	0
Lincoln—			
Collection for *W. & O.* additional	0	2	0
NORFOLK.			
Bacton—			
Contribs. for *N. P*, ..	0	16	4
Diss—			
Collection for *W. & O.*	1	0	0
Contribs. for *N. P.* ..	1	13	11
	2	13	11
Less expenses	0	0	6
	2	13	5
Great Ellingham—			
Collection for *W. & O.*	0	12	6
Contribs. for *N. P.* ..	0	10	1
	1	2	7
Less expenses.....	0	0	4
	1	2	3
Saxlingham—			
Contribs. for *India* ..	1	0	4
Swaffham—			
Collection	4	12	1
Do., for *W. & O*....	1	0	6
Do., Castleacre	0	18	9
Do., Pentney	0	17	4
Contributions.....	6	18	8
Do., S. School	2	10	1
Do., do., for *N. P.*..	0	12	4
Do.,do, Castleacre, do.	0	5	10
	17	11	7
Less expenses	0	19	1
	16	12	6
Upwell—			
Collection for *W. & O.*	0	8	0
Worstead—			
Contribs. for *N. P.* ..	3	6	4
Less expenses	0	0	6
	3	5	10
NORTHAMPTONSHIRE.			
Aldwinkle—			
Sund. School for *N. P.*	1	4	8
Brington—			
Collection for *W. & O.*	0	10	0
Bugbrook—			
Collection for *W. & O.*	1	0	0
Guilsborough—			
Collection for *W. & O.*	1	0	0
Contribs. for *N. P.* ..	1	0	8
Hackleton—			
Collection for *W. & O.*	1	0	0
King's Sutton—			
Collection for *W. & O.*	0	8	8
Contribs. for *N. P.* ..	0	19	0
Long Buckby—			
Collection for *W. & O.*	0	15	0
Pattishall—			
Collection for *W. & O.*	0	10	0
Ravensthorpe—			
Collection for *W. & O.*	1	4	0
Road—			
Collection for *W. & O.*	1	0	6
Northampton, College St.—			
Collection for *W. & O.*	6	0	0
NOTTINGHAMSHIRE.			
Nottingham, Derby Road—			
Collection	14	17	1
Coll. for *W. & O.* ...	4	2	3
Southwell—			
Collection for *W. & O.*	0	3	6
OXFORDSHIRE.			
Burford—			
Collection for *W. & O.*	0	3	6
Contributions.....	1	1	6
Chipping Norton—			
Contributions	15	9	0
Do., Juvenile Aux.	14	16	0
Hook Norton—			
Collection for *W. & O.*	0	10	7
Contributions for *N.P.*	0	12	10
	1	3	5
Less expenses	0	0	5
	1	3	0
Milton—			
Collection for *W. & O.*	0	15	1
Contribs. for *N.P.* ..	0	6	4
Old Woodstock—			
Collection for *W. & O.*	0	10	0
Oxford, New Road Chpl.			
Collection for *W. & O.*	3	5	0
SHROPSHIRE.			
Bridgnorth—			
Collection for *W. & O.*	1	10	0
SOMERSETSHIRE.			
Beckington—			
Contribs. for *N.P.* ..	2	12	2
Frome, Badcox Lane—			
Collection for *W. & O.*	0	18	3
Keynsham—			
Collection for *W. & O.*	1	0	0
Paulton—			
Collection for *W. & O.*	1	0	0
Shepton Mallet—			
Contribs. for *N. P.* ..	1	4	6
Taunton—			
Collection for *W. & O.*	1	10	0
Wells—			
Collection for *W. & O.*	1	4	1
Wincanton—			
Collection for *W. & O.*	0	10	0
Contribs. for *N.P.* ..	0	10	0
Yeovil—			
Contribs. for *N.P.* ..	3	6	0
Less expenses	0	0	6
	3	5	6

	£	s.	d.
SUFFOLK.			
Eye—			
Collection for *W. & O.*	1	4	0
Contribs. for *N. P.* ..	1	8	9
Ipswich, Stoke Green—			
Collection for *W. & O.*	2	10	0
Otley—			
Collection	3	0	6
Contributions.....	3	0	0
Somerleyton—			
Collection	4	16	9
Do. for *W. & O.*....	1	2	0
Contributions	17	11	6
Do. Village School..	1	2	6
	24	12	9
Less expenses, and amount acknowledged before ..	12	7	6
	12	5	3
SURREY.			
Addlestone—			
Collection for *W. & O.*	2	0	0
Limpsfield—			
Collection for *W. & O.*	0	10	0
Proceeds of Lectures at Limpsfield and Oxted	0	10	8
SUSSEX.			
Battle—			
Collection for *W. & O.*	1	0	0
Contribs. for *N. P.* ..	1	3	6
Forest Row—			
Collection for *W. & O.*	0	5	0
Midhurst—			
Collection for *W. & O.*	0	14	2
Contribution	0	5	0
Contribs. for *N. P.*..	2	5	4
Do. S. School	0	3	0
WARWICKSHIRE.			
Alcester—			
Collections	6	11	3
Do., for *W. & O.* ...	1	0	0
Contributions	0	4	0
Birmingham—			
Balance of Contribs.	136	4	11
Contribs. for *N. P.*	0	6	0
Do. Circus Chapel—			
Coll. for *W. & O.* ..	3	2	0
Dunchurch—			
Sund. School Contribs. for *N. P.*	1	7	6
Studley—			
Collections	0	12	1
WILTSHIRE.			
Bradford-on-Avon—			
Contributions.....	3	0	0
Do., for *N. P.*	1	0	0
Do., for *W. & O.* ..	0	10	0
Chippenham—			
Collection for *W. & O.*	0	17	0
Langley—			
Collection	0	15	8
Contributions.....	1	14	10
	2	10	6
Less expenses	0	2	6
	2	8	0
Semley and Berwick—			
Collections	6	11	10
Contributions.....	2	7	10
Do., S. School	1	0	4
Swindon—			
Collection for *W. & O.*	1	14	6
Contributions	2	10	0
Do. for N. P.....	0	15	9
WORCESTERSHIRE.			
Pershore—			
Collection for *W. & O.* additional	0	2	6
Contribs. for *N. P.* ..	2	2	0
Stourbridge—			
Collection for *W. & O.* additional	1	10	0
Upton-on-Severn—			
Collection for *W. & O.*	1	2	6
YORKSHIRE.			
Beverley—			
Collection for *W. & O.*	2	12	0
Contribs. for *N. P.* ..	1	14	1
	4	6	1
Less expenses	0	0	7
	4	5	6
Bramley—			
Collections	8	5	2
Contributions.....	12	16	6
Do., for *W. & O.*	1	10	0
Do., for *China* ..	1	3	6
Do., Juvenile Society—			
Collection	2	2	1
Contributions	6	12	3
	32	9	6
Less expenses, and acknowledged before	25	19	6
	6	10	0
Burlington—			
Collection for *W. & O.*	0	5	0
Farsley—			
Collection for *W. & O.*	1	10	0
Halifax, Pellon Lane—			
Contribs. for *N. P.*	2	8	6
Do., Trinity Road—			
Collection for *W. & O.*	1	3	0
Hebden Bridge—			
Collection for *W. & O.*	1	0	0
Horsforth—			
Collection for *W. & O.*	1	5	0
Leeds, Gt. George St.			
Collections	8	0	0
Do., Prayer Meetings	2	19	0
Do., for *W. & O.* ..	3	12	2
Contributions.....	7	18	6
Do., Juvenile	30	0	0
Rawden—			
Collection for *W. & O.*	1	6	0
Ripon—			
Contribution	2	2	0
Rishworth—			
Collection for *W. & O.*	0	10	0
Masham—			
Collection for *W. & O.*	1	1	0
Scarborough—			
Contrib. on Account	30	0	0
Sutton—			
Collection for *W. & O.* Moiety	0	10	6
Contribs. for *N. P.* ..	3	9	0
Contribution	0	13	2
Wakefield—			
Collection for *W. & O.*	0	10	6
York—			
Contribs. for *N. P.* ..	0	6	7

	£	s.	d.
NORTH WALES.			
ANGLESEA.			
Holyhead—			
Collections, &c.....	14	4	6
Contributions	2	10	0
Do., for *China*	0	5	1
	16	19	7
Less expenses	1	19	6
	15	0	7
Silo—			
Collection	0	7	0
CARNARVONSHIRE.			
Llandudno—			
Contributions.....	15	14	8
Less for local Home Mission	3	0	6
	12	14	8
DENBYSHIRE.			
Denbigh—			
Contribs. for *N. P.* ..	0	8	8
Less expenses.....	0	0	5
	0	8	3
Glynceiriog—			
Contribs. for *N.P.* ..	1	0	0
Llangollen and Glyndyfrdwy—			
Glyndyfrdwy			
Collection	0	6	11
Contributions.....	3	9	10
Do., S. School ..	1	3	0
	4	19	9
Less expenses....	0	0	7
	4	19	2
MONTGOMERYSHIRE.			
Llanidloes—			
Contribs. for *N. P.* ..	0	9	3
Newtown—			
Collection for *W. & O.*	1	11	7
Pontllogel—			
Contribs. for *N. P.*	0	6	2
SOUTH WALES.			
BRECKNOCKSHIRE.			
Beaufort—			
Contribs. for *N. P.* ..	0	6	9
Brecon—			
Contribs. for *N. P.* ..	3	18	10
Less Expenses	0	0	7
	3	18	3
Brynmawr Tabor—			
Contribs. for *N. P.* ..	0	6	6
CARMARTHENSHIRE.			
Leanelly, Horeb—			
Contribs. for *N. P.* ..	0	5	6
Newcastle Emlyn—			
Collection for *W. & O.*	1	10	0
Rhydwilym—			
Collection	2	10	0
Contributions	0	15	0
Do., S. School	3	18	0
GLAMORGANSHIRE.			
Caerphilly—			
Collection for *W. & O.*	0	12	0
Mountain Ash—			
Collections	0	4	1
Contribs. for *W. & O.*	0	18	0
	1	2	1
Less expenses.....	0	0	5
	1	1	8

	£	s.	d.
Treforest, Calvary Chapel—			
Contribs. for *N. P.* ..	0	3	0
Wauntreodan—			
Collection for *W. & O.*	0	10	0

MONMOUTHSHIRE.

Abergavenny, Frogmore Street,			
Coll. for *W. & O.* ..	1	0	0
Do., Lion Street—			
Coll. for *W. & O.* ..	1	1	2
Cwmbran—			
Contribs. for *N. P.* ..	2	0	0
Goitre, Saron Chapel—			
Contribs. for *N. P.* ..	0	14	6
Newport, Commercial St.—			
Collections	13	15	0
Do., for *W. & O.*....	5	0	0
Contributions	17	18	2
Do., S. School	7	7	2
	44	0	4
Less expenses ..	0	12	10
	43	7	6

	£	s.	d.
Ponthir, Sion Chapel—			
Collection for *W. & O.*	1	11	0
Contribs. for *N. P.* ..	1	17	4
Usk—			
Collection	1	3	6
Do., Llangwm	1	6	0
Contributions..	1	10	0
Do., S. School	0	5	6

PEMBROKESHIRE.

Blaenconin—			
Collection	4	7	4
Do., Gelly Branch	0	7	0
Contributions.....	3	16	6
Do., S. School	3	9	2
Honeyborough—			
Contribs. for *N. P.* ..	1	9	0
Popehill—			
Collection	0	12	4
Contribs. for *N. P.*...	0	18	0
	1	10	4
Less expenses.....	0	0	4
	1	10	0

	£	s.	d.
RADNORSHIRE.			
Evenjobb & Gladestry—			
Evenjobb—			
Collection	2	3	3
Do., for *W. & O.*..	0	3	6
Contributions	2	3	3
Gladestry—			
Collection	1	9	11
Contributions	0	11	1
	7	1	5
Less expenses	0	6	0
	6	15	5

SCOTLAND.

Aberdeen—			
Contribs. for *N. P.* ..	1	4	0
Blair Athole—			
Collection for *W. & O.*	1	1	0
Dunfermline—			
Contribs. for *N. P.* ..	1	1	8
Hawick—			
Contrib. S. S. for *India*	0	6	0
Do., do., for *China*	0	6	0
Kirkcaldy Whitescausway—			
S. School.....	1	12	0
Tobermory—			
Collection for *W. & O.*	1	14	9

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Dec. 16; Fuller, J. J., Dec. 29; Peacock, E. J., Dec. 30; Saker, A., Nov. 14, & 20, Dec. 30.
VICTORIA, Saker, H., Dec. 25; Smith, R., Nov. 21.
ASIA—BARISAUL, Martin, T., Dec. 16.
CALCUTTA, Hobbs, W. A., Dec. 20; Lewis, C. B., Dec. 23, Jan. 8.
COLOMBO, Allen, J., Jan. 13, & 15.
DACCA, Robinson, R., Dec. 19.
DINAGEPORE, McKenna; A., Jan. 1.
HOWRAH, Morgan, T., Dec. 20.
KANDY, Carter, C., Dec. 5.
MUTTRA, Evans, T., Dec. 19.
POONAH, Cassidy, H. P., Jan. 1.
RANGOON, Harris, A., Dec. 14.
SEWRY, Williamson, J., Dec. 23
SHANGHAI, Kloekers, H. Z., Dec. 20.
AUSTRALIA—CASTLEMAINE, Smith, J., Dec. 23.
BAHAMAS—GRAND CAY, Littlewood, W., Jan. 8.
INAGUA, Littlewood, W., no date, recd. Feb. 14.
NASSAU, Davey, J., Jan. 13.
FRANCE—MORLAIX, Jenkins, J., Jan. 28.
PARIS, Monod, A. W., Jan. 30, Feb. 17.
HAYTI—JACMEL, Baumann, W., Jan. 25; Webley, W. H., Jan. 10, 18, 25.
JAMAICA—ANNOTTO BAY, Jones, S., Jan. 7.
FALMOUTH, Lea, T., Jan. 23 (two letters).
FOUR PATHS, Claydon, W., Jan. 19.
MONTEGO BAY, Henderson, A., Jan. 23.
MOUNT CAREY, Hewett, E., Jan. 23.
ST. ANN'S BAY, Millard, B., Jan. 22, & 23.
SPANISH TOWN, Phillippo, J. M., and others Jan. 12.
TRINIDAD—SAN FERNANDO, Gamble, W. H., Jan. 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Friends at St. Albans, for a Box of Clothing, value £8, for *Rev. A. Saker, Cameroons, West Africa.*
Friends at Union Chapel, Luton, for a Case of Straw Bonnets, Hats, &c., value £17 12s. 6d., for *Rev. J. C. Page, Barisaul, East Indies.*
Mr. Jell, for 12 Numbers of "British Baptist Reporter."
Miss Dodd, Norwich, for a Paper Parcel of Children's Clothing, for *Rev. J. J. Fuller, Cameroons, West Africa.*
Mr. Smith, for a Parcel of "Cabinets," and "British Messengers."
Joseph Gurney, Esq., for a Parcel of Magazines.
"A Friend in Tottenham," for a Box of "Baptist Magazines," &c.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

MARCH, 1862.

ANNUAL MEETINGS OF THE SOCIETY.

On Friday evening, April 25th, Public Meetings will be held at Camden Road; Hammersmith; Lewisham Road, Greenwich; and Norwood. On Monday morning, April 28th, the Annual Meeting of Subscribers will be held at the Mission House. On Tuesday evening, April 29th, the Annual Public Meeting of the Society will be held in the Metropolitan Tabernacle, at which Sir S. MORTON PETO, Bart., M.P., has kindly engaged to preside.

*** The Financial Year closes on the 31st inst. All contributions for the year 1861-62 should be paid in *before that date*.

BAPTISTS AND PRESBYTERIANS IN IRELAND.

The following correspondence has lately appeared in the *Freeman*, copied from the *Ballymena Observer*, between the Rev. Dr. Dill, late moderator of the General Assembly, and the Rev. J. G. M'Vicker, pastor of the Baptist church in that town. It will be read with interest, as bearing undoubted testimony to the progress of Baptist sentiments in Ireland, and as affording an instance of fearless, yet Christian maintenance of "the right and the true."

"3, Fountain Place,
"7th December, 1861.

"DEAR SIR,—On Tuesday evening next, at half-past seven o'clock, Lord Teynham is to preach the Gospel in our chapel in Hill Street. The visit of a peer of the realm to our town, for such an object, is as rare as it is interesting. We shall be glad to see you at the meeting, and, at the close of the meeting, in the vestry, among those who wish such a man, in such a work, God's speed.

"Very truly yours,
"JOHN G. M'VICKER.

"Rev. S. M. Dill, D.D."

"Manse, Ballymena,
"10th December, 1861.

"DEAR SIR,—At the time I received your favour inviting me to hear Lord Teynham 'preach the Gospel,' in the Baptist chapel, this evening, I was just going from home, so that I had no opportunity of replying until now.

"In the first place, allow me to thank you for the compliment intended me by the invitation; and in the next place, to assign some reasons why I cannot avail myself of it.

"I have no disposition whatever to call in question your statement, that Lord Teynham comes here to *preach the Gospel*; but I have no means of knowing, except by public report, what views he may attach to that Scriptural phrase. I have, however, heard that the object of his visit to the North of Ireland is a *sectarian* one, and that he is brought here—being himself a Baptist—to advance the interests of the Baptist body. Under these circumstances I must withhold my humble support from such a cause.

"No one knows better than yourself that a Baptist congregation here can only be built up out of materials drawn from other evangelical churches; and, as it will not make a man richer to take money out of one pocket and put it into another, I must confess my inability to perceive how the kingdom of Christ is to be advanced by taking members out of one church to place them in another.

"Besides, I must take this opportunity of freely and candidly stating to you that the practice of your little body, in this town, must break up all brotherly intercourse with other denominations. You profess, I am aware, great liberality of sentiment towards other Christians; but how does your practice agree with that profession? In admitting to membership, you un-church all other churches, and treat with contempt their order and discipline—re-baptising those who have already received Christian baptism, and dealing

with those who have been in good standing in other communions — no matter how pure, as if they had been Jews or heathens.

"Surely this is not helping forward the building of the spiritual temple; but rather troubling the builders, by displacing the stones already laid, and marring the work of God. I am persuaded, however, that you have all along regarded this course to be the path of duty; but I am not a little surprised to find you expecting that members of other churches will countenance and concur with you in such divisive proceedings.

"I have further to complain that ever since the idea of a Baptist congregation was broached in this town, a course of the most mean and unworthy proselytism has been pursued, with the view of detaching members from the Presbyterian church. A set of Jesuitical tracts have been put in circulation with this view. And wherever there has been any inordinate religious excitement, or any capricious discontent, that place or party has been selected as the subject of intermeddling and intrusive operations. Advantage has been taken of the late religious Revival to propagate Baptist views among an earnest and unsuspecting people. But if this be a Baptist duty, it assuredly is not an apostolic practice. Paul could say, 'Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand' (Rom. xv. 20, 21).

"My duty, under such circumstances, is, to my mind, perfectly plain. Indeed, it is already defined for me by the pen of inspiration. 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them' (Rom. xvi. 17).

"Were I at liberty to act otherwise, and give the right hand of fellowship to the members of every sect who believed that they had a mission to disturb our peace by breaking into our quiet fold, I ask myself where would this end? Already we have had intimation that we may soon be favoured with something even better than the Baptists. A gentleman, who is understood to be one of the Plymouth Brethren —those troublers of Israel—has issued several notices that *he* will *preach the Gospel* in Ballymena, as if we were a community of heathens, who had never heard of the Gospel before. Humility used to be an essential grace of the Christian character; but times are changed. This fresh importation may be followed by others of superior modesty and excellence, and I think it most expedient, on my part, to begin as I *must* end—and that is, after the command of God's word, to 'avoid those who cause divisions and offences.'

"I know that, for taking this course, I shall be called a bigot by those who have never studied or understood New Testament teaching on the subject of the unity of the Church. But to be reproached in such a cause is, in my mind, the highest honour. I know that in the end all sober-minded and enlightened Christians will come to see this matter as I see it: and I can afford to wait.

"In the meantime, nothing grieves me more than the tendency among Christians to break up the unity of the Church and 'the bond of peace,' for matters of comparative indifference. And the worst of it is, that they do not appear to think there is anything wrong in so doing—though they are rending the body of Christ, and wounding him in the house of his friends.

"For yourself, personally, you will allow me to say, that I entertain great respect. And I can appreciate the difficulty of the position into which you were cast, and in some measure sympathise with it. But I can hardly bring myself to think that a man of your ability and piety will continue to find congenial employment in labouring, by the help of English support, to disturb the peace of evangelical churches here, for the gratification of organising a small community of Baptists.

"As this correspondence refers to matters of a public nature, I shall feel it no breach of confidence to give it publicity.

"Yours truly,

"S. M. DILL.

"Rev. J. G. M'Vicker."

"TO THE REV. S. M. DILL, D.D., BALLYMENA.

"DEAR SIR,—I cannot help thinking you have chosen an unhappy time for your attack. During these anxious weeks, a Christian minister might find something better to do than to stir up religious animosity. The statements of your letter leave me no choice but to answer them; but I own I would rather give the time it requires to preaching Christ, and to prayer with good men that 'it would please God to give to all nations unity, peace, and concord.'

"Let me first correct a mistake with respect to Lord Teynham. He was not brought here: he came. The proposal that he should come originated not with us, but with himself. And he did not come 'to advance the interests of the Baptist body.' Not a syllable fell from his

lips by which you could have known that he was a Baptist. Of the collection for our building fund, which was entirely subordinate to the main end of his coming, he knew nothing.

"You are also mistaken in the object for which you were invited to the meeting. I supposed that you would feel some interest in hearing and in knowing a peer of the realm who loves our Lord, and devotes his life to evangelistic labours. I was foolish enough to think you could honour such a man, even though a Baptist, and preaching in a Baptist chapel. I felt that I would have done so had he been a Presbyterian, and that I would have taken it kindly to be asked to hear and meet him, even if a collection for the library of the Young Men's Christian Association of the first Presbyterian congregation had followed. Therefore, you were asked. The invitation was meant simply as an act of Christian courtesy. I had not the faintest thought of seeking either your 'countenance' or your 'right hand of fellowship' for our 'small community.' We have grown, without either, to a 'little body' of a hundred and fifty disciples united in church fellowship, surrounded by many friends who attend our meetings, though they have not yet cast in their lot with us. *Had* we sought either, you might have had some excuse for the rudeness and discourtesy with which you have refused them. We have done nothing of the kind. Your presence in one of our pews hearing a Christian nobleman preach, however vast its importance might have seemed in your own eyes, would have been regarded by us as of the smallest possible consequence. It was sought because we hoped that a Christian minister could merge his sectarianism for an hour or two in a much higher thing, his Christianity. I am sorry that your letter shows the groundlessness of any such hope in your case.

"Even if your presence had implied all that you have so politely refused, the honour would have been yours in granting, not ours in receiving it. The Baptist body need stoop to no religious community on the face of the earth. Its principles rest on the everlasting rock of God's Word. They are gaining, with ever-growing distinctness, the testimony of true scholars and impartial historians of all communions. If numbers and respectability give weight to a denomination, there are few to whom Baptists need yield: not certainly the body whose spirit I should be sorry to believe you represent in this town. None can claim a higher antiquity or a more honourable history; none need blush to be associated with the names of Bunyan, Gill, Robert Hall, John Foster, Pearce, Pike, Carson, Fuller, Carey, Judson, the Haldanes, Havelock, among the dead, or a host of equally distinguished and godly men among the living. Even 'the late Moderator of the General Assembly' might have felt honoured had he been asked, as assuredly he was not, to give the right hand of brotherly recognition to a church connected with so distinguished a body.

"Own, my dear sir, that it is our high standing as an evangelical body, and the Scriptural truth of our principles, that make our neighbourhood to you so irritating: *Hinc illæ lacrymæ.* That is precisely why you are endeavouring by this discourteous letter, and by what I use a mild term in describing as shameful abuse in school-house preachings and private visitations, to stir up against us so bitter an animosity. If we were a small, disreputable, dwindling body, without a foundation to stand on in God's word, you would suffer us to live and die in peace. 'You could afford to wait.' But our reputation and our principles as a denomination being invulnerable, the author of 'Old Paths' has still a resource against us. The 'drum ecclesiastick' can be beaten. Prejudice and passion can be excited by groundless but odious charges. Inquiry may thus haply be prevented, and the people kept in the dark. Possibly this exposure of your plans will contribute a little to their success; for the few that your letter has made very angry and very sectarian, are likely to become still more so when they are told how and why the strings have been pulled that have set them so violently in motion. But the largest number understand the whole matter already. They smile at the Ephesian silversmith's cry being raised in Ballymena, and their being expected to take part in the 'uproar.' All honour to the fairness and manliness and liberality of mind that many of them have displayed. For many acts of frank and cordial kindness I have again and again to thank them. And the same instincts that led them right before will keep them right still.

"They are too shrewd to be imposed on. They will not be persuaded that a church, representing in this town one of the most influential denominations in the world, is to be put, by clerical taboo, beyond the pale of all the charities and courtesies of Christian brotherhood. When your ministers go to London or America they are glad enough to be noticed and aided by Baptists; when they come back home, they tell us that God commands the same people here to be 'marked and avoided.' At a safe distance from the 'quiet fold' a Spurgeon may be praised or a Noel honoured: Bun-

yan's Pilgrim's Progress may be prized as one of the church's richest spiritual treasures: but those who hold the views of these eminent men, if they live in Ballymena, are unfit for Christian fellowship. They are to be classed with a nameless host of imaginary invaders, disturbers of the peace, troublers of Israel, and a text from God's book of love is perverted into a lesson of Christian uncharitableness and discord. 'You think it expedient to begin as you *must* end.' I hope our Episcopalian and Methodist friends will feel thankful that, from the chair of judgment on your neighbours which, in your 'superior modesty,' you have assumed, you did not 'think it expedient' to begin the work of excommunication with them. Above all, I hope your own people will learn their true place. I had really myself fallen into the error of regarding them as intelligent beings, who had the right and power of thinking and examining Scripture for themselves, as you and I have; and I fear some of themselves have made the same mistake. They will now be set right. They are to know themselves henceforth as sheep, in whose 'quiet fold' no voice but yours must be heard, and no thought be uttered without your 'countenance and concurrence.' It will occur to some of them, perhaps, that this sort of thing savours very much of a church that forbids the Bible and free thought to the laity, and reserves them for the 'shepherds;' but the hint that that respectable body was pretty unanimously regarded as a true church of Christ in the last General Assembly will reduce such murmurers to silence. If you can only persuade the people that this is their true place, you may then reasonably hope that they will be safe from the ravages of men who have no weapons, indeed, but manly argument and an open Bible, but who, on that very account, are the more to be dreaded and denounced."

(To be concluded in the next Number.)

COLERAINE, IRELAND.

THE Baptist church here having largely increased, under the pastoral care of the Rev. T. W. Medhurst, it was unanimously resolved, at a church-meeting, held October 13th, 1861, that a subscription-list be opened for the purpose of raising funds for the erection of a New Chapel; and that Dr. Carson be Treasurer, and Messrs. John Young and John Gribbon be Secretaries, for the same.

It is intended that the new building shall seat 600 persons, with vestries and school-rooms adjoining. To accomplish this object, about £1,200 will be required. No money will be expended in useless decorations. A plain, substantial, neat, and comfortable building is all that is required.

The following contributions have been already received :—

		£	s.	d.
J. C. L. Carson, Esq., M.D.,	Coleraine,	250	0	0
S. Kirkpatrick, Esq.,	do.	30	0	0
E. Gribbon, Esq.,	do.	30	0	0
S. Hunter, Esq.,	do.	25	0	0
J. Young, Esq.,	do.	20	0	0
J. Irwin, Esq.,	do.	20	0	0
Mr. J. Gribbon,	do.	10	0	0
Mr. H. Gribbon,	do.	10	0	0
Mr. A. Matthews,	do.	10	0	0
Mr. H. Young,	do.	10	0	0
Mr. E. Black,	do.	10	0	0
Hugh Stevenson, Esq.,	Londonderry	10	0	0
John Williamson, Esq.,	Glasgow,	10	0	0
Mrs. Solomon,	Coleraine,	5	0	0
Mr. John Irwin,	do.	5	0	0
Mr. John Thompson,	do.	5	0	0
Mr. P. M'Laughlin,	do.	5	0	0
Miss M. Williamson,	do.	5	0	0
Miss E. Williamson,	do.	5	0	0
George Lowe, Esq., F.R.S.,	London,	5	0	0
Mr. and Mrs. C. Morgan,	Dublin,	5	0	0
Mr. Gamble White,	Coleraine,	2	0	0
Mr. John M'Afee,	do.	2	0	0
Mr. James Barr, jun.,	do.	2	0	0
Mr. Isaac Dugan, sen.,	do.	2	0	0
Mrs. Johnson,	Coleraine,	£2	0	0
Mrs. Young,	do.	2	0	0
Mr. J. Lorimer,	do.	2	0	0
Mr. D. Finley,	do.	1	0	0
Mr. A. Wisener,	do.	1	0	0
Mr. H. Heyburn,	do.	1	0	0
Mr. Thompson,	Mosside,	1	0	0
Mr. J. Meek,	Coleraine,	1	0	0
Mr. H. M'Peek,	do.	1	0	0
Miss S. M'Keown,	do.	1	0	0
Miss M. M'Keown,	do.	1	0	0
Mr. A. Eagleson,	do.	1	0	0
Mr. George Matthews,	Dublin,	1	0	0
Mr. John Wilson,	Coleraine,	1	0	0
Miss M. Dixon,	do.	1	0	0
Mr. W. O'Brien,	do.	1	0	0
Mr. W. Black,	do.	1	0	0
Mr. John Davis,	do.	1	0	0
Mr. R. Templeton,	do.	0	10	0
Miss S. Stewart,	near Ballymoney,	0	10	0
Miss C. Cameron,	Coleraine,	0	10	0
Mr. R. Lynn,	do.	0	5	0
Miss N. Moore,	do.	0	5	0
		£336	0	0

The List of Contributions is deferred in consequence of the Secretary's absence from London, on a visit to the Stations of the Society.

THE

BAPTIST MAGAZINE.

APRIL, 1862.

THE THEOLOGY OF THE "HOMILIST."

THE yearly preface to the "Homilist" sets forth the editor's views of *theology* in the following terms:—"The editor, holding, as he does, with a tenacious grasp, the *cardinal* doctrines which constitute what is called the 'orthodox creed,' has nevertheless the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the *heart* and *life* every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements."

This contemptuous, lofty paragraph clearly explains why the cardinal doctrines of the "orthodox creed" occupy so little space in the pages of the "Homilist." They are "but a very small portion of the truth that God has revealed or that man requires," and are entitled therefore only to occasional notice or but a passing allusion. The editor is consistent; for what is vulgarly thought to be the Gospel has to give way here to the other "contents and suggestions of the great book of God." "Your systems of divinity the author will not disparage." We profoundly thank the high and mighty author for his tenderness; and in the name of England, Scotland, France, and Germany—in the name of theological Christendom—we thank him for his patronage and forbearance.

Theology is a human statement of Divine truth, an inquiry into the meaning of the facts and statements of the Divine word; and a system of theology is an attempt to exhibit the harmony of the truths discovered in the Bible. When, for example, the apostle says we are justified by faith without the works of the law, and we set forth what it is to be

justified, and how faith is connected with it, we become at once theologians. Where it is said Christ died for our sins, we immediately ask, in what sense? and in answering for ourselves the question, we become theologians. Is there anything that requires apology or defence in this? Is it not a necessity of the human mind? And if further the inquirer should endeavour to exhibit the truths of the Bible in their relation to one another, and so to make a system of theology, he does not thereby earn the contempt that is cast upon all the makers of systems of theology in the pages of the "Homilist."

But this is wasting space and time; for who that has read these volumes does not know that the editor has a theology, perhaps a dim outline of a system, too, but that he is chary of stating it explicitly. There are good reasons for this caution; for in saying that "every Biblical thought and idea should be directed to the *heart* and *life*," he is only trying to escape from the necessity of a direct and manly statement of the relation of Christianity to the understanding. In other words, he knows that his theology is not orthodox in the common sense of that term; but even he, the champion of spiritual freedom, has not the courage to tell us plainly what his theology is.

The thing we affirm, and which we are going to prove, is, *that the Gospel is not preached in the "Homilist."*

We must notice in starting a common device (to call it by no stronger name) amongst those who reject evangelical doctrine, which deceives an unsuspecting reader. That device is to employ the old orthodox terms, but to employ them in a new sense. Broad Churchmen are guilty of this in an especial manner. If space permitted, we could pick out numerous examples from Maurice and Robertson of Brighton. This sailing under false colours is not honourable in them. For their purpose in using these terms is to put you off your guard, and to win your assent to their teaching, before you know exactly what it is. The words, "sacrifice," "atonement," "justification," &c., are technical terms; they have a recognised meaning, and no honest man is at liberty to use them in a new sense without informing his reader that he does so. A Mormon has just as much right to talk of the institution of marriage when he means polygamy; and a Unitarian to pronounce the Benediction, or sing the Doxology, when he believes neither in the Son nor in the Holy Ghost.

In Vol. II., page 310, we find the editor of the "Homilist," saying, "The Bible reveals the wonderful goodness of God conferring blessings of the most transcendent character upon those who justly deserved his displeasure *by means of the most stupendous sacrifice.*" An ordinary reader would understand by this the expiatory sacrifice of Christ. But that is not the necessary meaning here. In answer to the question, "What is the sacrifice?" the reply is, "God so loved the world that he gave his only begotten Son," &c. The sacrifice here meant is the sacrifice made by the Father's affection in giving up the Son, and not the sacrifice which Christ offered up as the High Priest for the purging away of our sins. The Unitarians use this delusive language. But read on

further down this same page, and you are astonished by these extraordinary words: "I pretend to no knowledge of the mysterious relation subsisting between the *Absolute One* and Jesus of Nazareth. I cannot penetrate the depth; my intellect bows before the mystery; but these terms give to me the highest idea of *affection* and consequent *sacrifice*." Here is a fine bewildering farrago of doctrine to be preached to a congregation of sinful men needing to be told the way of pardon in the clearest language that tongue can frame. Oh, you young men at college beware of the ambition of becoming Fichtes and Hegels in the pulpit, confounding your hearers by forgetting that the work you have to do requires the use of "great plainness of speech," and the preaching of an intelligible Christ. This kind of toying with "the abysmal problems," these sportive plunges into the depths of "ontological thought," may be entertaining to the metaphysicians of Stockwell, but we earnestly pray that the pulpits of England may be preserved from such solemn trifling as this with the assured verities of the Gospel of Christ.

It is a "cardinal" article of the Gospel, proclaimed by the apostles with no faltering voice, *that Christ died in the sinner's stead; that he bore our sins as our substitute.* The relation of his death to the divine government is stated in various ways as the manifestation of God's righteousness in the justification of the sinner; "that God might be just and the justifier of him which believeth in Jesus." But see how this grand hope of the sinner is tampered with in the pages of the "Homilist." In Vol. VI., page 310, the preacher is summing up the ends answered by the mediation of Christ. "I can see clearly how mediation was necessary to supply a correct idea of true service, and also to generate in the heart the principle of true service; but I cannot see as clearly its necessity for rendering this service approvable to God. There is no book that I have seen (what of the New Testament?) on the necessity of mediation in its *atoning* aspect that does not tend to weaken, rather than strengthen my impression of its necessity. The less, I think, men speculate and dogmatise on this aspect of the question the better for the cause of truth. . . . . That Christ's death had some bearing upon the character and government of God, necessary to our salvation, cannot be denied by any who receive the Scriptures as a revelation of God, and apply to them common sense principles of interpretation." And this in a sermon devoted to expound "Gospel Theology." And this is all. The atonement cannot be denied, but speak of it with bated breath, because the editor's intellect cannot so clearly see the necessity of it. "Christ's death had some bearing upon the character and government of God;" but *what*, is a profound mystery. So here you have a stinted acknowledgment, wrung out of the editor's intellect, and coldly confessed, of a doctrine on which the hope of the Church rests, and which has been thought to be the characteristic and vital truth of that Gospel which Paul and John preached as the "power of God unto salvation." We are not ignorant of atonement controversies; we know how men have attempted to set up an opposition between the divine Fatherhood and

the character of God, as the Governor of the world; we have waded through many bootless volumes of *very* special pleading on behalf of an atonement which is no atonement at all; we have known the agony of suspense, but, thank God! never of unbelief; and we have arrived at two conclusions, the first of which is that if you hold fast the inspiration of the Scriptures, you cannot, by any art or philosophical magic, expel the old doctrine of the atonement from the Gospel of our Lord and Saviour; and the second is that no other doctrine can be preached with success. There is that, deep down in man's nature, which demands the atoning sacrifice of Christ, and whatever a few artists or literary men claiming a high degree of illumination may be calling for,—a Gospel that repudiates law and eliminates every element of terror,—the great heart of the world will be satisfied with nothing else, and nothing less than justification through the atoning work of Jesus Christ our Lord.

Look again at page 374 of this sixth vol. The title of the sermon is—"The Bible as a grand moral painting." I. *The extraordinary subject.* What is the subject?—The sufferings of Christ and the glory that should follow. "What glory will rise out of these sufferings? What new manifestations of God! What new motives to virtue! What new thrills of joy." The lessons suggested are three: 1. *The malignant animus of sin.* In his sufferings you see sin hating and murdering incarnate virtue. 2. *The benign tenderness of the Divine government.* Glory comes out of these sufferings; good is educed from evil. . . . As out of sin comes suffering, out of suffering shall come glory. 3. *The issue of suffering virtue.* . . . . Goodness, however, persecuted, tired and afflicted, shall yet ascend the throne.

No hint anywhere here that these sufferings had any relation to the pardon of sin; instead of that, the most common-place and heathenish moralizing. Socrates in his prison, before drinking the hemlock, might just as well have been the preacher's text as the Lamb of God that taketh away the sins of the world. Every lesson drawn from the sufferings of Christ, could be drawn in the very same words from the sufferings of the Athenian sage. But it is the same everywhere throughout these volumes—the same lamentable negation of the vicarious element in the sufferings of Christ. There is plenty of vague unintelligible declamation about the *cross* and mediation; but you are never told where lies its glorious efficacy, nor in what consists the power of Christ's mediation. It would be endless work to cite all the passages that illustrate our assertions. But take this one more in the seventh vol., page 30: "Faith in Christ produces this affiliation, not by faith in the facts of history, or in the discoveries of science, or in the doctrines of philosophy, no, *but faith in Christ.* It is Christ that reveals to us the Fatherhood of God; reveals his unequalled excellency, his disinterested love, and his wonderful compassion." Another sentence in Vol. V., p. 270: "What is faith in the Gospel? Faith in the infinite love of God for sinners." Not a hint or an allusion to the atoning sacrifice. And this is the theology which the "young men of quick and disciplined intellect" are to preach to their congregations hungering for the Bread of Life! If the preacher had to meet, from week to week,

a congregation of angels with philosophic tastes and logical intellects, who, by some calamity had lost, for a time, their bright faith in God's character, perhaps these "Homilies" would be the kind of thing to preach to them, though we can fancy some Mephistopheles among them smiling at his neighbour, and whispering, "I wish our friend would drop his lofty airs and condescend to talk to us with a little modesty." But to preach this gospel, containing only a nominal atonement—a gospel of "spiritual morality," to men weltering in the agonies of guilt or case-hardened in unbelief, dead and indifferent to the beauty of virtue, is to get into the pulpit simply to tickle men with straws, or tease them with feathers, not certainly to utter the trumpet-call of that blood "which speaketh better things than the blood of Abel."

The fundamental error of these volumes is *a misconception of the special aim of Christianity*. You find it in the preface we have already quoted. He, the editor, says, that theology is but a means to an end. *Spiritual morality is that end.* We deny it. Spiritual morality is *an* end, but it is not the special, peculiar end which the Gospel contemplates. That which it aims at primarily, is not to secure our adhesion—practical adhesion to any number of the rules of morality, however spiritual, but to unite us personally to Christ; to secure our oneness with him. "That I may be found in him," "That I may win Christ," "For me to live is Christ," and an endless number of other passages might be quoted to show that spiritual union with Christ is the grand purpose of the Gospel. "At that day ye shall know that I am in my Father and ye in me, and I in you." That union with him is the highest, most transcendent fact of the Christian life, and is the fountain out of which all spiritual morality will flow. It is the pledge and guarantee of a holy life. "If any man be in Christ, he is a new creature." "If a man love me, he will keep my commandments."

Now we say it will make a wonderful difference in the theology and whole spirit of a man's preaching, according as he aims to get men knit personally to Christ, or to lift before them the standard of a spiritual morality. For in the one case he will be supremely intent upon shewing men the heart of Christ in its infinite wealth of love,—as lashed by the fury and tempest of men's sins,—as overwhelmed for a time by the punishment which he bore for them on the cross,—as craving for the salvation and love of men,—*i.e.*, he will be anxiously intent upon shewing the whole work of Christ in its completeness as a sacrifice, as well as a revelation, explaining the awful sufferings of his death in the only way they can be accounted for, that he bare in our stead, and on our account, the punishment due to our transgressions. The grand effect of this old style of preaching will be to make the hearer cry—

> "O thou bleeding Lamb,
> The grand morality is love of thee."

The method of preaching "spiritual morality" differs in the entire spirit and matter of it. Here we get the "philosophy" of this fact, and the "moral history" of that; the analysis of this process, and the *rationale* of that doctrine; large generalizations and sublime abstractions,

scratching just the surface of the conscience and intellect, but never reaching down to the depths where man is formed anew, never kindling the central fire of his being by touching it with Christ's love. Looking at the titles of many of these sermons, one would fancy that Christianity has been addressed to "humanity," in a very lofty or abstract philosophical way. Here you have "God's relation to starry systems and sorrowing souls;" "God, in the moral restoration of man;" "Phases of redemptive truth;" "The mental independency of God;" "The impotency of time, or the eternally permanent amidst the constantly fluctuating;" "The relation of humanity to Christ;" "Christianity in relation to our social instincts;" "Christian cosmogony;" "The moral significance of Christ's humanity;" "The relation of Christ to the religious feeling of humanity;" "The degenerative and corrective forces of society;" "Physical Providence;" "The philosophy of conversion;" "The relation of animal appetites to spiritual prerogatives." The kind of preaching indicated by these topics and titles may tend to the honour of Christ, and the conversion of men—may go in the direction of "spiritual morality," but not far. When some one was enlarging to Coleridge on the tendency for good of some scheme which was expected to regenerate the world, the poet flung up into the air the down of a thistle, which grew by the roadside, and went on to say, "The tendency of that thistle is towards China, but I know, with assured certainty, it will never get there; nay, it is more than probable that, after sundry eddyings and gyrations up and down, backwards and forwards, it will be found somewhere near the place in which it grew." And is not this *thistle-down preaching*, when looked at in relation to the great object of preaching—that of bringing sinful men to Christ, and uniting them to him—leading them to heaven through Him who is the Way, the Truth, and the Life?

We have confined our examination of the doctrine of these volumes to the one point of the Atonement, for two reasons. Want of space is one; we did not wish to bring charges that could not be verified by quotation; and if we had gone into other questions, we should have taken up more pages of this Magazine than we could in conscience ask for. But the second is, that the question of the Atonement is the starting point of modern error. Account for it how we may, the fact is, that as soon as a man abandons the doctrine of the substitution of Christ for sinners, or holds it in some reserved way, he begins to drift away from the other cardinal truths of the Gospel. The work of the Holy Spirit, the inspiration of the Bible, and other truths, begin to be doubted, till at length the doubter finds himself landed amongst the bogs where the Essayists and Reviewers are floundering. We do not for a moment insinuate that Mr. Thomas is at present in such company; we trust he never may be. But these men began as he has begun; they put the doctrine of the Atonement into the crucible of their speculative intellect, and tried it by the tests of bare reason; and, as a matter of course, that profound, awful truth refused to give up its secret. It is the penitent heart, the agonised conscience, and the reverent intellect, that can fully interpret the mystery of Christ's atoning work.

We trust we have shown to young ministers and others, plainly enough, that the style and matter of the "Homilist" must be strenuously put away from them if they wish to be great and good preachers. Let them preach the Christ that inspired Paul, and Luther, and Whitfield, and they will not be driven to seek such variety in their sermons as is needful for the "Homilist," and will not be droning upon the "absolute," and upon "Christian cosmogonies."

M. P. S.

THE GETHIN COLLIERY ACCIDENT.

BY THE REV. G. W. HUMPHREYS, B.A., MERTHYR TYDFIL.

FROM one end of the British empire to the other, the most intense excitement and deepest sympathy have been felt on account of the fearful colliery accidents which have followed one another recently in rapid succession, involving in each case the loss of a great number of lives. Not long since we were startled with the tidings of wholesale slaughter at Risca and Lundhill, and then again the extraordinary and destructive Hartley accident came upon us with its exciting and awful details. Before the public had recovered from the shock of this fell calamity, and ere it had time to pour all its generous gifts into the laps of the bereaved, the explosion at Gethin, near Merthyr, happened, by which forty-nine poor fellows were in a moment hurried into eternity, scarcely any warning being given, no exemption made. The son of the widowed mother of whom he was the only support, the father of the numerous and helpless family, the young, the old, the weak and the strong, all alike without exception or distinction, were blasted by the foul breath which swept everywhere, and staunched the life stream on every side. On the surface all in this busy town was animation,—the mechanic in his workshop, the ironworker in his forge, the tradesman behind his counter, and the merchant at his desk,—all had plenty to do, and each was discharging his duties in safety. There was no indication of danger in any quarter. But at our feet there was a reservoir of unseen poison opened, and scores were in an instant swept away by "the pestilence which walketh in darkness, and by the destruction which wasteth at noon day."

Up to this time—thanks to the care of the masters, and the intelligence and steadiness of the colliers of this immediate neighbourhood—there has not been any great loss of life at one time. The oldest inhabitants inform me that there were never more than seven killed at once in Merthyr. All around, in Aberdare valley, in the Rhondda and in the Monmouthshire district, explosions are not at all unfrequent. But here the ironmasters construct their collieries on the most plans, and thus ensure to the men great security in pursuing their hard, and in all cases, dangerous labour. South Wales contrasts very favourably with the Midland coal district as to the loss of life. In Staffordshire, Worcestershire, and Shropshire, one man is killed for every 37,000 tons of coal raised; whilst in Gloucester, Somersetshire, and South Wales, 47,000 tons of coals are

raised for every life lost. And Merthyr contrasts very favourably with every part of South Wales in this respect; the loss of life here being not half what it is in any other part of this immense coal basin. But there is room for improvement even here. Neither masters nor men have done all in their power to prevent explosions taking place. Facts are brought to light now and then, which show a lack of vigilance and regard over the multitudes toiling in the depths of the earth. Men become careless, and neglect the well-considered rules laid down for the working of the collieries, and masters wink at such neglect. An indifference to danger is often manifested among colliers, which makes one shudder at the consequences which may result from such wicked recklessness. Nor are the masters free from responsibility and blame in these matters. Men know that they can break the rules with impunity, thereby imperiling their own lives and those of all around. If proper steps were taken to teach the men their duty, and then promptly punish any delinquent, a more wholesome system would soon prevail, and hundreds of lives would be saved annually. The public has a right to speak, and it ought to make itself heard in this matter. None of us are guiltless if we remain silent when we know, as all of us now do, that the hundreds of thousands of poor fellows who raise our coal are every moment unnecessarily exposed to a most fearful death. Shall we be content to sit at our bright and warm firesides, to enjoy the vast commercial blessings which coal is the means of procuring, and heedlessly allow the colliers of England to be immolated, as they have been recently? It is not enough for us to contribute, when these calamities happen, to save the widows and orphans from starvation. In doing this men act nobly. Every one must have felt thankful for the wealth and benevolence of his countrymen, as he was informed day by day of the thousands of pounds contributed for the Hartley sufferers. But there is a previous and higher duty. We ought to see to it, that every possible precaution is taken to save the wife of the collier from becoming prematurely a widow, and his children orphans. If a proper system of constructing and working collieries had been adopted, the 207 lives would not have been lost at Hartley. Just think of a ship having hundreds of human beings on board, going to sea without boats. This would be as prudent as working a colliery with only one shaft. Just think again of our powder magazines being erected in the midst of a large population, and in such manner that any inconsiderate and reckless person could have free access to them; this would be as safe as allowing men to work dangerous coal measures, as those of South Wales, with naked candles. After making inquiries from intelligent and practical men in every department of the colliery trade, I am convinced that more than half the accidents and deaths could be very easily prevented. I make no apology, as I am sure no apology will be required by any right-thinking and feeling Christian man, for writing thus for the pages of the BAPTIST MAGAZINE. Our religious periodicals did immense service in aiding to abolish slavery in the British colonies, and surely it is as righteous a duty for them to plead the cause of the ill-used, and to a great extent, uncared-for colliers of England. Upwards of one thousand are killed every year

in our coal-pits. This awful fact more than justifies, it demands, that Christian men in every way should exert themselves to remove the causes of these catastrophes. I remember a paragraph in an article in the *Edinburgh Review* on the *statistics of coal*, which is worth quoting: "The miners in our collieries, we verily believe, have been an injured and misrepresented body of men. In our earlier history they were treated as slaves, transferred like beasts of burden along with the ground under which they laboured, and deprived of the benefit of *habeas corpus*. The laws sanctioning these enormities, in so far at least as Scotland was concerned, were only repealed in 1779. They have been too commonly regarded as brutal and barbarous; and but a few years have passed since we consented to release their wives and daughters from the most oppressive and indecent labour in the mines. We gave them no education; we did not impart to them the comforts of social life; we tempted them to expose their lives to an enemy whose grasp is instant death; and did not enforce the use of the only feeble protection which, as we asserted, it was in our power to supply. We still neglect their complaints, the just and reasonable demands, which from one end of this island to another, they have repeatedly and respectfully brought forward; and yet we tell them even in the face of Parliament, that in ninety-nine cases out of a hundred they are the authors of their own destruction."

It is my duty, however, to give the reader a brief account of the accident at Gethin. The pit is about a mile and a half below Merthyr, near the Taff Vale Railway. It has always been considered a dangerous pit to work. Some ten years ago an explosion took place, by which the machinery in the shaft was shivered to pieces. The flames ascended to an immense height above the bank. Fortunately, the men were not then in the pit, and no life was lost. I am told that Mr. William Crawshay, the owner, has expended vast sums of money in making the workings most complete, so that with proper care in carrying on operations, the men would be tolerably safe. For several days previous to Wednesday, February 19th, the atmosphere had been in that murky condition which causes colliers working in fiery pits a great amount of anxiety. The state of the barometer indicates safety or danger to the collier as well as to the sailor. Generally speaking, there is much greater risk when the barometer is low than when it is high. A heavy atmosphere does not allow of the free brisk circulation of air through the pit which is essential to carry off gases which have a tendency to accumulate. However, as the necessities of life pressed upon the men, they were forced to go to work or starve. One of the number killed had felt so much afraid of an explosion as to have absented himself from work for three or four days. On the morning of the fatal Wednesday, his wife said to him, "If you don't go to work we must all starve." The poor fellow was so cut by this remark, that himself and boy started off at once, and without having a morsel of food; both were brought home in the evening, burnt, bruised, and dead. The explosion took place at mid-day between the hours of twelve and one. The men had left their work in order to eat their dinner. They were seated in groups in one part of the pit, eating their scanty

and plain meal, when the arrow of death was shot into their midst. The accident occurred in such a remote part of the pit that the engineman at the top of the shaft knew nothing of it until he was signalled by the hitchman at the bottom of the shaft. As soon as possible, overmen and colliers descended to ascertain how many lives had been lost, and to render all assistance in their power. The sights which met them on every side were the most appalling. In one place was a poor fellow who must have been warned of the danger, as he had his cap stuffed into his mouth in the hope of keeping out the choke damp; in another spot lay a once very strong man with his little companion dog under his arm; in another place were five men sitting together with eyes staringly wide open, caught by the stroke of death in the act of eating their dinner. Some were so badly burnt as almost to defy being recognised, others had been dashed against walls or pillars so as to have been frightfully cut and bruised, others again looked as calm and placid as if they had lain themselves down to sleep.

The extent of the calamity was only gradually made known. First eight bodies were brought to the bottom of the shaft, then ten; then, again, the number was increased to twenty-five. At a later hour on Wednesday night forty-three had been found—blackened lifeless bodies of men who in the morning had left their homes in the full vigour of health. Ultimately the number of the dead was found to be forty-nine.

The scene at the mouth of the pit was of the most heart-rending character. Among the thousands collected, were children who had come there to inquire after their fathers; wives were there waiting in dread anxiety the arrival on bank of every tram load of dead bodies; and mothers, some of them widowed, looking for their sons. As in the Hartley accident, so here, in many instances, all those in a house capable of earning a shilling were cut off. One family lost five of its members; two brothers, the only stay of a very aged widowed mother, were lying side by side in the same little chamber; whilst across the street were two more members dead of the same family. In three or four cases father and son were swept away. One poor fellow, a sawyer by trade, unable to obtain employment at his own craft, was induced that morning to enter Gethin pit for the first time as a collier—that night he was brought up among the dead from the field where he and his neighbours had been fighting the hard and, to them, terrible battle of life.

The appearance of Merthyr on the night of the accident was one of the most sad sights I have ever witnessed. It would be impossible for any one at a distance to picture to himself the death-like silence which reigned in every direction. Almost the only sound to be heard was the tramp, tramp, tramp—heavy, doleful, and exciting—of the colliers who were bringing the dead from the place of slaughter to their families. Carried on the shoulders of his work-fellows was the bruised or charred body of one who, in the early morning, left his numerous family all peaceful and happy; no parting had taken place between the father and his little ones then fast asleep. Perhaps they had not seen their father for many days; when he went to work they were not awake, and when

he returned they had gone to sleep; now he had gone to sleep the sleep of death. Here and there along the usually thronged and noisy streets were seen groups of men talking in such an undertone that when you stood amongst them it was very difficult to catch the stifled words they were trying to utter.

In all this bereavement and sorrow there are lessons for all men.

1. We are led to ask, Why is man thus suddenly smitten down while following his lawful daily toil? Why this warring between the forces of nature and man doing his necessary duty? Does not the occurrence of such accidents as this tell us plainly that "the relations of man to nature are out of joint"? Would these things happen if there were thorough concord between man and God's creation? In consequence of God's law having been transgressed there is not only guilt resting upon the conscience, there is also loss of that complete knowledge and uninterrupted enjoyment of God's works which man originally possessed. He no longer has complete "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." His present relation to nature is expressed in those truly awful words, "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." And further, does not this and every similar event illustrate and prove the statement contained in Rom. viii. 22, "For we know that the whole creation groaneth and travaileth in pain together until now"?

2. There are those who will trace this catastrophe to some one having broken the laws which regulate the ventilation of our coal pits. No doubt it is traceable to such a cause. This, however, does not upset the theory hinted at in the previous paragraph; but it suggests to ask, Why were so many punished on account of the neglect or oversight of one? If one boy or man in that pit were careless or wicked enough to break the rules laid down for its safe working, why had the innocent to suffer? We can only satisfactorily answer these questions by having recourse to the teachings of the Bible. The consequences of sin do not even generally terminate upon the person who commits the sin. We suffer with one another, and for one another. Not only parent for child, and child for parent, but all of us on account of each other. Your neighbour or your fellow-workman sins, and you who are entirely innocent, have to pay, perhaps, the heaviest part of the penalty due to his transgression. We are all linked together, heirs of the same sinful tendencies, and sharers of the misery and ruin consequent upon breaking the laws of God.

3. Some of those who perished in this coal-pit have left most pleasing testimony of their oneness with Christ. Two of them were deacons of the second English Baptist Church in Merthyr. I visited the house of one a few minutes after his body had been brought home. His daughter told me what I am sure from my knowledge of the man is a fact, that he never went to work in the morning, or retired to rest at night, without spending some time in reading the Word of God and in prayer. On the morning following the accident, the widow of the other deacon told me that about a week before a neighbour sat with her husband at their

fire-side and endeavoured to pour contempt upon his religious habits. This neighbour said, "Ben, you will shorten your days by being so religious, and going to chapel so often." "I don't know about that," said Ben, "but one thing I am certain of—I am doing what my conscience and my New Testament tells me is my duty, and if I die next week I have no fear." Here was fealty to Christ and conscience, and here was one of its glorious rewards. Little did this rough-handed but right-hearted collier think perhaps at the moment that he should so soon have to meet death. But the words were not thoughtlessly uttered. He had found peace in Christ; death had been robbed of its terrors. The master came quickly, and the servant was saying, "Even so, come, Lord Jesus." "Watch ye, therefore; for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch!"

TRUTH'S ORIGINAL ASPECT IN GENESIS XLIX. 9.

BY MR. JOHN FREEMAN.

WHEN Jacob convened his twelve sons to bless them, the vessel was earthen, but the treasure it contained came from heaven. For none but One, who sees eternity at a glance, can be the first cause of unfolding the hidden future. Hence, in Isa. xli. 23, one Divine Personage, speaking in the name of the Sacred Three, says to the objects of idolatry, "Show the things that are to come hereafter, that we may know that ye are gods."

As events show, therefore, Jacob's address, comprising Gen. xlix. 9, was not only inspiration securing the truth of the record, but was inspiration in itself. Thus his trumpet gave no uncertain sound when, as recorded in Gen. xlix. 1, he said to his twelve sons, "Gather yourselves together, that I may tell you what shall befall you in futurity's distant days."

As to the names given in Gen. xlix., eleven of them mean a son of Jacob, either in himself or in his tribe; and there the signification stops. Thus, with reference to Reuben, in himself, Jacob says, "Reuben, thou art my firstborn;" while, with reference to Zebulun, in his tribe, Jacob's language is, "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships, and his border shall be unto Zidon."

Judah, however, was distinguished above all his brethren; his name meaning, according to the connection, not only what he was in himself, or what he was in his tribe, but also what he was in his lineal descendant, the Messiah. This last aspect was such light in the distance as seems to have caused Leah to rejoice, and to designate her fourth son JUDAH, which name, in her Aramitish dialect, meant, *He whose existence calls for praise;* or, in fewer words, *The causer of praise.* Thus, as recorded in Gen. xxix. 35, her language at Judah's birth was, "Now will I PRAISE

the Lord;" and then, in reference to her calling him JUDAH, it is immediately added, "Therefore she called his name 'PRAISE-ORIGINATOR.'"

As to Judah, in himself, his brother Joseph, at one time, was far *above* him: but Judah in Christ never had a brother above *him*. In this aspect is verified the language of Jacob thus expressed in Gen. xlix. 8: "Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thy enemies; thy father's children shall bow down before thee."

Thus, while Judah himself was the originator of praise as to Leah, and while Judah in his tribe caused praise when Jehovah made that tribe victorious, the climax was completed when Judah in Christ destroyed the works of the devil, as spoken of in 1 John iii. 8. Yes, in the strong Oriental mode of speaking, as repeatedly sanctioned by the Holy Ghost, we may say of Judah in his illustrious descendant, "Judah was crucified on Mount Calvary." And who can set bounds to the praises originated by Judah in Christ? For the Saviour's position, in this lower world, gave birth to the praises of saints and angels as soon as he was born; and his subsequent career here was adapted to generate praises as boundless as the universe, and as lasting as both time and eternity.

Among human beings, what is lion-like appears not in the man of fourscore years, but in him whose transition from youth to manhood presents him as a Samson to his generation. So, as an old lion is too infirm to evince himself "king of beasts," Jacob begins, Gen. xlix. 9, by saying of his son, "Judah is a lion's whelp;" his meaning being, "Judah, in his descendant, the Messiah, is a lion in youthful vigour."

When Jacob, too, had thus spoken *of* his son, he speaks *to* him, and says, as expressed in our English version, "From the prey, my son, thou art gone up." Here, however, we have the same idiom as God used when he said to Abraham, "I have made thee a father of many nations;" a passage quoted in Rom. iv. 17, and there shown to denote a figurative quickening of the unborn to express the certainty of their future existence. To use Paul's words there: "God calleth those things which are not, as though they were." Thus Jehovah's declaration to Abraham, in Gen. xvii. 5, is virtually, "So certain is thy being hereafter a father of many nations, that with me it is a past event—I have destined thee to be such." When, therefore, Jacob says, "From the prey, my son, thou art gone up," the meaning is, "From the prey, my son, thou art destined to go up;" or, in other words, "to arise victorious."

In concluding the verse, Jacob again speaks of his son; and thus calling, as it were, for attention from all around, he adds, concerning Judah, "He bends on his knees, he lies on his breast in repose, as a lion, yea, as king of beasts; who shall rouse him up?"

Nor must the verse thus concluding be divested of its symmetry. It is like the Saviour's seamless coat, "woven from the top throughout," and not adapted to be rent. In this aspect Gen. xlix. 9 has too much of the irresistible in it to apply either to Judah as son of Jacob, or to Judah as one of the twelve tribes, while from first to last it delineates the career of Him who, in Rev. v. 5, is called "the Lion of the tribe of Judah."

Having thus glanced at Jacob's language in Gen. xlix. 9, we may enclose its points of view in parentheses, and give its import in what is unenclosed, the whole being as follows:—

(Of Judah)—"Judah is a lion in youthful vigour." (To Judah)—"From the prey, my son, thou art destined to arise victorious." (Of Judah)—"He bends on his knees, he lies on the breast in repose, as a lion, yea, as king of beasts: who shall rouse him up?"

Under certain circumstances, weakness and strength may be closely allied. So they were in the Saviour on commencing his public ministry. Satan then assailed him with temptation after temptation, but found that though Jesus was "a man of sorrows and acquainted with grief," he was too mighty to be overcome by the powers of hell. Thus, at the outset of his new career, Judah's lineal descendant evinced himself a lion in youthful vigour, and thereby adapted to prevail, and thus to give scope for its being subsequently said, as recorded in Rev. v. 5, "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to unrol the scroll and to loose its seven seals."

As the Saviour's public ministry proceeded, the powers of darkness quailed before him as beasts do before a lion's whelp in his gigantic strength. "The demons," says James, "believe and tremble." Yea—

> "The demons know and tremble too;
> But Satan cannot love."

Thus was fulfilled what in our English version of Gen. xlix. 9, is rendered, "Judah is a lion's whelp," and what *may* be rendered "Judah is a lion in youthful vigour."

Something still greater, however, remained for the Saviour to accomplish. Satan had brought death into the world, and had dug man's grave for him; and, more than this, had exposed man's soul to eternal woe. Great, therefore, as Jesus appeared in casting out demons by legions, Death and the under world had to become Immanuel's prisoners before Satan himself could be trampled on and made the prey of the lion of the tribe of Judah. This work, unparalleled in the annals of nations, was accomplished by the Saviour's death on the cross. Thus in Heb. ii. 14, Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Nor was the Saviour's death to be without his resurrection and ascension, in both of which he was beheld as arising, and so fulfilling this part of the prediction, "From the prey, my son, thou art destined to arise victorious."

But how glorious was the Saviour's ascension! As he proceeded in triumph, it was as if he presented to the gaze of worlds Satan and his angels as so many captives in chains. In short, such is the address to the Saviour in Ps. lxviii. 18, where it is said, "Thou hast ascended on high, thou hast led captive a captive train."

At this juncture the Divine Father is proposing to transfer to other hands the remaining events of time, those events being so written on a

scroll and sealed that the first series of them could be read on detaching the first seal, that the second series could be read on disengaging the second seal, &c. But who is thus to read and carry into effect what is written, and in symbols to exhibit each series of transactions? One suitable for this stupendous work is sought for. A proclamatiom is made in the hearing of heaven, of earth, and of the under world, but apparently without any response. Then it was that John wept a flood of tears. It is as if it seemed to him that if no one could be found to stand at the helm of the affairs of the universe, there would be a crush of worlds. At length, however, Immanuel comes to the gates of the heavenly city that had the impress of ancient eternity upon them. And, on his approach, voices like claps of tropical thunder say, "Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors; and the King of glory shall come in." Then and there the Lion of the tribe of Judah enters his mediatorial kingdom, and takes from his Father's hand the sealed book. At this the redeemed "sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Yea, angels numbering ten thousand times ten thousand, yea thousands of thousands, add their song to that of saints, and say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

In this attainment of dignity in regions of blessedness we behold what Jacob thus predicted of Judah when beheld in his descendant the Messiah: "He bends on the knees, he lies on the breast in repose, as a lion, yea as king of beasts: who shall rouse him up?"

Strikingly salutary, therefore, is this language of Ps. ii. 12:—"Reverence the Son, lest he be angry." To love the Son is to love life, but to hate him is to love death. The course of Saul of Tarsus was imminently hazardous. But abounding grace will make him a wonder for ever and ever. To follow the said Saul, however, when dashing his feet against the pointed goads that pierced him at every kick, is an experiment that has been fatal to thousands. It is to rouse up Judah's lion. It is to call forth the four winds of heaven in concert, and with a vehemence before which all objects must bend or break. Those continuing enemies to Judah's lion must break, and so they will find. But to those willing to receive instruction from him, he, though Lord of all in his boundless empire, is still the incomparably kind being he was when he said as recorded in Matt. xi. 28—30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and condescending: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Maryland Point,
Stratford, Essex.

THE GATE OF HEAVEN.

From "Scattered Leaves." By H. S. STOKES.

THE Gate of Heaven is where? The village spire
Points as the sons of toil the way inquire,
Where rugged forms there bend the knee as well
As daintier limbs—where pealing anthems swell.
On the bleak moor, where four bare walls appear,
When labour ceases and the stars shine clear,
Uncultured voices raise the fervent hymn
A Wesley penn'd when Faith's old lamp grew dim,
Kindling a sacred fire in simple hearts,
Such as no learning yields, no pomp imparts.
From that low roof ascends the poor man's prayer;
Nor doubt we that one Gate of Heaven is there.
Wherever two or three together meet,
His presence is—his house—his mercy-seat;
And when the sinner went apart and pray'd,
In Heaven were heard the few short words he said.

'Tis nigh wherever contrite hearts are found,
Mansion or cot, green hill, or cavern'd ground;
Where pallid labour pants, or on the waves
Where the bluff seaman rock and tempest braves;
Where the last sigh upon the blood-stain'd heath
Soldiers in prayer for home and country breathe:
And where at midnight, through his dungeon bars,
On the lone captive gleam the trembling stars;
Where Magdalens forsake the shameless street,
And once again would kiss the Saviour's feet;
Where some dear child of beauty, pure and meek,
Shows by the blush upon her faded cheek
The fatal blight within, nor long shall wait
The gentle hand that will unfold Heaven's Gate.

If hard the pillow, sweet may be the rest,
The broken slumber with bright visions blest;
As when the Patriarch, on his couch of stone,
Wide open saw the world's dark curtain thrown,
And God's own heralds as they came and went
By that strange path along the firmament.
And let the solemn, happy faith be ours,
That holy spirits from their blissful bowers,
On loving missions to this world descend,
And still man's feeble, erring race befriend.
When most forlorn we tread life's rugged waste,
And not a ray may in the clouds be traced,
Ev'n the sinking soul may hope to rise,
Help'd by an arm that reaches from the skies.
Was it a dream? The lowly homes of earth
To many a high intelligence give birth:
Was it a vision? Climb yon narrow stair,
A dying Saint becomes an Angel there.

PAPERS FROM MY NOTE BOOK. No. IX.

BY C. H. S.

Dr. William Spurstow was one of the most eminent of the Puritans during his life; but as his works are few, he is now one of the most obscure. He is the minister about whom the story is told that he sternly upbraided Charles I. for desiring to restore episcopacy, and assured him that if he did not renounce bishops, he would surely be damned. That celebrated book against liturgies and prelates, which bears the frightful title of "Smectymnuus," was in part written by him. The word Smectymnuus, happily, is not to be found in any human vocabulary, and is, as the Puritans would have said of prelacy, "a high-sounding and abominable invention of man;" it is, in reality, a combination of the initial letters of the authors' names, viz., Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. Spurstow was one of the divines at the celebrated Westminster Assembly, and in after days one of the readiest among those silly sheep who brought back the wolf, in the person of Charles II. As a reward of his foolish assistance in restoring a Stuart to the throne of England, he had the felicity of enjoying Stuart gratitude; as a matter of farce, he was elected royal chaplain; and as a matter of form, he was allowed to preach *once*. Then came the real recompense of his pains—he was expelled from his mastership at Katharine Hall, Cambridge, and afterwards from his living at Hackney. Then Hackney was a rural spot, far removed from the din and smoke of London. Hackney coaches had not invaded its rustic retirement; nor had villas and terraces covered its fields and levelled its hedges. Good Spurstow did not cease to bless his parish when his official connection ceased, for he built a row of almshouses for the accommodation of six poor widows, which his brother and heir, Henry Spurstow, endowed. There is now before us a long account of the history of this venerable charity; but it would not sufficiently interest our friends, and, therefore, we will leave the almshouses, and wind up the life of Spurstow with an account of his death. In a preface to his posthumous work, entitled "The Spiritual Chymist in Six Decades of Meditations," the writer says of him:—

"He was a lover of good men. Loving and faithful in his relations; a good child, a good father, a good husband, a good brother, a good master, a good neighbour, a good friend, a good governor, a good subject, a good minister; and all because he was a good Christian. He was full of heavenly ejaculations, contented and patient under the loss of his desired relations. And as they say the swan sings sweetly before his death, so was his heart, drawing near his change, full of thankfulness, being like a vessel that wanted vent. For being graciously preserved in the visitation, and restored to his friends, he expressed, in all his converses with them, a deep sense of God's mercy, and a fear lest we should soon forget it, and grow cold in our returns of praise and obedience; and therefore did advise that we would become monitors to one another, and call upon one another not to forget that God who had so eminently preserved us. Thus was the blessed Spirit of God tuning him for eternal praises, and winding his heart up to that sweet and heavenly work it pleased God by a short and sweet passage to take him unto. His death was not so much sudden as speedy. Sudden death is evil when death finds a man unprepared, but speedy death is a great mercy."

As his works are very few, we shall be able to take a leaf from each of them for the Note Book.

His last book, the "Spiritual Chymist," has some admirable parables and metaphors, mingled with others which are sufficiently commonplace. The subjects comprise some painful remarks upon "A Mote in the Eye," a pleasurable meditation upon "A Chancery Bill," cutting observations upon "The Weapon Salve," sweet and stinging reflections upon "A Bee-hive and a Wasp's Nest," pensive propositions upon "Payment of a Peppercorn," a sheet of quiet musings upon "Going to Bed," and enough of like kind to make up the Six Decades.

UPON A GLASS WITHOUT A FOOT.

"That which chiefly renders this glass of little or no esteem, is not the brittleness of it, which is common to every glass, but an unaptness for use and service through a particular defect; in regard it hath only a capacity to receive what is put into it, and no ability to retain it unless some hand, or other foreign aid, supply the place of a natural foot. In the hand, it is useful to convey drink to the thirsty, or a cordial to the patient; but as soon as it is out of the hand, through mere weakness, it falls and spills the liquor, if not ruin itself. Oh, how lively doth this imperfect glass resemble the best condition of believers on this side heaven, who in themselves are not only brittle, and so apt to be irrecoverably broken, but are also totally unable to retain either grace or comfort with which Christ is pleased to fill them, unless he bear and hold them always in his hand! And oh, how great is the care and love of Christ to preserve such frail creatures to life, and to honour such weak instruments in his constant service! Who can think upon this goodness of Christ, and not be transported with raptures and ecstasies in the deep admiration of it? Who can believe that sure salvation that is in Him, out of whose hand no man can pluck us, and not passionately desire it? Is it not better with us, than it was with us in Adam, who had feet to stand upright, but no hand which might preserve him from falling? Freewill hath made many servants, but hath it ever made one son? Are not all that are saved children of grace? Let others, then, magnify nature's power, and, like sick men, talk confidently of walking, when, upon trial, they cannot stand. I shall always desire to have a due sense of my own emptiness and weakness, and to make this my daily prayer, that Christ would always fill me with his grace, hold me by his hand, and use me ever in his service."

UPON STRENGTH AND LENGTH IN PRAYER.

"When Cicero was asked which of Demosthenes' orations he thought best, he wittily replied, 'The longest.' But, if the question should be, Which of the prayers are the best? the answer then must not be, the longest, but the strongest; not the prayer that exceeds in quantity, but that which excels in quality. In moral actions, the manner of working is a swaying circumstance: a man may sin in doing good, but not in doing well. How few, then, are there which manage this duty of holy prayer aright? Some mistake the language of prayer, and think it consists of nothing else than the clothing of their meaning in apt expressions, with a tuneable delivery of it. Others presume, that if necessity has put an edge upon their requests, and stirred up some passions of self-love, that they cannot fail of acceptance. Others put much again in the length of their prayers, measuring them by the time which is spent, rather than by the intention which is exercised in them. But, alas! how wide are all such apprehensions from the truth! And how fruitless will such duties be to those that are no otherwise busied in them? The prayer, which is as delightful music in God's ears, is not that which hath the quaint note of the nightingale, but that which hath the mournful tones of the dove. Broken sighs and groans are the best eloquence with God, and become prayer, as unexpected stops and rests (made by musicians) do grace the music with a kind of harmonical aposiopsis, or elipsis. It is not the prayer that indigency and natural desires do sharpen, but which the Spirit doth enliven that is

prevalent with God. The one is as the cry of the young ravens, and the other is as the voice of the children who are taught to cry, Abba, Father. It is not the many words of a proud Pharisee that obtain the blessing, but the pithy and short confession of a penitent Publican, who is sent away justified. 'Ah, Father!' may sometimes be more effectual with God, who searcheth the hearts and knoweth the mind of the Spirit, than a prayer that is stretched forth, like an evening shadow, to a wonderful length. The one, though it be short, may, like a small figure in a number, stand for much; and the other, though great, like a volume of cyphers, may signify nothing.

"Let, therefore, those who are frequent in the duty of prayer, especially young converts, who are apt to think above what is meet of their own enlargements, endeavour to turn their length into strength, and to remember that there is a wide difference between the gift and grace of prayer; and that it is one thing to have commerce with God in duties, and another to have communion with him. The one is such which strangers may have in their mutual traffic; but the other is proper to friends who are knit together in love."

In the year 1643, Spurstow preached before the Houses of Parliament on a day of National Humiliation. Very few of these Parliament sermons have much in them which, in our day, we care to read; they were too political, too full of lumbering Latin, had too little Gospel, and were altogether too exclusively sermons for the times to be held in esteem in these later days. From Spurstow's sermon we quote the following:—

"Consider the Lord Christ himself, how deeply he was affected when he stood under the weight of our sins, and his Father's wrath. St. Luke speaks much in one word, when he tells us that Christ was in an agony (Luke xxii. 44); but if you please to admit a brief commentary upon it out of the evangelists themselves, you may then learn how sharp and bitter the agony was. Will you see how it affected his head? Upon the foretaste he began, ἐκθαμβεῖσθαι, to be amazed. How it affected his heart? He began ἀδημονεῖν, to droop, to faint. How it affected his soul? Περίλυπός ἡ ψυχή, it was all overcast with a heaviness to death. How it affected his body? It made it to *sweat great drops of blood*. Shall now our sins thus affect Christ and not afflict us? Shall they be as mountains upon his back, and as atoms on ours? Like to the stone of the Sybils, which to some weighed like lead, and to others like a feather? If so, know for a certain, that you whose hearts the love of a bleeding and crucified Saviour does not melt, his glorious and terrible power shall one day break and afflict for ever."

From his largest work, "A Treatise upon the Promises," we cull the following:—

"The comforts of the promises are universal, such as agree with every estate, and suit every malady; they are the strong man's meat, and the sick man's cordial; the condemned sinner's pardon, and the justified person's evidence; but the best of the world's comforts are only applicable to some particular conditions, and serve as salves for some few sores. Riches are a remedy against the pressing evils of want and poverty; but they cannot purchase ease to the pained. Armour of proof is a defence against the sword and bullet, but can no way serve to keep off the stings of piercing cares; oils and balsams are useful for bruises and broken bones, but they are needless to an hungry man that seeks not after medicines, but food. As the hurting power in creatures is stinted and bounded—fire can burn, but not drown; water can drown, but not wound; serpents and vipers can put forth a poisonous sting, but cannot, like beasts of prey, tear and rend in pieces; so the faculty of doing good, which is in any creature, is confined to a narrow scantling, and reacheth no farther than the supply of some particular defect; but the comforts and virtue of the promises are in their operations and efficacy of an unlimited extent; they flow immediately from the Father of mercies, and God of all comfort (2 Cor. i. 1), and are therefore meet to revive and establish, how disconsolate in any kind whatsoever the condition of a believer be.

"A believer may at some time be drawn low, but he can never be drawn dry; while

Christ is a full fountain, faith will never be an empty conduit-pipe. His comforts may be like the widow's oil in the cruse, where only a little remains (1 Kings xvii. 12), but never like the water in Hagar's bottle, that was quite spent (Gen. xxi. 15).

"How ambitious are others to be thought to know much of the mind of God concerning his decrees, which are as a sealed book; but neglect to see and know both his will and love in the Gospel, and the promises, which are as a book wide open, written in fair and legible characters for all to look into! In the one, their travail and labour is fruitless, like that of the ants, which often climb high trees to seek for food; but when they are at the top, return empty, not being able to bring anything down with them. But in the other, it would prove like that of the bee, which seeks its aliment among fragrant flowers, and fails not to return to its hive laden with honey. Oh! that ministers, who seem to converse with the promises more than others, were not guilty of this great sin, while they only read and study them as lawyers do other men's evidences and titles of land, without any respect of being proprietaries themselves! or else are (as Bernard expresseth it) like the teeth, *qui toti corpori mastioant cibum, et nullum indè saporem habent*—which chew meat for the whole body, but derive no sweetness from it, that may delight or profit them.

"Of all lives, the life of faith is sweetest. The delicacies that faith feeds upon do not arise from any stagnant and impure pits or cisterns, but from the fountain and well of life; it sucks the breasts of consolation (Isaiah lxvi. 11). It lives upon the free favour of God, which is better than life itself (Psalm lxiii. 3). It hath Christ himself for nutriment, whose flesh is meat indeed, whose blood is drink indeed (John vi. 55). All which are food the world knows not of; it never understood their preciousness, or tasted their sweetness.

"There is a proneness in Christians, especially when exercised with fears and doubts concerning their condition, to grow weary of using such means in which they find not their expectations speedily answered, and, through an over-hasty desire of comfort, to try the gaining it in a new way, rather than to persevere in the old; being in this not much unlike many weak and crazy patients, that are more ready to fancy every new medicine they hear of, and to tamper with it, than to expect recovery by going through a course of physic prescribed by the physician. Gregory tells of a religious lady of the Empress's bedchamber, whose name was Gregoria, that, being much troubled about her salvation, did write to him, that she would never cease importuning him till he had sent her word that he had received a revelation from heaven that she was saved. To whom he returned this answer:—'Rem difficilem postulas et inutilem,' &c. That it was a hard, and altogether useless matter which she required of him. It was difficult for him to obtain, as being unworthy to have the secret counsels of God imparted to him; and it was unprofitable for her to know, not only for the reason he assigns—that such a revelation might make her too secure—but also because it was impossible for him to demonstrate and make known to her, or any other, the truth and infallibility of the revelation which he had received to be from God; so that, had she afterwards called into question the truth of it, as well she might, her troubles and doubtings concerning her salvation would have been as great as they were before. Oh! therefore let believers that would be confirmed in the peace and love of God, take heed of relinquishing that more sure word of prophecy, which shines as a light in a dark place (2 Pet. i. 19), and of flying to visions, revelations, voices from heaven, to assure and evidence to them their salvation, and to be the seals of the truth of those comforts and joys which they are filled with. These are ways that have more external glory and pomp in them; but the acting of faith on the promises, and the adhering of the soul to those truths, declared in them, is the unquestionable way of obtaining a full establishment of heart in all sound joy and peace; and, therefore, Luther, though (as he confesseth) he was often tempted to ask for signs, apparitions, revelations from heaven, to confirm him in his way, yet tells how strongly he did withstand them. 'I have,' saith he, 'indented with the Lord my God, that he would never send me dreams, visions, angels; for I am well content with this gift, that I have the holy Scripture, which doth abundantly teach and supply all necessarie for this life, and that also which is to come.'"

FIGHTING THE GREAT SHADOW.

CHAPTER III.

THE VICTORY.

THE whole universe does not present a spectacle more solemn than that on which we have been gazing. And the solemnity has been intensified into absolute awe for us by the infinite interest which we all have in the issues of the contest. That contest over, we come to look at the subject on a brighter side. Before we do so, however, to prevent the possibility of misconception, a word of explanation and caution must be given. Where the *new life* is not possessed, death must in all cases be the conqueror. Where the wicked fall they perish, and death will only hand them over to the Second Death, from whose fell grasp there is no deliverance. Little do men think to what an awful future the pleasures of sin compose the guilty prelude. In this world everything seems to be in their favour. Strong in their own number and combination, invested with all the honours they can confer on each other, confident in the wisdom which seldom fails to secure earthly prosperity, lost in a round of sensuous, if not sensual, pleasures, or absorbed in the whirl of secular business, making haste to be rich, or carried away by the lust of the flesh, the lust of the eye, and the pride of life;—what remains for them but to fall an easy prey to the great destroyer whenever he comes? "Like sheep they are laid in the grave."

"Like brutes they live, like brutes they die."

How melancholy to reflect that life should have been given to any to waste and to throw away like this!

But our concern at present is with another class. The believer is called to the enjoyment of a higher life; and, strong in the principles, but especially in the Author, of that life, he is prepared to meet death like a hero. The earnest of victory comes to him in the removal of the fear of death. David had advanced thus far already, when he sang—"Yea, though I walk through the valley of the shadow of death, I will fear no evil." The thought of that valley had, no doubt, many times appalled him; he had conceived of it, as we are all apt to do, as full of darkness and forms of terror. Now, however, he has caught sight of One who will not forsake him even there—"for Thou art with me." This was the secret of his courage. HE had passed this way before. Every inch of the ground is familiar to him. He had accompanied multitudes through this valley; and his rod and his staff had comforted them, when all created succours had failed. And right confidently could the royal Psalmist believe that he should have the same Preserver under the same circumstances, and he was sure that there would be no fear where his Lord and his Shepherd was. Servant of Christ, art thou full of the fear of death now? Care not for it. That fear shall leave thee ere death comes. Of all God's children (and they have been scores) with whose deaths I have been acquainted, I have not known one who was followed

by such fear to the last. Several, indeed, had been grievously afflicted by it throughout their lives; but before death arrived, the terror was taken away, and they met death as they would have met a friend, and welcomed him as they would have welcomed the Redeemer himself.

In fact, the victory is won when faith puts Christ between us and death. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Is death terrible to flesh and blood? But the Captain of our Salvation has confronted and vanquished him in the flesh, and by shedding his own blood, neutralised the poison of his fatal sting. That which clothed death with his direst horrors was the dismal circumstance that he came forth as the messenger of Satan to deliver the guilty spirit into his ruthless hands: but now Satan himself, who had the power of death, is destroyed by the atoning passion of the Saviour, and the master having lost all his real power, the servant is, of course, disarmed as well. "Through death," the death of the cross, guilt has been expiated, sin pardoned, holiness secured! and thus the bondage of guilty fear removed from all those who put their trust in the Conqueror. For did they not conquer with him? Was not his victory their victory? And when they stand face to face with death, shall they not find him a prostrate foe? Unbelief makes death strong. Faith makes the feeblest stronger than he. Thus armed, they advance to meet him, though approaching in forms the most repellant and awful, without trepidation, and without a fear. Few things can be more edifying to the living than such deaths as these. The courage evinced by some of the weakest and most timid in the hour of mortal combat can be described as nothing less than sublime. Shattered to pieces by disease, full of bodily anguish and torment, with few earthly friends or comforts, perhaps exposed to real neglect and privation, you have seen them lie there day after day in close hand to hand conflict with the "grisly terror;" but their fortitude has never forsaken them, no murmur has been heard to escape their lips; but with a faith rendered all the more vigorous by the burden which pressed upon it, they have grasped the promises which never fail any one who trusts them, and have passed away, placid and victorious, into the happy scenes of a glorious and deathless Paradise. How many such cases will memory summon before most of you.

"They, the lowly ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Speak with us on earth no more."

In youth, in the fulness of life, in old age, we have seen them go; and we could have no doubt as to whither. So certain have we felt about them, that, deeply though we may have loved them, if a prayer or a breath could have brought them back to this world of sin, we would not have breathed that breath, much less have offered that prayer, for the purpose.

"I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." What a ring of triumph is there in these words! One could almost believe that they must have been spoken before the throne, and conveyed down to us by voices from heaven. Yet they are not the words of a great apostle only. Tens of thousands of the Lord's servants have uttered them under similar circumstances with equal sincerity and equal courage. Nay, every faithful follower of Christ may make them his own in death without the slightest misgiving. There is a faith that is appalled by no danger, that shrinks from no suffering, that recoils before no adversary; but gathering strength from physical infirmity and weakness, only rises to the grandeur of its own heroism when grappling with the Great Shadow itself. Let the Christian never doubt that this faith will bestead him at the decisive moment.

> "If this fail,
> The pillar'd firmament is rottenness,
> And earth's base built on stubble."—*Milton's Comus.*

But this will not fail. After six thousand years of trial, it has never failed one yet. Fear not that the faith which has enabled you to conquer one easily-besetting sin, will prove inefficient to enable you to conquer that to which sin gives all that it has either of power or terror. Sin once subdued, death falls necessarily and of himself. His complete and final overthrow on the grand scale becomes a mere question of time. Subdued once by the great Conqueror, subdued in detail untold millions of times by the puniest of earth's children, all that is being reserved for the final effort is the grand celebration of the universal triumph at the Second Coming of the Lord. Already, at intervals, are the notes of the victorious anthem breaking on our ears. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Do you wonder at such poor feeble ones overcoming such an enemy? Wonder no more. It is God, the ever living, the Almighty God, that giveth them the victory. And it must never be forgotten that it comes to them through—through the sufferings, the death, the resurrection, and the living power of our Lord Jesus Christ. He "entered the iron gates of death, and tore the bars away." Death, the last enemy, shall be destroyed; and so complete will the work of destruction be, that he shall be swallowed up. "Death shall be swallowed up in victory." Every vestige of his reign, and even of his existence, shall be effaced from the earth; and this fair world shall bask again in the sunshine of heaven as fresh, as beautiful, and as happy as she was on the morning of the creation. Then shall every disciple of the crucified One share in the triumph and blessedness of his triumphant and glorified Lord.

CHAPTER IV.

THE SHADOW OF DEATH TURNED INTO THE MORNING.

"I shall be satisfied," exclaimed David, "when I awake with thy likeness." He knew that, in common with all men, he should awake. Faith in a resurrection must be near the roots of all real piety. The teaching of the Old Testament as really takes it for granted as that of the New. Take it away, and both will alike become a solecism and an enigma. Take it away, and human life becomes the greatest solecism and enigma of all. All *proofs* of a resurrection, however, culminated in the resurrection of Jesus. This is the corn of wheat which, having fallen into the ground and died and been quickened there, all humanity has been quickened with him. His resurrection is the true cause and pledge of ours. The world is only running on its course towards this consummation. The grave is receiving her deposit age after age only to render it up safely at the last day. Christ, "the first fruits of them that slept," is now in possession of a perfect and immortal human nature; and he is in possession of that nature as an earnest and guarantee that the whole of it, so far as connected with him by faith and regeneration, shall be perfected and immortalised too. He is waiting till his enemies are made his footstool; till he shall have put down all rule, and authority, and power, that is opposed to his own. And this conquest he shall achieve as certainly as to-morrow's sun shall rise. Then the end. "The trumpet shall sound, and the dead shall be raised incorruptible." The night has been a long one. Whole generations have slept through thousands of years. Since they lay down, how has this world changed again and again. It has grown old with the ages which have lapsed away. Nation after nation has perished and been almost forgotten. The very physical aspects of the earth have changed many times over. Mountains have sunk to sea-bottoms, and the nethermost depths of the ocean been elevated to vast mountain ranges.

> "There rolls the deep where grew the tree.
> O earth, what changes hast thou seen!
> There, where the long street roars, hath been
> The stillness of the central sea."

And the very ashes of the sleepers have been carried to all the winds, or have entered into the numberless forms of other organised bodies. But all this while the long night has been pacing on. At intervals the world has been heard crying to its watchmen, "Watchman, what of the night? Watchman, what of the night?" And how many a weary heart has bounded with joy when it has caught the response, "The morning cometh," but sunk in sadness again when it has been followed by, "and also the night." What, night after every day? Have the hopes of all our days thus to be shrouded in darkness at last? Not so. The morning cometh now which no night shall succeed. "The night is far spent, THE DAY is at hand." The wakeful sentries, taking their accustomed rounds on the lofty ramparts of the Church of God, have their faces turned towards the distant east, as if in expectation of the coming day.

O, brothers, it has been a long and dreary watch! But see! There is a flash of light in the eastern sky. The darkness is retiring before the advancing light. Already the loftiest mountain peaks are burnished with the approaching dawn. A little while hence and the glorious sun will be fully up, and the lowliest vale and deepest glen will rejoice in the warmth and brightness of his golden beams. But hark! What sound is this that breaks upon the ear and fills the world? It is the song of the morning stars, and the shout of the sons of God, and the Archangel's trump. The sleeping world must awake to see this sunrise. From east to west, from north to south, from sky to sky, is the blast of the great trumpet heard. When, lo! the surface of the earth becomes instinct with living forms. They move, they rise,—an army such as no created eye ever saw before. From the sites of ancient cities, from quiet plains and busy highways, from populous regions and lonely wildernesses, from fields cultivated by the husbandman, and from the floors of great oceans; from all the lands ever occupied by mortals, and from many a spot never supposed to have been trodden by the foot of man, as well as from ten thousand times ten thousand crowded cemeteries and reeking churchyards, they come to meet the day—

> "A multitude like which the populous north
> Poured never from her frozen loins, to pass
> Rhine or the Danaw, when her barbarous sons
> Came like a deluge on the south, and spread
> Beneath Gibraltar to the Lybian sands."

Where is the shadow of death now? Turned into the morning. And such a morning! The light that casts no shadow is come. All eyes are attracted towards heaven. Behold, He comes for whom the ages waited. His chariot-wheels never tarried, although we thought the time long. But he is here at last. The shadows have fled away. A Sun, infinitely more glorious than human eyes ever gazed on before, makes this day. But, oh, the effects of his rising! Odours sweeter than ever morning zephyrs exhaled from earthly flowers now fill the air. Scenes more grand and beautiful than human fancy ever pictured now present themselves on every hand. Sounds gladder than were ever before heard out of heaven now ravish the ear. Forms of loveliness and beauty, such as we thought only angels possessed, now move around us wherever we go. Yet these detain us not. It is our bridal day; and the Bridegroom is here. His presence is the grand attraction. His beauty absorbs every feeling and every thought. The bride has made herself ready, and is awaiting his arrival. Clothed in robes which he has provided for her, adorned with the jewels which he has given her, invested with the beauty which he has put upon her, she is ready now to welcome her Lord. And what a thrill of holy joy does his coming send through the hearts of all his people! To feel themselves alive again, and saved, and perfect, and immortal, and with him; and all this to last for ever. O, glorious consummation of all their hopes! O, blessed end of all their conflicts and fears! O bright commencement of a day that shall have no evening! O, bliss unthought of, unimagined before! And is it indeed come to this? Is

this a reality, or is it a dream? Nay, all dreams are passed now—passed with the long night and the long sleep, which can never return. Yes, shall each one say, it is indeed true. It is myself; this body is mine; but, oh, blessed change! No longer weak, no longer sinful, no longer mortal, no longer a drag on the faculties of my spirit; but pure, immortal, spiritual, glorious, and to be glorified with my blessed Lord for ever. Well, the victory has come at last. The long conflict is over now. It seemed as if it never would end. Sorely did it try all my courage, and faith, and fortitude, and hope; while many a time on the high places of the field, amidst the din and turmoil of the strife, the issue seemed more than doubtful, and I was tempted to give all up in despair. Again and again did the enemy return to the charge, always with the same malice, but always too with some new weapon or device. Nevertheless, blessed be His name, HE appeared for me, covered my head in the battle, taught my hands to war and my fingers to fight, and ultimately brought me off more than conqueror. And now all that is over; death himself is conquered; the grave is spoiled of her prey; her dust will soil me no more, nor her terror blanch my cheek or chill my heart. I live with Him who is the Life; and I live for evermore.

That morning shall last for ever. Its sun shall never touch its highest noon. And, like the day, "the children of the resurrection shall be always young;" like their Lord, they shall enjoy perpetual youth. No fabled spring; but his Spirit has touched their lips, and that Spirit knows nothing of decay or age. The years measured by the sun and stars have passed away; and the "years of his right hand" measure their existence now. They have awakened to no fleeting, transient day; but to the day of eternity. It is their Lord that at once makes their day, and their heaven. Always equally near to them; always equally pleased with them; always regarding them with complacency and joy; always resting in his love towards them, and rejoicing over them with singing; his life is their life, and his love their everlasting blessedness. Till he perishes, they cannot perish; till he changes, they cannot change; till his love decays, their happiness cannot decay; till his resources fail, they can know no diminution of bliss. The light which surrounds them shall never fade; the raptures they feel shall never pall; the glory which encircles them shall never wane. One great joy fills all their hearts, and bears them along, and rolls under and over and around them, like the waters of the ocean, for ever.

What remains for us to do then? To prepare, and wait, and watch for that morning. Let us relieve the tedium and dolors of the night by looking forward to it. Let us draw new courage for the conflict by thinking of it. Let the remembrance of it divest the night of all its terrors. Let us be willing to go down into our quiet graves and to sleep in the dust till the approach of its dawning. Even now is the morning spread on the mountains of holy hope kindled by holier prophecy. And every day, and every night, every hour, and every moment, brings it nearer to us. It may be nearer now than we deem. "The night is far spent; the day is at hand." "Surely, I come quickly." "Amen. Even so, come, Lord Jesus."

JOHN AND JESUS.

BY THE REV. THOMAS OWEN.

WHAT was the position of John the Baptist in relation to Jesus Christ and the Gospel? Personally he was a family relative of Jesus. The two mothers were cousins, though one was a daughter of Aaron, the other of Judah. In them the king-tribe and the priest-tribe met, and their two sons represented the king and the priest both separately and jointly—separately by direct descent, and jointly by blood relation. In the person of John the priesthood had its direct representative and its official death. He was the last of the priests as a divinely-appointed order, and henceforth all that remained of the Jewish priesthood was merely human; having answered its typical purpose, it was defunct, except as continued by human authority. The advent of Jesus found the ancient throne of David taken from its rightful owners and filled by a foreigner. Herod, an Idumean, had stepped into the seat of the poet-king. David had said, "Over Edom will I cast out my shoe;" and now Edom had returned the compliment with a vengeance. But in the person of Jesus the departing sceptre of Judah returned to its proper owner—the Shiloh to come; and the throne received its great spiritual king, of whom all the preceding kings, from David inclusive, were only types—a succession of regents, holding office during the absence and minority of the Prince of Peace. In Jesus the old kingship reached its climax, asserted its true spiritual character as a reign over subjects regenerated by the Holy Spirit, and transferred its seat to the heavenly world, the final destination of all its true and native-born subjects. When the old monarchy and priesthood was about to be finally dissolved as an earthly institution, designed to be a shadowing of things in the heavens, it behoved that the king and the priest, respectively representing the two lines of ancestry, should meet and shake hands in cordial unity, as a final farewell to a system the only one the world had seen in which the mind was being trained for Christ, taught to rest on the one sacrifice for sins, and to receive a kingdom that cannot be moved. This meeting of the representatives, this mutual recognition of the two divinely-appointed offices, this friendly dissolution of the ancient system, was accomplished in the persons of John and Jesus; and when John died the priesthood on earth expired, and when Jesus died the last remnant of the theocracy was removed. From that time Jesus restored to life, while John was left in the grave, became sole king and priest too; and when he ascended to heaven, sat down on the right hand of God, to execute the united functions in behalf of all the Israel of God. A sudden and violent dissolution of the Hebrew constitution would not have seemed so well in keeping with its Divine origin as a peaceful, quiet extinction in the persons of two of its brightest ornaments.

There is another aspect in the unity of John and Jesus which is prominent. They were born in holiness. This removed them out of the pale of ordinary and degenerate humanity. Both were human, subject to the innocent infirmities of our nature, and shared largely the sufferings

of this life; but in relation to the innate depravity of our fallen race, the birth of each was peculiar. Jesus was sinless; and John seems to have been more nearly so than any son of an earthly father since the Fall. We take the case of John first, as coming nearest the common lot of man. Talk they of the immaculate conception of the Virgin Mary? it is the veriest fiction, without the semblance of fact, that ever employed the tongues and pens of grave men. But look at John, and we see something like the reality; he was "filled with the Holy Ghost from his mother's womb;" thus presenting a case of regeneration in the earliest moments of his existence. His parents, though persons of very exemplary life and eminent godliness, were not exempt from the native state described by David when he said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Now, as no effect can be purer than its cause, John must have been born with some degree of carnality. "That which is born of the flesh is flesh." But the fact that John was filled with the Holy Ghost from the womb, lifts him out of the ordinary condition of childhood, even in its most lovely forms. Such was John at his birth—a near approach to sinless humanity. But the case of Jesus stands higher; his freedom from our inborn corruption was entire. His conception was wholly miraculous. His human nature was the direct production of the Holy Spirit—a real creation in the womb of the Virgin. No second cause had any influence. The case resembled that of Adam, whom the Lord formed out of the dust of the ground, and breathed into his nostrils the breath of life. This exempted him from the inbred sin of his mother, and left no place for regeneration. So entire was his innate purity, that on this account he is called the Son of God. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing that shall be born of thee shall be called the Son of God." This affinity of John and Jesus in this respect was not complete, still it was approximate. And it was meet that a system so purely spiritual as the Gospel, should be inaugurated by such highly spiritual men; that a religion so holy should be in its commencement exemplified in the life of ministers who possessed its principle in such high perfection. Whatever tends to detract from the holiness of the Gospel, or to accommodate its morals to the depraved tastes or mistaken notions of worldly men, has a stern rebuke in the life of Jesus and of John.

Cranfield, Beds.

INDIVIDUAL EFFORTS AND SUCCESSES.

BY THE REV. C. H. SPURGEON.

SOCIETIES are innumerable. There is not a single species of religious or benevolent effort which is not under the guardian care of its own association. Secretaries, treasurers, and committee-men have parcelled out the whole realm of benefaction, and have established a kind of property in all sorts of well-doing. Are we guilty of poaching if we insist upon distributing our own guineas among the poor, instead of

giving it to the Royal Benevolent or National Charitable? Is it impertinence to look out a selection of little heathens on our own account, and teach and feed them without the leave of the Ragged School Union, or the Grand Metropolitan Rag-Collecting Association? We think not; indeed, there are few who will deny us the privilege of doing as we please in the matter. However, we are about to perpetrate an offence which will not be so readily overlooked, and will excite no little horror among the shareholders in our charitable and religious companies. We have the impertinence to hint that individual effort might do more than societies, and do it a great deal better, and we are disposed to assert that personal effort and consecration are the means ordained for the accomplishment of the Divine purposes, and must have a wider range and greater prominence ere any extraordinary amount of good will be done.

It is just possible that to accomplish certain objects societies are necessary; it is within the range of supposition that they may possess some peculiar advantages; but we feel convinced that the system has inseparable evils, and misses incalculable good which another method would certainly secure. Individual action, especially when occupied with great designs, certainly involves more difficulty, but this is the very cause of its usefulness to the person engaged in it, if he is thereby led to look the more simply to the Lord alone for help. The labourer comes into direct contact with his work—feels at once his utter feebleness—is impelled by an agony of desire to persevere, falls upon his face before the Lord, and commits the work to him. Led in his trouble to the throne of grace, the earnest soul lays hold on promises hitherto unvalued, tries their efficacy, finds them mighty, obtains an increase of his faith, ventures further, believes for more and greater mercies, and so is trained for great feats by a holy exercise of heart. Besides the influence of such practical faith upon the worker himself, the results of his labour will naturally be greater, since he cannot fail to pray for the Divine blessing most earnestly when already upon that blessing alone he depends. The incidental effect upon onlookers will also be immensely valuable, for such deeds will be to our modern Christianity what the miracles were to the early Church—self-evident proofs of the reality of our faith, and the power of our God. It seems to us that the society, cumbrous, official, multitudinous, and often semi-worldly in its constitution, is not a fitting instrument for the Divine purposes. Since the Lord has chosen to work by means, it has been his general rule to select instrumentalities which shall not conceal human weakness, nor obscure Divine strength. Seldom by ponderous engines, but often with stones and oxgoads has the Lord gotten to himself the victory.

The serried ranks of armies in array have hardly obtained such triumphs as the Lord has given to solitary heroes. Granted that it is easy enough for the unit to boast, yet its feebleness is a very effectual check; while, with the multitude, a sense of unreal strength too frequently arises to aid the pride which is certainly as natural in the second case as in the first.

Anticipating the day when private Christians will each have a peculiar

mission,—looking forward to the time when every good man shall personally serve at the Lord's altar, we shall be but too happy to hasten the consummation, and to encourage our readers to have their share in it. With feelings of the deepest sympathy with every holy association of good men, we cheerfully lend our most earnest aid to all hallowed enterprizes, but we must not conceal our conviction that not thus will the world be won, or the purposes of grace achieved.

Instead of laboured and wearisome argument, we propose to submit a few facts to the reader, and hope that "go and do thou likewise" will sound in his conscience.

The first, and in some respects the least, of the three cases we shall speak of is the following:—A young man possessed of a competence, had a certain work laid upon his heart. As the call of God to Isaiah was one he could not decline notwithstanding his conscious unworthiness, so in this case, enthusiastic as he might seem to others, the youth commenced his work, driven to it by an impulse which he dared not resist. He gave to that work all that he could possibly spare. A call came for an enlargement; he prayed, and pecuniary aid was sent in a manner *to him* as truly heavenly as if the windows of the sky had opened. The work has grown; it is now far beyond his means; in fact, all that he can afford is a mere drop compared with the stream which is now required. His faith in God is by no means what it should be, but such as it is, it is honoured to a very wonderful extent. To our knowledge, that young man has received large sums from unknown friends at the most opportune seasons, when it was not possible that any save the Lord could have known his need. A few friends, who know not the meaning of *living faith*, think him indiscreet in venturing beyond his depth, but he proves his discretion, to their astonishment, by the fact that every venture for Christ, and every challenge of the promise, is met by an evident answer for good. To him the work has opened a new life; he asserts that although he has known the Lord some few years, yet the brief period in which he has really tried the Lord has been the most delightful and profitable in all his experience. The annual sum of money thus procured for personal effort is already as great as that raised by a society established with a similar object, the only difference being that in his case every penny is seen to come directly from the Lord, through his people, and in the case of the society, collectors and a great machinery attempt the work.

The second instance has reference to the effort of a young sister who has for the past few years been directed by the Lord to support a *colporteur* in Paris, in connection with the little Baptist Church. In her case, as in the first, there is no pretension to any extraordinary faith; it is simply an instance of a child of God believing her Father, and testing by act and deed the value of his promise. Young reader, this is a daughter of the Lord in one of our churches, with no wealth of her own, who in faith has ventured to try the promise, and has found it equal to all demands. Hear her simple, blessed story, and the Lord help thee to do the like.

"One Lord's day, in July, 1857, finding I had arrived in Paris before any place of Protestant worship was open, I turned into the garden of the Tuileries to rest until the appointed hour for prayer. A child, seated upon the same bench with myself, was playing with a book; soon he let it fall; I picked it up, and to my joy discovered it was a French New Testament. Turning to his father, I said, 'I hope you know the preciousness of this book?' 'Oh, yes,' he replied; 'I am the *colporteur* of a mission established here amongst the Roman Catholics; our little church is entirely composed of ex-Catholics.' He further told me they had a meeting for prayer that morning at half-past ten. I accompanied him to a large upper room, where these Christians are wont to assemble, and heard several earnest prayers from these brethren, and a simple, practical exposition from the pastor himself, formerly a Roman Catholic professor. The spirit of brotherly love pervading this little assembly was very refreshing. I found the evangelist, M. V., a simple, earnest, loving, and true-hearted Christian. He much interested me in his work. He told me that, in visiting from house to house, he found the Roman Catholics a hundred times more ready to listen to the truth than the nominal Protestants.

"Believing the words of Jesus our Master, that 'Not a sparrow falleth on the ground without your Father,' I took this strange adventure as an intimation from himself, that on my return to England I was to do my utmost to stir God's believing people to pray for and to help forward, according to their ability, this his work amongst the Roman Catholics of Paris. One evening, after special prayer for this mission, I received unexpectedly a sum of money for it. Before sending it abroad, I desired to know a few particulars regarding the mission funds, &c., but circumstances prevented my writing direct to the evangelist before November. In reply, M. D., the pastor, wrote to me encouragingly of the progress of the work in the north of France. With regard to funds, he told me that the Missionary Society which supported them, whose committee was at Boston, U. S., was at that time in a financial crisis, and consequently had been obliged to dismiss several of its agents, M. V. amongst the number; so that 'this brother' (to use the pastor's words), 'who had nothing more at heart than to labour in the work of evangelisation, had been obliged to seek in another occupation, contrary to his desires, the means to provide for his daily wants.'

"On the 7th December, 1857, I sent M. V. £5, being the sum first received, and entreated him to re-commence his work of evangelisation. I told him *how* I had received it; that I had nothing of my own, therefore he must not depend on me; adding, that we had a rich heavenly Father, and giving him our Lord's promise, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven' (Matt. xviii. 19). Since then we have both, almost daily, pleaded this promise with God, and the result has been that he has done for us 'exceeding abundantly above all that we have asked or thought.' At first it pleased the Lord to try our faith. At the close of three months we made up the sum which we knew M. V. needed, and could not tell where to look for another shilling for the work; and from the first we had determined, by the help of God's grace, not to ask for, nor to borrow, the smallest sum, nor to make known our need to any except the 'Possessor of heaven and earth.' About this time the Lord inclined the heart of a poor aged Christian widow, whom we met when visiting amongst the cottages, to come up weekly for prayer. And since then the Lord's faithfulness has been so exemplified in our experience that I can truly say that if the Bank of England had been at our disposal, we could not more readily have furnished the needed supplies; and lately, when so much as £15 have been required for the work, I have only had to go to the cash-box and take it out. The first year we sent M. V. £59 14s. 2d., and the balance in hand on 7th December, 1858, was £7 14s. 6d. The second year we forwarded him £88 11s. 1d. for himself, and £4 10s. for other objects, and had a balance in hand on 7th December, 1859, of £16 18s. 5½d., which, the reader will observe, was, notwithstanding the greater expenditure, more than double the balance of the former year. M. V.'s visiting his relations in Auvergne, going thither on a sort of missionary tour, and other circumstances, led to the greater outlay. This year we have sent him £68 18s. for him-

self, and £4 8s. 6d. for other objects, and I have in hand to-day, 7th December, 1860, for the work, £19 11s. 9½d. What difficulties and joys lie before us the Lord only knows; but we are assured that as long as it is his will to continue to us the great privilege of ministering to one of his servants, he will supply the needed means, and even extend the work, if he please."

The little books from which we make this extract may be bought of W. Yapp, 70, Welbeck Street, Cavendish Square. They are published under the title of "Recollections of a Paris Evangelist;" we fully believe that their perusal will benefit the readers and move them to aid the Lord's work in Paris.

Our third instance, and in most respects the most admirable, is that eminent believer in the Lord, George Müller, of Bristol. Pardon us, friend, we are not about to repeat the story of the Orphan House; with that you are well acquainted; and we hope you have not failed to glory in the manifest faithfulness of God to his servant in that instance. We speak, however, of the whole work of faith in which Mr. Müller is engaged; for it may not be known to all that large sums are given to him for the promotion of the progress of the Gospel at home and abroad. Last year, the Orphan House alone required and received £16,000; but meanwhile another, and equally useful work, is going on, and all parts of the earth are blessed thereby. We cannot do better than quote Mr. Elfe Taylor's opening sketch in his recent work, entitled "Mighty through God":—

"Early in the summer of 1832, a young man, who had just arrived by coach from Devonshire, might be seen wending his way through the crowded streets of Bristol, towards a humble dwelling in the suburbs of the city. He was of tall stature, slender form, and pale countenance. He had dark black hair, and a rather large, but well-shaped head. He spoke English somewhat imperfectly, and with a strong German accent.

"This young foreigner had come to Bristol for the purpose of taking the spiritual oversight of a small body of Christians, who at that time assembled for worship in a chapel, in an obscure part of the city. He was accompanied by his wife, and also by another young minister, who was to be associated with him in the above-mentioned charge.

"As regards this world's goods, his circumstances were truly apostolic. He certainly did not possess twenty pounds in the whole world; and, having no furniture of his own —nor sufficient means to purchase any—was obliged to look for cheap furnished lodgings. The pages of his journal about this time bear ample testimony to the fact, that Mr. Müller could often say with the Apostle Peter, 'Silver and gold have I none.'

"The scene changes. A quarter of a century has elapsed. Where is now the Christian minister who entered Bristol in circumstances of comparative poverty? God has 'made him a great name, like unto the name of the great men that are in the earth.' The obscure pastor of an inconsiderable body of Christians is known to the very ends of the earth, as the benefactor of his race. He has built three large orphan asylums, capable of accommodating eleven hundred and fifty orphans, at a cost of between sixty and seventy thousand pounds! He has for years past fed, clothed, and educated some hundreds of those destitute and bereaved children; on which object he now expends above eight thousand a year. He has for several years chiefly, or entirely, supported a large band of godly men, who are engaged as the heralds of salvation in the United Kingdom, France, Belgium, Switzerland, Italy, Canada, Nova Scotia, India, China, South America, the West Indies, &c., &c. Last year the number of missionaries assisted by him exceeded one hundred, and cost him five thousand two hundred and seventy-

three pounds. In short, so extensive have been the agencies originated and directed by this extraordinary man, that he, who in 1832 recorded in his journal repeatedly the want of means to purchase provisions for the next meal, has since then expended upwards of TWO HUNDRED THOUSAND POUNDS in benefiting others. He has spent nearly a quarter of a million sterling in promoting, in various ways, the temporal and spiritual welfare of mankind at large! All honour to this great and good man for the incalculable good which he has done and is still doing! Yea, rather we would say—all praise be to that God who put into the heart of his servant to do all this good; and who has kept him, for so many years, from being 'weary in well-doing.'

"To what is this remarkable contrast in the position and pecuniary circumstances of this servant of Christ owing? How has he acquired these large, very large, sums of money? What sources of wealth have opened to him, since he came to Bristol, to enable him, destitute of property and of friends as he was, to lay out more than £200,000 on the work of God carried on by him? Has he succeeded to any large amount of property, bequeathed to him by wealthy relatives or friends? Has he become the favourite of Royalty? or have dukes and noblemen taken him by the hand? Has he distinguished himself as a great orator, a powerful intellectual preacher, and thus gathered around him all the educated, and intelligent, and wealthy Christians of the locality? Or, lastly, has he organised some vast and influential society, with noble patrons, and titled directors, through whose large donations, and annual subscriptions, and personal influence, all these enormous funds have been furnished?

"We answer—nothing of the sort! The individual in question is, at the present day, the humble pastor of the same people at whose earnest invitation he left Devonshire to settle amongst them. He is by no means distinguished for pulpit eloquence, or oratorical powers, in the sense in which the words are generally understood. Nor has he, to our knowledge, any exalted patrons, or titled supporters. Whilst, as regards a society, with its usual array of patrons, committee-men, collectors, annual meetings, and subscribers, no such thing exists.

"The funds with which he is supplied are obtained from Him who has said, 'The gold is mine, the silver also is mine,' and the means which he employs to bring them in are, *Faith and Prayer,—faith* in the promises of God, and earnest persevering *prayer* to 'the Father of lights.' These are the instruments by which this servant of God has accomplished the wonders which his published works relate."

These facts go far to prove that individual effort need not fear competition with associated and corporate action. The writer will be glad enough to be set right by any of the brethren who think him in error; but his own brief experience has led him to the reflections which this paper endeavours honestly to declare. Meanwhile, if religious societies must work in their own way, they ought at least to consist only of godly men. It is, we think, beyond all question that the weighty words of Mr. Müller on this point are as Scriptural as they are important * :—

"But that which is worst is, *the connexion of those religious Societies with the world*, which is completely contrary to the Word of God (2 Cor. vi. 14—18). In temporal things the children of God need, whilst they remain here on earth, to make use of the world; but when the work to be done requires that those who attend to it should be possessed of spiritual life (of which unbelievers are utterly destitute), the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate. But, alas! the connexion with the world is but too marked in these religious societies; for every one who pays a guinea, or, in some societies, half-a-guinea, is considered as a member. Although such an individual may live in sin; although he may manifest to every one that he does not know the Lord Jesus; if only the guinea, or the half-guinea, be paid, he is

* "Mighty through God," by W. E. Taylor. Wertheim, Macintosh, & Co.

considered a member, and has a right, as such, to vote. Moreover, whoever pays a larger sum, for instance, £10 or £20, can be, in many societies, a member for life, however openly sinful his life should be for the time, or should become afterwards. Surely such things ought not to be!"

Reviews.

Christian Faith: its Nature, Object, Causes, and Effects. By JOHN H. GODWIN. The Congregational Lecture for 1859. Jackson, Walford, & Hodder.

"CIRCUMSTANCES prevented the appearance of this series of lectures at the proper time"; we heartily wish that equally auspicious circumstances had postponed their publication until the day of doom. The old proverb, "Better late than never," is inappropriate here; "Soon enough if never," is far nearer the mark. If this production shall be powerless for mischief, our most sanguine expectations will be realised; that it can be of the slightest spiritual use to any one, it were absurd to imagine.

The Committee of the Congregational Library inform us in an advertisement that "in the selection of lectures it was judged proper to appoint such as, by their literary attainments and ministerial reputation, had rendered service to the cause of Divine truth in the consecration of their talents to the defence and confirmation of the Gospel." We should be glad to know how this declaration can be consistent with their choice of Mr. Godwin, unless, indeed, the rule is become obsolete, or was intended to be interpreted in the negative. It is hardly likely that a man who, in the delivery of this Congregational lecture, sets himself deliberately, laboriously, and judiciously to undermine the received doctrines of the Gospel, should have been elected to the office because of his former zeal in their confirmation and defence. It was an error if not a sin to appoint a suspected person to so influential a position; and to give any official sanction to the circulation of his diseased theology, is a crime for which the Committee must be held responsible to the Congregational churches and to the Lord himself. It may be that many in the Doctor's own denomination hold similarly strange views; if so, we have excellent reason for congratulating ourselves that the amalgamation of Baptists with Independents is not a very probable circumstance. The less of such leaven we receive the better for the cause of God and the souls of men. We fear we are not free from taint in some quarters, but we are not very far gone as yet. We do not, however, believe that such sentiments are very extensively received among Congregational churches, and we anticipate that a careful reading of the work before us will awaken an excitement among Evangelical Independents similar to that produced among Episcopalians by the issue of the notorious "Essays and Reviews." If it be not so, it is time that sweeping reforms were made at home, ere our friends go forth to meet the errors of the State Church. If the Congregational Library Committee publish heresy, let it be well purged before other corporations are attacked.

If we understand our author (and we confess that we are not sure that we do, since his extreme guardedness seldom permits him to speak very plainly), we have in this volume a novel scheme of theology such as neither we nor our fathers have known; its different parts, it is true, are only rough fragments of long-exploded heresies, but as a whole the affair is as fresh an invention as one might wish to see. There is Baxter's whim about common and special grace elaborated into a fine speculation about the natural and supernatural agency of

God, and used as a weapon against those old-fashioned souls who believe that their coming to Christ, their faith, and their conversion altogether, are the fruit of special love and discriminating grace. Man, by his own power, under the natural influence of certain truths, believes in Christ, and then the Holy Spirit takes the work in hand; hence our author is very logical against all who think that they are specially favoured, and ought to be specially grateful on that account. Sin, according to Dr. Godwin, is not a thing for which either truth or holiness necessarily requires punishment. It does not seem that the Jewish offerings in type, or the sacrifice of Christ in reality, were either of them punishments for sin. A man trusts Christ, and he is right; God does not judge him as to what he was, but as to what he is; and as trusting Christ proves him to be right, he is right and this is justification. Very easy work is made with past sin; so far as we can see, our author thinks *that* a very small matter. "Let bygones be bygones," appears to be his idea of pardon. As to the fall and its effect upon the race, we have all been in the wrong; for the discovery is made that Adam is our representative merely because he was like us; but as to any federal headship, that is out of the question. So far as we can make him out, by the glimmering light of these lectures, our author is an Antinomian in his opinions as to the sanctions of the law and the nature of sin; a Pelagian in his view of the fall; and an Arminian in his ideas of Divine love; and we believe that his book is calculated to beget Pharisees, to nurture Sadducees, to lull the careless into deeper slumbers, and chase conviction from awakened souls. Let its philosophy be received, and the thunders of the law will be derided, the sinner's depravity denied, the need of the Holy Spirit disputed, the perfect righteousness of Jesus despised, and distinguishing grace discarded.

So covertly is the mischief done, so cunningly are the orthodox phrases used to conceal the most heterodox doctrines, that it is not easy to quote obnoxious sentences; for the context above will give the clue to the concealed meaning, and even then the error is not boldly stated, but the truth is slyly smitten with evil questions and objections, all presented under the garb of inquiries. Judas and his kiss have risen before us many times while reading these pages. An honest piece of infidelity, or a thorough out-spoken page of blasphemy, would have been less dangerous than this subtlety and deceivableness of error. "Yea hath God said?" is a very ancient method of insinuating doubts, and when followed up occasionally by an unblushing denial of revealed truth, it tells amazingly upon unsettled minds. We should have thought it wise to pass over these lectures in silent sadness if we had not reflected that, as forming part of a very excellent series, and as bearing in some sense the imprimatur of a denomination, we should be lacking in fidelity to our great Lord if we did not sound an alarm. The pestilence walking in darkness is far more deadly than the arrow which flieth by day. To shed light upon lurking evil is to defeat its designs.

As we have before remarked, we feel somewhat embarrassed in our attempt to quote our lecturer. Do it as we may, we shall be sure to incur the charge of unfairness; it is always with some people unfair to state what they really mean; but, risking all that, if men play the fox instead of the lion, if they merely insinuate rather than assert, we must leave all the chivalrous rules of hunting, and dig the creatures out with the first spade which comes to hand.

THE LECTURER'S OPINION OF THE FALL.

"It has been supposed by some, that the Bible gives *the reason* for the present state of mankind, in the account which it gives of the fall of Adam. But this appears to be simply a narrative of *the commencement* of sin. The sin of Adam stands at the begin-

ning of the history of mankind; but it is not said to be the *cause*, or the *reason*, of the subsequent character, and condition, of all his descendants."—*Appendix, p.* 337.

"That the sin of Adam is like the sins of his descendants is certain. But that it is the cause of their sins,—or the cause of their present moral condition,—or the reason of this,—is not the declaration of Scripture."—*P.* 340.

THE LECTURER'S NOTION OF THE NECESSITY OF PUNISHMENT.

"To suppose that the Divine Being punishes merely because there has been wrong, is to attribute to him the moral passion of childhood, rather than the moral principle which belongs to Christian perfection."—*P.* 142.

"To the inquiry, Why is sin punished under the Divine government? various answers have been given. By some it has been said, that the Truth of God requires punishment; that He has said, it shall follow sin, and therefore it must. But to this it may be objected, that neither in nature, nor in Scripture, are there unconditional declarations, that the act of sin will be followed by the deserved punishment. It is written, '*The soul that sinneth it shall die.*' But it is also written of the wicked who turns from his transgression, '*He shall surely live, he shall not die.*'"—*P.* 141.

(QUERY—Does not the truth of God require both? The one on grounds of law, the other of promise?)

"Others have supposed that the Holiness of God, or retributive Justice, requires punishment simply because there has been sin. But the Divine Justice is not so described in the Bible. It is said to ensure the punishment of those who continue in sin, but it is not said to require punishment merely on account of past sins. This has been inferred, not so much from the statements of Scripture, as from the Moral Instincts of men. Because with them, the simple apprehension of wrong prompts to the infliction of punishment, it has been thought to be so with God. That this tendency is at first a part of our moral nature is certain; but it is not therefore to be attributed to the Divine Nature."—*P.* 142.

"Justice, human and Divine, will demand punishment; but only if needful to prevent the repetition of wrong, or to protect others from the worst consequences of wrong, the influence of evil example. If punishment were required merely by the wrong which had been, we cannot see how anything could take its place; and forgiveness would seem to be impossible."—*P.* 145.

"It is not easy to see how Truth, or retributive Justice, can be satisfied by the suffering of the innocent for the guilty."—*P.* 145.

MR. GODWIN'S EXPLAINING AWAY OF JUSTIFICATION AND THE RIGHTEOUSNESS OF CHRIST.

"It appears, then, to be according to the usage of words in the Sacred Scriptures, that they who have Faith in Christ for His salvation, should be said to have righteousness, because they are really right with God. He judges them to be right, and considers them to be right, and declares them to be right; because, though not right in one relation, they are right in another, having the rightness which is appointed and approved of God, which is the work and gift of God,—a human rightness, resembling the Divine, resulting from it, and ever tending towards it."—*P.* 167.

A HIT AT IMPUTATION.

"It is the doctrine of the Old Testament, that they who trusted in God,—believing the goodness, and submitting to the government of God, as these were declared to men from the beginning,—they became Right, and were considered and judged to be so. They were upright persons, and this was approved by God. They accepted the rule given to them, and so they were right for the possession of that highest good, which was the eternal purpose of God, and was, after the lapse of ages, revealed fully to men. And the doctrine of the New Testament is, that they who trust in Christ—believing the Divine love, and submitting to the Divine will, as declared now by him—they are

justified; they are considered to be Right, being accepted and approved of God, and having the hope through Christ of the safety, and blessedness, and everlasting glory of the sons of God. We need not suppose any kind of fiction, or any change in the meaning of words. Not in any low sense of the term, but in its highest and best sense, men are right, are considered and judged and declared to be Right, simply because they have Faith in Christ and in God."—*P.* 192.

THE AUTHOR'S NOTION OF THE DIVINE WILL AND HUMAN CHOICE.

"It is nowhere declared in the word of God, that whenever means are effectual to influence the choice of some and not of others, the cause of the difference is the exercise of the Divine will; nor is there any statement that must conduct to such a conclusion." —*P.* 104.

EFFECTUAL CALLING DENIED.

"That the Divine agency is connected with effects in a peculiar manner, and not simply as human agency, will be admitted by all. That the First Cause is not merely the antecedent, but also the necessary and efficient cause of all existences, and of all conditions and changes not chosen by the creature, will also be generally allowed. But that the Creator is in like manner the Necessary Cause of every, or any, choice of the creature, has been, and is doubted and denied by many, to whom the absolute sovereignty thus maintained appears incompatible with Moral Government."—*P.* 78.

THE LECTURER'S REASON FOR THE GRACE GIVEN TO SOME.

"We can assign no better reason for the giving to some more than is given to others, than the willingness to use rightly the good received in common with others."—*P.* 109.

THE FAITH WHICH COMES TO CHRIST MERELY NATURAL, ACCORDING TO OUR LECTURER.

"The faith which they who come to Christ seek because of the faith with which they first come,—the faith which gives constancy in service, patience in suffering, victory in temptation, in the exercise of which they may be filled with peace and love and joy, increasing in the fruits of righteousness unto perfect holiness, being kept by the power of God through faith unto salvation,—this is the operation of the Holy Spirit. But such faith resembles, not the coming of the sick to be healed by the Saviour, but their condition and conduct when restored to health. They came to Him in the exercise of a power already possessed; and they followed Him in the exercise of the new strength which they received from Him."—*P.* 99.

FORGIVENESS OF SIN AND PAST SIN.

"In like manner, when God forgives, His displeasure and disapprobation cease. He cannot forget the past. His judgment of former sins is the same. Their character cannot change, nor can His. But His judgment of the sinner has changed, because the sinner is changed. His former course was opposition to the Divine will. His present state is submission to the Divine will. Unless he had turned from his former course, he could not be forgiven; for the condemnation belonging to his conduct must rest on him until he is changed. But if he has turned from that course, he may be forgiven. He is not what he once was. The judgment of God respecting him is not according to his past conduct. He is not now estimated by what he has done, or left undone. His offences are not imputed to him; they are set aside, as evidences against him; for their testimony is to what he was, not to what he is."—*P.* 123.

THE AUTHOR'S FANCIES ABOUT THE SIN-OFFERINGS.

"Those who saw the suffering and death of animals daily occasioned for the sustenance and enjoyment of men, and frequently presented as an expression of thankfulness to God, they could scarcely view this condition as a punishment, an expression of Divine displeasure. Its consecration as an offering in the temple—a victim slain to be placed on the altar of God—would be, to the mind of a Jew, the best and noblest termination of animal life. He might think that he lost something by the offering required on

account of his trespass, but he would hardly think the victim was punished—and punished in his stead. The penalty of violating Law still came upon him, though in another form; and he was thus taught to be more careful in the observance of Law. But the great lesson of sin-offering, and trespass offering, would seem to be,—that man should yield up himself to God, even as the victim was surrendered; that this was good for him; and that while without submission forgiveness was impossible, with it there was the assurance of Divine Mercy."—*P.* 345.

From a man's view of the types, we may generally infer his idea of the sacrifice of Christ, and therefore we quote this last.

It is not our present business to refute the teachings of these extracts; we merely exhibit them, fully believing that their condemnation by all true believers will follow as matter of course.

In closing, we sorrowfully remark that this is the man to whom the Congregationalists entrust the training of their rising ministry. If such the professor, no prophet is needed to foretell what the students will be. Lord, have mercy upon thy poor Church, and send her men who will speak boldly against the errors which beset her!

Brief Notices.

The Life of Arthur Vandeleur, Major, Royal Artillery. By the Author of "Memorials of Captain Hedley Vicars." Nisbet. 3s. 6d.—These red soldier-books appear quite often enough for our liking. We are more and more puzzled how men can make the man-slayer and the Christian meet in one person. That they do so, we have no wish to deny; but either some truths are beyond their sight, or else, like Nelson, they put the telescope to the blind eye. This Memoir is prettily written, and its incidents are well worked out. The young soldier's experience in the camp, the Crimea, the hospital, and at home, are all usefully handled. His marriage affords a chapter, in which occurs the following amusing entry:—

"Royal Arsenal. Oct. 12th, 1857.—We propose to have our darling little child made a member of the visible Church of Christ on earth on Wednesday next, during morning service at Lee Church. We unite in fond love and thanks to you, for consenting to be our darling's godmother." Some people will think this very charming and scriptural!

Sabbath Hours. By ADELAIDE L. NEWTON. Nisbet. 6d.—The pen of Adelaide Newton was dipped in heaven, and whatever her theme may be, she writes in a consecrated spirit. Here she reviews the morning service of the Church of England, and beyond a doubt whatever that ritual may be to us, it was to her the vehicle of real vital fellowship with God. She travels as far as the Collects, and we may say, in the words of Cannon Stowell, "here this hallowed chord of reflection breaks off, but though incomplete, it is worthy of being preserved."

The Acts of the Apostles: an Exposition for English Readers on the Basis of Professor Hackett's Commentary on the Original Text. By the Rev. S. GREEN. Vol. I. Heaton & Co.—This is the fourth volume of the "Bunyan Library." The value of Hackett's "Commentary on the Acts" is not a matter of question; for its minute accuracy and clear interpretation have commended it to all Biblical scholars. Mr. Green's ability as editor, is equally beyond dispute. There has been a great variety in the four volumes issued during this year by Mr. Heaton, and each subscriber will have his peculiar preferences; but taking the first series as a sample, we do not think any Baptist will raise a question as to the advisability of subscribing for another year, but will rather lend his best aid to increase the circulation, and ensure the continuance of the "Bunyan Library."

Consolation. By JAMES W. ALEXANDER, D.D., New York. Hamilton, Adams, & Co.—A choice honeycomb. A book for afflicted believers to lay beneath their pillows, and read in the night watches. It will, we believe, smooth many a brow ruffled with care, assuage the grief of the bereaved, brighten the chamber of illness, sweeten the cup of old age, and strengthen the spirit of the departing. If the Holy Spirit,

the Comforter, shall rest upon its pages, no form of sorrow can lack its peculiar consolation, for this volume deals with cases of every kind. Sound doctrine is made the basis of solid consolation. The oath, the promise, and the blood are propounded as grounds of firm reliance, while Jesus, the compassionate one, is himself portrayed as the mourner's dearest and most tender friend. Dr. Alexander has always written well, but never better than in the present precious pages.

The Week of Prayer. By the Rev. ROBERT OXLAD. Nisbet & Co. 2s. 6d. —Too late as an incentive to the devotion of the hallowed week, we suppose this volume is intended to be a memorial of that auspicious season. One-half of the work is prose, and the other portion is in metre. The author is an estimable clergyman, and his writings are most excellent in spirit and purpose. We had rather not criticise the poetry; we fear we have not sufficient reverence for that species of composition, for, unless of the finest quality, we find three stanzas too much at a time.

The Basutos; or, Twenty-three Years in South Africa. By the Rev. E. CASALIS, late Missionary Director of the Paris Evangelical Mission House. Nisbet & Co. 6s. —The Basutos are the original tribe from whom sprang those famous Makololo, who, with their chief, Sebituane, so heartily welcomed Livingstone on the shores of the Zambesi. Mission-work among these people was at first a thing of fear and trembling, on account of the frequent irruptions of the ferocious Zulus, the wild Koranas, and other ferocious marauders; afterwards it had its sunny days of peace and prosperity; now again it suffers depression, not from the savage heathen, but from the godless settlers, whose evil influence is telling upon the people. Mr. Casalis has no great discoveries to narrate, no long journeys to describe, no hunting adventures of any consequence to boast of, but he will not fail to enlist the deep attention of Christian readers, for he tells of the triumphs of grace, and the wonders of redeeming love. Innumerable Scriptural illustrations are furnished by the missionary's observations among this people, who in some respect resemble the wandering Arabs. We wept when reading the wonderful conversion of old Libe; we wonder who would not. Moshesh seems a noble fellow, but his want of decision for God suggests many sorrowful recollections of some in our congregations, who, like this chieftain, only lack one thing. We cannot too strongly recommend all our readers to purchase this volume. There are materials enough to have expanded into a guinea volume; but Mr. Nisbet offers it, with its numerous engravings and excellent map, for the small sum of six shillings.

Memorable Women of the Puritan Times. Vols. I. & II. By the Rev. JAMES ANDERSON, Author of "The Ladies of the Covenant," &c. Blackie & Sons.—We intend to review these noble volumes at greater length next month. Meanwhile we must not delay the well deserved encomium. To lecturers at this Bicentenary period, they will be mines of glittering gold. A score of lectures, at the least, might be made out of them. Interesting in matter, and fascinating in style, these lives of heroines will be immortal. Mr. Anderson has for a long time chosen "The Ladies" as the subjects of his research and eulogiums. Had the choice been with them they could not have selected a more able champion.

PAMPHLETS.

The Parent and the School. Hints to Parents on the Education of their Children. By W. J. UNWIN, M.A., Principal of Homerton College. Longman & Co. Packets of 25 for 1s. 6d.—Just the thing to distribute in a village at the formation of a British school; might be advantageously circulated as a *refresher* wherever day-schools need more of the interest of the parents.

Confessions of a Prophet, &c. Nisbet & Co. 1s.—We cannot afford space for the "stupendous" title of this pamphlet. although we mean to practise its motto: "We shall see what will become of his dreams." It is very pleasantly written, and the calculation of dates is very specious; we prefer, however, to wait daily and hourly for the coming of the Son of Man. The concluding sentences of the tract will give our readers its substance: "My opinion is, that the time is at hand, even at the doors. I fear that those who neglect the prophetic word may be called to witness, unwarned and unprepared, the unfolding of its terrors and glories."

One Lord; the Deity of the Lord Jesus Christ. One Penny. Tweedie.—An essay read before a Young Men's Society. It will be appreciated in the writer's circle of friends.

Passages on Baptism. Elliot Stock. 6d.—This collection and revised version of all the passages in the New Testament which can be thought to refer to Christian Baptism is an invaluable addition to our armoury. Our young people should be trained by this manual to argue scripturally for our principles.

Intelligence.

OPENING SERVICE.

SOUTHPORT.—On the 5th of March, the chapel in Houghton-street, formerly used by the Wesleyans, was reopened for the congregation attending the ministry of the Rev. A. M. Stalker. Sermons were preached by the Rev. A. M'Laren, of Manchester, and H. S. Brown, of Liverpool. The building has cost £2,200, of which the sum of £1,200 is still wanting.

RECOGNITION AND ORDINATION SERVICES.

OTLEY, SUFFOLK.—January 15th, Mr. P. B. Woodgate was recognised as pastor of the Particular Baptist church in this place. The Revs. J. Webb, R. Sears, S. Collins, J. Cooper. T. Hoddy, G. Cobb, and J. Runnacles, took part in the services.

SOUTHSEA.—On the 18th of February, a public meeting was held at Ebenezer Chapel, Southsea, to welcome the Rev. T. Tollerfield as co-pastor with the Rev. G. Arnot. The chair was taken by Mr. Alderman Crasweller. The Revs. G. Arnot, and W. A. Blake, with other local brethren, gave suitable addresses.

ROCHDALE.—The Rev. E. C. Pike, B.A., was ordained pastor of the church and congregation of West-street, Rochdale, on March 12; the Revs. E. C. Lewis, C. M. Birrell, J. C. Pike (pastor's father), J. Angus, D.D., and H. W. Parkinson, conducted the services.

LESNESS-HEATH, ERITH, KENT.—The Rev. Ebenezer Davis was recognised as pastor of the Baptist church, on March 12; the Revs. J. Teal, J. Adey, H. Crasweller, J. Coutts, E. T. Gibson, C. Collins, and S. March, took part in the services.

PRESENTATIONS.

LOWESTOFT.—On the 18th of February, a meeting was held in the Town Hall, Lowestoft, to present to the Rev. J. E. Dovey, a testimonial of the high esteem in which he has been held by the inhabitants of the town, as well as the congregation over which he has presided for seventeen years. J. S. Colman, Esq., of Norwich, occupied the chair. Letters were read from the Rev. F. Cunningham, vicar of Lowestoft; Sir S. Morton Peto, M.P.; Edward Leathes, Esq., of Normanstone; Rev. T. A Wheeler, of Norwich, and other gentlemen, expressive of their estimation of Mr. Dovey's personal character and ministerial labours. The meeting was addressed by the Revs. C. Daniell, of Somerleyton; W. Tritton; W. T. Price, of Yarmouth; R. Lewis, of Lowestoft; and Charles Snell, rector of Oulton. Mr. Corbyn and Dr. Matcham testified to the high esteem in which Mr. Dovey was held by the members of the church and congregation. The Rev. George Gould, of Norwich, then presented to Mr. Dovey a purse containing eighty guineas, which had been contributed by various friends of Christian denominations, as a mark of their high appreciation of his long-continued and faithful services. Mr. Dovey replied in suitable terms. It should be added that the hall was crowded in every part.

LANDPORT, PORTSEA.—Feb. 18th, the Rev. H. Kitching a purse of sovereigns, and Mrs. Kitching a silver tea service.

RHYMNEY.—Feb. 11th, the Rev. D. R. Jones a purse of gold, on the occasion of his removal to Abercan.

MISCELLANEOUS.

BEDFORD.—On the 3rd of February, the foundation stone of a new chapel was laid in Cauldwell-street, by J. F. Leese, Esq., of Manchester. Addresses were delivered by the Rev. J. Bloomfield, G. A. Willis, and J. Parsons.

BRISTOL CITY-ROAD CHAPEL. — The ordinance of baptism was administered for the first time in this new chapel on the 2nd of March, by the Rev. E. Probert; the candidates were eighteen in number.

COLLINS-STREET, MELBOURNE, VICTORIA. —On Lord's-day, Jan. 12, the new chapel, recently erected for the Rev. J. Taylor, was opened for divine worship. The Rev. I. New preached in the morning, and the Rev. J. Taylor in the evening. On the following Tuesday, a public meeting was held, and although the thermometer stood at 110° in the shade, the chapel was crowded. The total cost of the building, which is with one exception the largest and most handsome in the colony, is about £8,000, of which amount some £3,000 still remain unpaid.

ADELAIDE, S. A.—Dec. 18. The foundation stone of a new chapel was laid for the congregation under the pastoral care of Rev. S. Mead. The Rev. I. New, of Melbourne, took part in the proceedings, as he did also in those connected with Mr. Mead's recognition.

MINISTERIAL CHANGES.

The Rev. W. Harris, of Cwmbach, Aberdare, has accepted an invitation from the Baptist church, Mill-street, Aberdare.—The Rev. J. Richardson, of Barton Mills, has accepted the pastorate of the church at Bures, in Suffolk.—The Rev. W. Tulloch has announced his intention to resign the pastorate of the Tabernacle, Edinburgh.—The Rev. H. Harris, of Hill-park, Haverfordwest, has accepted the unanimous invitation of the church at Granby-row, Manchester.—The Rev. J. Baxendale, of Rawdon College, has accepted the unanimous invitation of the church in Agard-street, Derby.—Mr. S. Williams, of Pontypool College, has accepted the unanimous invitation of the Baptist church at Hackleton, near Northampton.—The Rev. John Eustace Giles has resigned the pastorate of the church at Rathmines, near Dublin.—The Rev. W. H. Bonner has notified his intention of resigning the pastorate of the church at Trinity-square, Newington. Mr. Bonner's address is 16, St. David-street, Dover-road, S.E.—The Rev. C. W. Vernon has announced his intention to resign his connection with the church at Tetbury.

RECENT DEATHS.

MR. JOHN NICHOLS.

Mr. John Nichols died at Hackleton, near Northampton, December 8th, 1861, aged 82. He had been a member of the church at Hackleton 52 years, and was one of 18 baptized on the same occasion by Mr. Sutcliffe, in 1809. Mr. Nichols had worthily filled the office of deacon forty years. "He had a good report of all men and of the truth itself."

MR. DANIEL EVANS.

Mr. Daniel Evans, of Blackfriars-road, London, departed this life Dec. 11th, 1861, aged 65. Baptized in the year 1813, he had been very actively useful in connection with the churches at Church-street, Blackfriars, Waterloo-road, and the Metropolitan Tabernacle. As an elder of the latter church, he displayed much zeal in promoting its spiritual prosperity, and great tenderness in ministrations to the afflicted. Devout men carried him to his burial in the Nunhead Cemetery.

Correspondence.

BARTHOLOMEW'S COLLEGE, NORTH WALES.

To the Editors of the Baptist Magazine.

Dear Sirs,—Many are the plans which have been suggested during the last few months for doing honour to the memory of the victims of the Bartholomew Ejectment. No doubt something on a large scale is desirable; something likely to engage the whole strength of Nonconformity; and we wish every success to those excellent men who work so nobly to bring something of this kind about. But this will not prevent districts and associations from combining in effort, on however small a scale, for the furtherance of those principles so gloriously exemplified by the noble band of 1662. Acting upon this idea, the Baptists of North Wales, as the following account will show, have come to the determination of establishing a Baptist Theological College.

In the hope that this humble effort to honour principle, and further the cause of truth, will meet with the approval and assistance of every one who loves and desires the success of the Baptist phase of Nonconformity,

I remain, yours truly,
A. J. Parry.

Cefn Mawr, Feb. 21.

February the 4th, at Bangor, North Wales, a number of delegates from the three northern associations met together in conference, to consider the propriety of establishing a Baptist Theological College in North Wales.

The meeting was opened with prayer by the Rev. Dr. Morgan, of Holyhead. J. Lewis, Esq., occupied the chair, and the Rev. J. G. Owen, Rhyl, was chosen secretary, *pro tem.*

There being present a considerable number of brethren who did not attend in the capacity of delegates, but were drawn thither by the interest felt in the subject, it was—

I.—Moved by Dr. Morgan, and seconded by the Rev. J. G. Owen: "That every one present be allowed to move or second any resolution, and to speak once upon any subject before the Conference; but that the power to vote be limited to the delegates appointed by the churches."

II.—Moved by J. Palmer, Esq., and seconded by the Rev. R. Roberts, Plasynbonum: "That a Baptist Theological College be established in North Wales."

III.—Moved by the Rev. J. G. Owen, and seconded by Dr. Morgan: "That the intended college be established to com-

memorate the spirited and self-denying conduct of the 2,000 Nonconformists of 1662, who, for conscience' sake suffered the loss of all rather than submit to the requirements of the law of Uniformity. The college as such to be called Bartholomew's College."

IV.—Moved by the Rev. J. G. Owen, and seconded by J. Lewis, Esq.: "That Bartholomew's College should be opened on the 24th of August next, viz., Bartholomew's-day."

V.—Moved by Mr. R. Foulkes, of Denbigh, and seconded by the Rev. R. Roberts: "That the institution be commenced at Llangollen, subject to removal, should that be deemed necessary, by the vote of the majority of the chosen representatives of the three Northern Baptist Associations."

VI.—Moved by the Rev. H. Morgan, of Dolgellau, and seconded by Mr. R. Foulkes: "That the Rev. Dr. Pritchard be invited to be the theological tutor, and the Rev. H. Jones the classical tutor."

VII.—Moved by Mr. J. Jones, of Cefn Mawr, and seconded by Mr. W. Pritchard, Llandudno: "That Thomas Hughes, Esq., of Penybryn, Llangollen, be requested to act as treasurer to the institution."

VIII.—Moved by Mr. Foulkes, and seconded by the Rev. R. Roberts: "That the Rev. A. J. Parry, Cefn Mawr, and J. S. H. Evans, Esq., be requested to act as secretaries for this year."

IX.—Moved by the Rev. R. Jones, Llanllyfin, and seconded by the Rev. J. James, Llandulas: "That the following persons shall form a general committee (then follows a list of their names, but which is unnecessary to produce here), also every person making a donation of £5, or subscribing annually 10*s.*, and every minister whose church collects the sum of £1."

X.—Moved by the Rev. J. G. Owen, and seconded by Dr. Morgan: "That none be admitted on the funds of the institution, unless the Committee be satisfied as to his possessing the following qualifications:—

"1.—A deportment in every respect worthy of his Christian profession.

"2.—That he has been an active labourer in the church of which he is a member, and has identified himself with its Sabbath School.

"3.—That he is possessed of the power of expressing himself acceptably to a congregation, viz., having talent for preaching as well as for study.

"4.—That every candidate in order to admission must be recommended by the monthly or quarterly meeting in which he has preached; this, in addition to the recommendation of the church of which he is the member."

XI.—Moved by the Rev. H. Williams, Amlwch, and seconded by the Rev. H. Morgan: "That every student, if approved after a six months' trial, be allowed to enjoy the benefit of the institution for the term of three years."

XII.—Moved by the Rev. W. Thomas, Liverpool, and seconded by the Rev. H. Morgan: "That every student be allowed the sum of £20 annually out of the funds of the institution."

XIII.—Moved by the Rev. A. J. Parry, and seconded by Mr. J. S. H. Evans: "That each of the northern associations be divided into districts, and that each district be entrusted to a certain number of brethren for the purpose of canvassing the churches of those districts for donations and subscriptions. This to be done at the next quarterly meetings."

XIV.—Moved by Dr. Prichard, and seconded by Dr. Morgan: "That all the resolutions passed at this meeting be published and sent in the form of a circular to every church in the northern association, and to the secretaries of the southern associations, and that an humble, yet earnest appeal, be made to the southern churches for their support in this important enterprise for the glory of God, and the furtherance of the Redeemer's cause in this part of the principality, and that the local Committee be authorised to draw up an appeal in the English language, to be sent to persons of wealth and influence in England, soliciting their assistance in the shape of money or books."

The proceedings terminated with prayer, by the Rev. H. Williams, Amlwch.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

Query XIV., p. 716, Vol. LIII.

A Dialogue between a Baptist minister, and a parishioner of Cranbrook, respecting the Baptistry in Cranbrook Church, occasioned by the XLIV. Query in the BAPTIST MAGAZINE, page 716, Vol. LIII.

B. M.—In the Parish Church of Cranbrook I have been informed that you have a Baptistry? This is a very rare thing in the Established Church of this kingdom.

P. C. There is certainly one of these things in our Parish Church.

B. M. I have read in Ivimey's History of the Baptists, that it is erected against the wall of the church, and that "there are steps outside and inside."

P. C. Mr. Ivimey was quite correct; it is so; but in all probability, there is a point about it Mr. Ivimey did not apprehend. The whole case stands thus:—Over the south porch of Cranbrook Church there is an ancient room, which bears the ugly name of "*Bloody Baker's Jail.*" The use of this ancient room, and the name it bears, have given rise to considerable speculation. My opinion is, that in popish times it was the dormitory of the sexton—for our church in those days contained a very valuable collection of church furniture (of this we have an inventory to prove) which would require to be guarded. Why it should have obtained the appellation of "Bloody Baker's Jail" can only be accounted for from the fact that Sir John Baker, of Sissinghurst, a great and noted privy councillor of Queen Mary's days, in his active zeal, deprived all people of their personal liberty, if not their lives, unless they bowed down to that bigoted image which the queen and her government had set up. And as there were no regular places of confinement then in country towns, there is little doubt but he caused persons to be conveyed up into this identical room for temporary confinement. Hence the tradition. Upon the fall of the popish Dagon, and the sale of our magnificent furniture, the room not being needed for a guard-house, nor a jail, was simply used as a parish vestry (of this we have direct evidence), where the churchwardens disposed of the lay interests of the parish; that it served this latter purpose co-equally with the others, admits of little doubt. In process of time, this room became disused altogether, or only as now, a lumber room. Now, *out of the church up to this room there were eight or nine stone stairs by which you ascended, forming a quarter of a circle in their erection.* At the top was a platform, with a wooden railing around, the size of which was, inside the rails, three feet six inches long, and two feet ten inches broad; under this platform, or landing, was a piece of dead wall which lay between the stairs and the entrance into the church from the south door—(we have no landing or platform now, but *the original rails still exist around the top of the Baptistry.*) When the idea was conceived of making a Baptistry in the church, this spot was fixed upon as offering peculiar advantages for its erection; it only needed to make a brick cistern, the size of the landing (where persons stood while they opened the door which led into this room), put six or seven small stone steps inside, remove the landing, and the thing was complete. The ascending stairs which had anciently been used for sundry important uses, were now suddenly turned to a very unexpected account in the Episcopal Church of England. Note.—It was not perhaps *by choice* that this Baptistry was no larger; all the available space had been made use of in its erection.

B. M. Your explanation appears very satisfactory respecting the place, and why it was erected where it now stands; but have you any evidence *when* it was erected?

P. C. I will offer what I know. First, Hasted (the Historian of Kent) says:—"There is a room with a staircase to it, adjoining the church, in which there is a large [qy.] dipping place, for the use of *such Baptists* who are desirous of being *admitted into the Established Church*, but in *seventy years* past [published about 1790] it has been but twice made use of for this purpose; it was provided by Mr. Johnson, vicar of this church." Secondly, through the kindness of our present vicar, I have with him examined our periodical *Baptismal Register*, but have only found *one*, which stands entered thus:—"1718. John Mun, aged 23 or 24 years, baptized by imersion." (Note.—In the entry there is only one *n* in Munn, and only one *m* in immersion.) Our vicar says he feels quite certain there is *one more* name to which it is appended "Baptized by immersion," although upon the occasion of our examining the register, we did not meet with it. I am inclined to think the name given above was the first one, as the first ten years of Mr. Johnson's registry were very carefully looked through, as well as those of previous vicars. The Rev. J. Johnson was vicar of Cranbrook from 1707 to 1725, and I fix the erection of this Baptistry in the year 1717.

B. M. Can you account for the *reasons* which could induce Mr. Johnson to erect this Baptistry? Again, have you any means of knowing whether the place was erected at the cost of the vicar, or of the churchwardens? and further, do you think Mr. Johnson had any leanings in his religious views towards the principles of the Baptists?

P. C. Your inquiry comprehends three distinct questions. First, I will answer the second question, but regret I cannot do it so satisfactorily as I could wish. I have very carefully examined the churchwardens'

account, but cannot find any entry of bills having been paid for erecting this place; and the difficulty of forming an opinion is increased by the fact that about the period under consideration bills for work done for the churchwardens were compressed in this manner:—"Paid for work done in the church, £ s. d."—instead of showing what that work was, as the accounts for 150 years previously do show. Nevertheless, I have a very strong opinion that it was paid for out of the church-rate, from this important fact, that in the identical year 1717 a larger amount of money was paid for *work done in the church* than was generally paid about that time, and since other evidences point to this year as being the time that the Baptistry was prepared for those who wished to receive the rite of baptism by immersion, I feel confident it was paid for publicly. With regard to your third question, which I will take secondly, viz., whether Mr. Johnson "had any leaning in his religious views towards the Baptists," I should say none whatever *upon the fundamental principles of the Baptists*. My reasons for this will appear by answering your first question, viz., "If I can assign any reason which led Mr. Johnson to erect this Baptistry?" The arguments I use must be, as others have been, inferential. First, if we take a cursory glance at his works, "wherein he being dead yet speaketh," these present him to us as being a *rigid ritualist* of the English Church. Every entry made by him in our registers, if the circumstance to be registered fell upon one of the Fast, Festival, Saint's, or any other of the Church holydays, it was noticed by him with its peculiar distinction. His learning and research were no doubt extensive. He did not approve of too much State interference with the Church, especially when the crown in 1714 was placed upon the head of a member of the House of Hanover. He had, it appears, a sympathy with the Nonjurors. From his acquaintance with the rites of worship in the earliest days of the Church, coupled with the instructions given for the mode of baptizing such as are of riper years, as set forth in the English Church, he felt justified no doubt in promoting such a mode of baptism as immersion. These words in his instructions (for those who can answer for themselves), "*And then shall dip him in the water*," to my mind were the grounds which led him to have the place erected. No font in any of our parochial churches is large enough to do more than dip the head in; but the instructions seem to convey a larger idea, and Johnson (whether to please himself or his people) embraced it for any of his parishioners that were willing to try it. When he discharged his duty he must have stood upon the ascending stairs. One more reason I can offer for Johnson's adoption of the practice of immersion. Many years previous to his appointment to our vicarage there was much agitation in these parts about infant and adult baptism; great scruples were entertained by many against infant baptism; so strongly did they prevail that the previous vicar appended a Latin note in the register, which informs us that "many are born in this parish, but few brought to the Sacrament," meaning of baptism. Mr. Johnson might hope to get some stray sheep into the fold of the Church again by receiving them through the water; and we may learn from his Latin tablet whereon his friends have wound up as the climax of his many virtues that he was a "*conqueror of schism*." From this we may readily suppose he used means to weaken and promote the increase of his communicants. My conclusions are thus summed up as the reasons that induced him to have the Baptistry:—First, the mode of baptism in the early Church; secondly, the *literal* instructions in his own church to such as are of riper years; and, thirdly, the probability of increasing his communicants by adopting immersion. This Rev. J. Johnson was the author of a large octavo volume, which, though I have not read it, I should infer from its title was calculated to disprove what the apostle says with so much importance to the coming sinner (seeing we have it declared that without shedding of blood there is no remission of sin), "*But now* ONCE *in the end of the world he* [*Christ*] *appeared to put away sin by the sacrifice of himself*." But a volume with the title of "The Unbloody Sacrifice" carries with it the idea that sin is proposed to be removed by other means, probably such as *priests*, *altars*, and *offerings*. He was an author of several works, all of which show his devotion to ritualism, and the advocacy of many peculiar views of theology. I have nothing further to add except this, that in the year 1748 the Rev. Dr. Brett published a life of the Rev. J. Johnson, vicar of Cranbrook. The book I believe is scarce; I have never seen a copy; should you or any of your friends have one, it would be worth an examination to see if anything is there said about the Baptistry at Cranbrook. If not, the next time I go to the library of the British Museum I will inquire there for it.

B. M. I thank you for your kindness and information.

T.

SINS FORGIVEN.

Query XLVIII. pp. 48, 180.

The question started is one of great interest.

It seems to me far more definite than it has appeared to the two brethren who notice it in the March number.

1. To WHOM is Jesus speaking?—To "DISCIPLES" (ver. 1, and all through the chapter). His answer is given here to his Apostle Peter (ver. 21).

2. WHO IS THE UNMERCIFUL ONE?—Not an unbeliever, but a believer. It is a believer who asks the question for himself: "How often shall my brother sin against *me* and *I* forgive him?"

The unmerciful one of the parable is a "servant" (ver. 23, 24). Jesus distinguishes between "servants" and "enemies" in a like parable (Luke xix. 15—27). His debt could only arise out of his being greatly trusted by his master. He is called a "servant" when accused before his master (ver. 26, 27). The hardly-treated debtor is his "*fellow servant*" (ver. 28). The trusted officers of the king, who inform against him, are his "*fellow servants*" (ver. 31). Even when he is sentenced he is called a "servant" (ver. 32). *He was once wholly forgiven.* His lord "forgave him the debt" (ver. 27, 32, 33). How can this consist with his being an unbeliever? His very offence consists in this—that *having been forgiven*, he will not forgive. It is only on that ground that the king passes sentence on him. Of whom save a believer can it be said, "*Forgiving one another, even as God, for Christ's sake, forgave you*"? (Eph. iv. 32).

3. WHO IS THE HARDLY-TREATED DEBTOR?—A believer also; as appears both from (1) Peter's question, and (2) our Lord's reply.

Peter's question: "How oft shall *my brother* sin against me?"

Our Lord's reply: "The debtor who owes a hundred pence is a "fellow servant" of the unmerciful one (ver. 28). "Shouldest not thou have had compassion on *thy fellow servant?*" (ver. 33). "If ye forgive not every one *his brother*." How oft are we to forgive an offending Christian brother, who owns his offences and seeks our pardon? (Luke xvii. 3, 4)—Unlimitedly.

4. WHY?—The answer contained in the parable is to this effect: "Because, if you do not, your past offences, in spite of previous forgiveness, will return on your shoulders." But a distinction, I think, is to be made. It is not *all* offences which are laid anew on the unforgiving. The only offences of which the Saviour is treating are:—offences *after faith*; offences of the servant, of the unbeliever against God's cause and work. The unforgiving is not put into the condition of the *enemy*, severe as is the correction.

That such offences fall anew upon a believer who refuses to forgive his fellow-Christian, seems to me the very *substance* of the parable. How should it be otherwise, when that is the very lesson which Jesus draws from it? (ver. 35).

5. WHEN is the severe castigation to take effect?—Not in this life. It does not take place till his lord has called him into his presence, and accused and sentenced him (ver. 32). That does not take place now. Jesus speaks of it as future. "So likewise *shall* my heavenly Father do." The offence is not complete till life is ended. Till then repentance is possible. It stands confirmed by Matt. v. 25, 26. But if the perseverance of the saints be a Scripture truth, this chastisement cannot be for ever, and will not fail to attain its end.

R. GOVETT.

THE OLD HUNDREDTH.

Notes, pp. 115, 181.

A Correspondent at Bristol kindly informs us that he has an edition of "Sternhold and Hopkins," dated 1625, in which the notation of this tune is identical with that given by R. K. B. in our last number. —[EDS.]

THE LATE REV. J. A. HALDANE.

Extract from a Letter of the late J. A. Haldane, of Edinburgh, to his Son while at Geneva, in 1832, *under the tuition of Dr. Malan.**

If I have not, in the first place, taken notice of what you say of the state of your mind, it is not because I do not feel deeply interested in the communication. It led me to give thanks and praise to God on your account, and it is my heart's desire and prayer to God on your behalf that you may be kept by his mighty power through faith unto salvation. Be assured you will never repent giving yourself, and all that you have, entirely to Christ. He says, "My son, give me thine heart," and he undertakes to be your portion in time and in eternity. You must experience difficulties. Everything in the world, every-

* It is well known to most of our readers that Mr. Haldane in early life was a captain in the naval service of the East India Company. The last fifty years of his life were devoted to preaching the Gospel and winning souls to Christ.

thing in your own heart, by nature tend to draw you away from God. The Christian life is like a vessel going against wind and tide; but then there is the almighty power of Christ. "This is the victory that overcometh the world, even our faith." Without Christ we can do nothing; all our springs are in him. In him are hid all the treasures of wisdom and knowledge, and they are laid up in him, that we may receive an ample and abundant supply of all our wants. The Gospel is a display of the character of God, for the purpose of leading poor, lost, and helpless sinners confidently to trust in him for pardon, salvation, and eternal life. Confidence in God for everything is the sum and substance of a sinner's religion. And surely He who spared not his own Son, but freely gave him up to the death for us all, is amply entitled to our confidence. What does he require of us? Neither money nor price. He invites us to "take of the water of life freely." He tells us how guilty we are; and in the death of his only begotten Son, he exhibits an ample atonement: "Come," says he, "and let us reason together. Though your sins be as scarlet, they shall be as snow; though they be red as crimson, they shall be as wool." He requires not of us to lay a foundation on which to rest our hopes; he has laid a sure foundation on Calvary, and all we have to do is to build on it, and in doing so we are safe. He tells us that without holiness, no man shall see the Lord; he points out to us the disposition which must be implanted in our hearts—the various duties which we are called upon to perform, while, at the same time, he tells us that we are without strength, and that Christ alone can implant in us these dispositions, and enable us to perform these duties. Here, then, we are shut up to a life of faith in the Son of God. He is the vine, we are the branches; and we may just as well expect fruit on a branch separated from the vine, as the fruits of righteousness from a sinner, except through the communication of the Spirit of Christ. This, then, is the Christian life. Demosthenes said, "The first thing in oratory is *delivery;* the second, *delivery;* the third, *delivery.*" It may be said with far greater truth the first thing in the Christian life is *faith;* the second, *faith;* the third, *faith.* The whole, from first to last, is *faith.* May your faith then grow exceedingly. May you know by the teaching of the Spirit of Christ, the things which are *freely* given to us of God. It is a glorious lesson, to feel ourselves to be nothing, and to know Christ to be made of God unto us wisdom, and righteousness, and sanctification, and redemption. The apostle blesses God who hath blessed us with all spiritual blessings in heavenly places in Christ (Ephesians i. 3). All Adam's posterity were blessed in Adam with all natural blessings in earthly places (Genesis i. 28, 29); but Adam, by disobedience, forfeited these blessings, and brought down a curse on himself, and on all his posterity. But Adam was the figure of Him that was to come (Romans v. 14). The Second Adam, the Lord from heaven, who bore the curse, rose from the dead, and has received gifts for men, even the rebellious.

The Spirit is given to him beyond measure—every blessing is bestowed on him; and it is all for the sake of his body, the church, who receive out of his fulness and grace for grace. Trust in him, then, with all your heart; let his love constrain you to live for Him who died for you. Be not double-minded; endeavour not to reconcile the service of God and Mammon; but let your heart be lifted up in the good ways of the Lord, and he will prosper you. Like the Psalmist, desire one thing of the Lord, and seek after that to dwell in the house of the Lord for ever. Let your eye be single, and your whole body will be full of light, and you will find that godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.

What a mercy, what a privilege it is to have an Almighty friend to whom you can apply in every situation; who orders all things, from the fall of an empire to the falling of a sparrow to the ground; and to whom you can at all times come, crying, "Abba, Father;" to whom you can at all times look with the utmost confidence, and who has undertaken to guide you by his counsel, and afterward receive you to his glory! I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified through faith in Jesus Christ. You must meet with difficulties, but remember who has said, "My grace is sufficient for thee, my strength is made perfect in weakness."

The divisions among Christians are very pernicious; they proceed from the low state of religion. But it is certainly the duty of all believers to follow peace with them that call on the Lord out of a pure heart. We are to receive them that are weak in faith, as Christ received us. By and bye Christians will be more united; *now* they are all one in Christ, members of one another; but in consequence of their differences, their unity does not appear, as it ought to do, to the world (John xvii. 21). Like the Jews in Nehemiah's time, believers are scattered upon the wall; but the Lord will destroy the man of sin, by whose

influence they have been destroyed (Dan. viii. 24); and the Church of Christ in this world will look forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners."

Give my kindest love to Mr. Malan. It is my prayer that the Lord may give him much joy and peace in believing, and make him extensively useful. I have no doubt that those who live a few years will see great progress in the kingdom of Jesus Christ. They shall prosper that love his kingdom. Believers are said to have their citizenship in heaven, and they are all patriots. They all love their fellow-citizens, and earnestly desire the prosperity of their city. And it *shall* prosper; for it is the city of the living God, whose welfare his blessing insures; and when all the works of men, the cloud-capped towers, and gorgeous palaces, the great globe itself, and all that it contains, shall dissolve, and like the baseless fabric of a vision leave not a wreck behind, the city of God, the heavenly Jerusalem, shall shine in undiminished splendour.

I trust, my dearest boy, that we shall together walk the golden streets, and join in the song of Moses, and of the Lamb.

"THE RIGID DONATISTS."

Queries XLIX.—LII. (p. 183.)

Dr. Fuller, as a church-historian, is more remarkable for wit than accuracy. In the "errata" which sound criticism would affix to his works must be included, "for *profane* read *holy* (and *vice versâ*) in more instances than the one now in question. The Donatist controversy is very interesting in its relation to the conflict of modern opinions on ecclesiastical subjects. The Donatists are rightly called "Early Baptists" by the querist. In that respect, they were, however, not singular, as infant baptism was not thoroughly established till the following (fifth) century.

They may be more distinctly described as Puritans, Dissenters, Anti-State Churchmen.

The main points in dispute between them and the Catholics were the same as those discussed at the Geneva Conference of the Evangelical Alliance, and in "Essays and Reviews," *viz.*, the rival theories of "*Individualism*" and "*Multitudinism*."

The Donatists maintained that the purity of a church depended on the purity of its individual members, whence they argued that a strict discipline must be enforced.

The Catholics held that the purity of a church rested in the apostolical succession of her ministers, whence they inferred that there was no salvation out of the Catholic pale. In doctrine, and in church-government also, they were agreed, both being tainted with the leaven of sacramentarianism; both being episcopalian.

I will now attempt an answer to the questions in order.

XLIX. After several persecutions, in which the Donatists suffered exile, and many sealed their testimony with their blood, the accession of the Emperor Julian gave a new turn to matters. One of his first acts was an edict of universal toleration. He was a philosophic Gallio, caring nothing for such questions, naturally disposed to mild principles of government, but also actuated by the notion that the parties in the Church, if let alone, would destroy one another, and so promote the realization of his desire to restore paganism. The Donatists were restored to their country, property, and churches. The riotous excesses to which Fuller refers had occurred before Julian's time, and were now resumed. They were *not* the work of genuine Donatists, but were committed by the Circumcelliones, "whom," says Fuller, "we principally intend." These men are no more to be confounded with the Donatists than the "Fifth-monarchy-men" with the Puritans, the Gordon rioters with English Protestantism, or Lincolnshire mobs with the great Liberal party.

They were fanatical bands of begging friars, calling themselves *agonistici—i. e.*, champions; but called by others *circumcelliones—i. e.*, vagrants. They were "men of no religion" (Robinson); "horrible ruffians" (Mosheim). Indeed, several of the Donatist bishops, after in vain attempting to restrain them by persuasion, called in the assistance of the civil power to keep them in check. "The lives," says Mosheim, "of the Donatists were as exemplary as those of other Christians, if we except the Circumcelliones."

L. As far as I can ascertain, not only were there no Donatists in Britain, but there were none beyond the limits of Africa, except when their bishops were exiled. It is likely that in their exile they made some attempts at proselytism; but they make no figure in church-history beyond their own country. Fuller, in representing them as pervading "Europe, Asia, and Africa," is inconsistent with imself, as he speaks of them as "in a part of Africa," "in a corner," &c.

LI. The Council of Carthage was held fifty years later than their restoration by Julian. Fuller is altogether wrong in his account of it. Several of Augustine's letters refer to this and other phases of the controversy. No one extract would give an idea. A full account, mainly founded on Augustine's letters to leading Donatists and others, is given by Neander in his

"Church History," vol. iii. The affair was briefly as follows:—Augustine was the great opponent of the Donatists, and the life and soul of the Catholic party in Africa. Earnestly desiring the unity of the Church, he endeavoured again and again to get the question settled by a grand disputation. The Donatists declined, knowing what result would follow. They were not afraid of being beaten in argument, but they foresaw that decision would be given against them. They were at length compelled to consent by the threats of the Emperor Honorius. Accordingly, there met at Carthage (A.D. 411) 286 Catholic and 379 Donatist bishops. Augustine preached two good sermons, by way of inauguration, breathing a conciliatory spirit. The Imperial Tribune was appointed by the Emperor to be the judge. If the Catholics lost, they declared themselves ready to resign their charges; if the Donatists, they were to be compelled to return to the bosom of the church; in which case they might retain their sees, otherwise be dispossessed. Seven champions were chosen on each side. Then came the tug of war. Each party was "of the same opinion still." The Tribune decided that the Catholics had the best of it; the Donatist bishops were banished, and the laity fined. Augustine is mainly responsible for this persecution. His ecclesiastical opinions, and his failure to convince the Dissenters, combined to make him the advocate of persecution. His early liberalism was forgotten; and, by arguments drawn from his State-church principles and from Scripture, he maintained that the law should compel heretics to enter the church. His Scriptural arguments are a curiosity. A Donatist had said:—"What business have bishops at Court? What have we to do with Emperors? What have magistrates to do with religion? When they concern themselves with it, they always injure it. Their interference includes persecution, of which you have no example in the Gospels or in the Epistles." "Granted," replied Augustine; "but then the prophecy in Psalm ii. 10 was not yet being fulfilled." In the same letter he says:—"The wicked killed the prophets, and the prophets killed the wicked. The Jews scourged Christ, and Christ scourged the Jews. The apostles were delivered by men to the civil power, and men were delivered by the apostles to the power of Satan."

His grand argument was derived from Luke xiv. 23, "Compel them to come in."

In accordance with these views, "Acts of Uniformity" (so called) were passed, and "Aaron" (Augustine) concurred with "Moses" (Honorius) in both "frowns" and "blows." Augustine was tolerably satisfied with the result. "The party," he says, "was converted by fear of the imperial laws." Not many years after, the Vandals took Africa, and the Donatists were somewhat relieved. They dwindled away, and are lost to view by the end of the sixth century, the last reference to them being in the letters of Pope Gregory the Great.

Augustine's share in this wrong is deplorable; and it is to be feared that his arguments *and example* exerted an influence for centuries.

Calvin was his disciple in this as well as in theology. Many good men have thought they did God service by persecution. Even Bishop Bonner writes like an experienced Christian. It is fair to add that Augustine did not think that civil coercion could convert souls, though he maintained that it was a step towards it. The persecution which Fuller concludes by invoking upon the "Anabaptists" soon came about. In the same month in which Fuller died were held the assizes at which Mrs. Bunyan pleaded in vain for her imprisoned husband. The Savoy Conference was just over, and the Act of Uniformity followed in the ensuing year.

The parallel with the Carthage Conference is more than an external one.

H. C. LEONARD.

NEW QUERY.

LVI.—I regard the "Notes and Queries" as a most valuable and interesting portion of the Magazine, and turn to them every month with peculiar delight.

Having read in a Bicentenary tract, published by Wertheim & Co., entitled, "*How did they get there*? *or, the Nonconforming Ministers of* 1862," that "*only* 331 *Meeting Houses were built for them*"—the ejected ministers—"*every one of which has since become a meeting for Socinians*," can any of your correspondents inform me if this be correct? Would they give such information as they possess, concerning any sanctuary built for the ejected in their own locality? Was not the Baptist chapel at Ryeford, Herefordshire, built by the minister ejected from the parish church there? Has it not been ever since, and is it not now, a place of worship used by orthodox Baptists? And has not the Baptist church at Ryeford been the mother church of several others in the counties of Hereford, Gloucester, Monmouth, and Glamorgan? Sincerely yours,

QUERIST.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1862.

THURSDAY, APRIL 24TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. C. J. Middleditch, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening at Kingsgate Chapel, Holborn, at seven o'clock. Rev. F. W. Gotch, LL.D., is expected to take the Chair. The Revs. J. Sale, of Calcutta, H. Wilkinson late of Orissa, J. E. Giles, of Dublin, J. C. Marshman, Esq., and E. B. Underhill, Esq., are expected to address the meeting.

LORD'S DAY, APRIL 27TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young...	... ...	Rev. W. Young
Arthur Street, Grays-inn-road	Rev. S. H. Booth	... ...	Rev. J. Webb
Battersea	Rev. J. E. Giles	Rev. I. M. Soule*	Rev. C. Williams
Blackheath, Dacre Park	... .	... ...	... ...
Blandford Street.....	Rev. G. Wyard ...	... ...	Rev. P. Dickerson
Bloomsbury	Rev. G. Gould ...	Rev. W. Brock*...	Rev. W. Brock
Bow	Rev. W. Jackson	... ...	Rev. W. P. Balfern
Brentford, Park Chapel	Rev. E. Hunt ...	... ...	Rev. E. Hunt
Brixton Hill.....	Rev. J. Aldis.....	... ...	Rev. J. Aldis
Brompton, Onslow Chapel...	Rev. J. S. Wardlaw	Rev. J. Sale*.....	Rev. J. Sale
Camberwell	Rev. Dr. Vaughan	... ...	Rev. C. M. Birrell
Ditto, Cottage Green	Rev. J. Sears.....	... ...	Rev. I. Birt
Ditto, Mansion House.....	Rev. W. K. Rowe	... ...	Rev. W. H. Bonner
Camberwell New Road	... ...	... ...	Rev. W. K. Rycroft
Camden Road	Rev. C. Vince ...	... ...	Rev. H. E. Sturmer
Chelsea, Paradise Chapel ...	Rev. F. H. White	... ...	Rev. F. H. White
Church Street, Blackfriars...	Rev. C. P. Grosvenor	... ...	Rev. T. Wilkinson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Commercial St., Whitechapel	Rev. C. Stovel ...	... ...	Rev. C. P. Grosvenor
Crayford	Rev. H. Capern...	... ...	Rev. H. Capern
Dalston, Queen's Road	Rev. S. S. Pugh	... ...	Rev. N. Haycroft
Devonshire Square	Rev. J. Mursell ...	... ...	Rev. J. H. Hinton
Drayton, West.....	Rev. W. F. Smythe	... ...	Rev. W. F. Smythe
Edmonton, Lower (Rev. J. Edwards's)	Rev. J. B. Pike...	... ...	Rev. J. B. Pike
Eldon Street (Welsh)	Rev. M. Evans ...	... ...	Rev. M. Evans
Gravesend.....	Rev. T. F. Newman	... ...	Rev. T. F. Newman
Greenwich, Lewisham Road	Rev. F. Bosworth	... ...	Rev. J. P. Barnett
Do., Lecture Hall	Rev. H. Dowson..	... ...	Rev. T. W. Medhurst
Hackney, Mare Street	Rev. T. Hands ...	... ...	Rev. W. G. Lewis, jun.
Do., St. Thomas's Hall ...	Rev. R. R. Finch	... ...	Rev. J. W. Munns
Hammersmith.....	Rev. H. E. Sturmer	Rev. Dr. Leechman*	Rev. G. Gould
Hampstead, April 20th	Rev. J. D. Burns	... ...	Rev. W. Brock, jun.
Harlington	Rev. T. French ...	... ...	Rev. T. French
Harrow-on-the-Hill.....	Rev. T. Smith ...	... ...	Rev. T. Smith
Hawley Road	Rev. C. Williams.	... ...	Rev. E. White
Henrietta Street	Mr. Vines	... ...	Mr. Vines
Highgate	Rev. R. Green ...	... ...	Rev. R. Green
Islington, Cross Street	Rev. J. P. Chown	... ...	Rev. J. Mursell
John Street, Bedford Row...	Hon. and Rev. B. W. Noel	... ...	Hon. and Rev. B. W. Noel
Kennington, Charles Street	Rev. T. Jones ...	... ...	Rev. T. Jones
Kensington, Hornton Street.	Rev. T. Wilkinson	... ...	Rev. S. S. Pugh
Kingsgate Street.....	Rev. J. Webb ...	... ...	Rev. S. H. Booth
Lee	Rev. J. P. Barnett	... ...	Rev. F. Bosworth
Leasnes Heath	Rev. E. Davis ...	... ...	Rev. E. Davis
Maze Pond	Rev. A. Mursell...	... ...	Rev. J. P. Chown
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	... ...	Rev. C. H. Spurgeon
New Park Street.....			
Norwood, Upper	Rev. W. Robinson	... ...	Rev. W. Robinson
Peckham, Hill Street	Rev. W. F. Burchell	Rev. T. J. Cole *	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. J. Walcot ...	... ...	Rev. W. A. Gillson
Providence Chapel, Hackney Road	Rev. J. Stock.....	... ...	Rev. H. Dowson
Regent Street, Lambeth.....	Rev. W. A. Gillson	... ...	Rev. J. Walcot
Regent's Park Chapel (March 30th)	Rev. W. Landels	... ...	Rev. W. Landels
Rotherhithe, Midway Place...	Rev. T. W. Munns	... ...	Rev. R. R. Finch
Romford	Rev. E. Parker ...	... ...	Rev. E. Parker
Romney Street	Rev. J. S. Warren	... ...	Rev. W. Jackson

PLACES.	MORNING.	AFTERNOON.	EVENING.
St. Luke's, James Street ...	Mr. J. Templeton	... ...	Rev. J. H. Cooke
Salter's Hall.....	Rev. I Birt.	... ...	Rev. J. E. Giles
Shacklewell	Rev. E. Probert...	... ...	Rev. E. Probert
Shepherd's Bush, Oaklands	Rev. W. Isaac ...	... ...	Rv. Dr. Leechman
Shouldham Street	Rv.T.W.Medhurst	... ...	Rev. J. Stock
Spencer Place	Rev. J. H. Cooke	... ...	Rev. A. Mursell
Stratford Grove	Rev. N. Haycroft	... ...	Rev. J.S.Wardlaw
Tottenham	Rev. Dr. Gotch...	Rev. R. Wallace *	Rev. J. J. Brown
Tottenham Court Rd., Welsh	Rev. L. Jones ...	... ...	Rev. L. Jones
Trinity Street	Rev. W.K.Rycroft	... ...	Rev. W. K. Rowe
Twickenham	Rev. R. Bayne ...	... ...	Rev. R. Bayne
Uxbridge	Rev. T. E. Fuller	... ...	Rev. T. E. Fuller
Vernon Chapel.....	Rev. S. Pearce ...	... ...	Rev. E. Edwards
Waltham Abbey	Rev. S. Murch ...	Rev. S. Murch *	Rev. S. Murch
Walworth, Arthur Street ...	Rev. S. Cowdy ...	... ...	Rev. S. Cowdy
Do., Lion Street	Rev. J. J. Brown	Rev. T. Hands *	Rev. C. Vince
Westbourne Grove	Rev.W. G. Lewis, jun.	... ...	Rev. D. Katterns
Wild Street, Little	Rev. C.Woollacott	... ...	Rev.C.Woollacott
Woolwich, Queen Street.....	Rev. E. Edwards	... ...	Rev. J. Teall
Do., Parson's Hill	Rev. J. Watts ...	... ...	Rev. J. Watts

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 27TH.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth	Rev. S. Cowdy.
Battersea.....	Rev. I. M. Soule.
Bloomsbury	Rev. W. Brock.
Brixton, Salem Chapel	E. Corderoy, Esq.
Brompton, Onslow Chapel	Rev. J. Sale.
Camden Road.....	Rev. F. Tucker.
Commercial Street, Whitechapel.....	Mr. Heath.
Cottage Green.....	Rev. T. Carlisle and Mr. Howard.
Cotton Street, Poplar.....	Mr. H. J. Tresidder.
Cross Street, Islington	Mr. Head.
Devonshire Square.....	Mr. F. Brown.
Denmark Place	
Hackney, Mare Street	Mr. C. Reed.
Hackney, St. Thomas's Hall.....	Mr. Ogden.
Hammersmith	Rev. Dr. Leechman.
Highgate.....	Mr. Webb.
High Road, Lee.....	Mr. Balfirne and Mr. Rabbeth.
Kingsgate Street, Holborn	Mr. Allen and Mr. Cryer.
Lewisham Road.....	Rev. J. P. Barnett.
Lion Street, Walworth	Rev. T. Hands.

JUVENILE MISSIONARY SERVICES—*continued.*

PLACE OF MEETING.	PREACHER OR SPEAKER.
Maze Pond	Mr. T. Carter.
Metropolitan Tabernacle	Mr. F. Baron.
Midway Place, Deptford	Mr. Coleman.
New Park Street	Rev. G. Pritchard.
Regent Street, Lambeth	Mr. R. Palmer and Mr. Bayne.
Tottenham	Rev. R. Wallace.
Trinity Street, Borough	Mr. Price and Mr. S. Watson.
Vernon Square	Mr. Templeton.
Westbourne Grove	Rev. W. G. Lewis, jun.
Woolwich, Queen Street	Mr. Dennis.

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton and Son, 21, Warwick Lane, at 3s. per 100.

TUESDAY, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 30TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held in Exeter Hall, at which E. Baines, Esq., M.P., has kindly consented to preside.

The Revs. Dr. Vaughan and E. White, of London; the Rev. Arthur Mursell, of Manchester; and W. H. Watson, Esq., of London, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College, Yorkshire, will be the preacher on the occasion. Service to commence at half-past six.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Monday evening, May 5th, the Annual Meeting of the Association will be held in the Metropolitan Tabernacle, at half-past six o'clock. J. C. Marshman, Esq. is expected to preside. The Rev. C. H. Spurgeon, Rev. A. Mursell, of Manchester, Rev. J. Sale, of Calcutta, and Rev. J. Teall, of Woolwich, are expected to take part in the proceedings.

THE MISSIONARY IN NANKIN.

THE state of China is a most afflictive one. Although the Imperial authority has been re-established in Pekin, and the treaty obligations with European powers fulfilled, the government seems quite unable to administer the affairs of the empire, or to restrain the outbreaks of rebellion in the provinces. China, in fact, appears to be the prey of anarchy and confusion, which spread unchecked in all parts of it. The condition of the provinces now held by the rebels is, if possible, worse. The ravages of war have not been healed. Depopulated cities remain untenanted; and the rebel chief seems unable either to restrain the excesses of the wild hordes which plunder and destroy in his name, or to frame a settled government in those places which own his sway.

Under these circumstances missionary labours are carried on with great difficulty, and often with much peril. Ningpo, where there were flourishing Christian churches, has fallen a prey to the rebels, and been destroyed. Shanghai is now threatened, and if saved the horrors of a siege and capture, it can only be by the interference of European arms. The pages of the *Herald*, but a few weeks ago, contained the distressing account of the murder of two missionaries in Shantung. The whole empire seems to have fallen into utter confusion, and yet the gospel, the only substitute for the effete religions of the land, which alone can reconstruct the decayed social fabric, can scarcely find a secure abiding place. The hope we were disposed to cherish of the sincere professions of the rebel chieftain appears to be a vain one; for ambition and success have mastered his better knowledge, and he presents to his subjects a caricature of that blessed Gospel he professes to obey.

Notwithstanding the danger to which the attempt might expose him, Mr. Kloekers has again ventured to visit Nankin, to establish, if possible, the pure preaching of the truth in the very centre of the rebel power. His diary is now before us, and we propose to condense for our readers' information its most important facts.

On the 23rd September, Mr. Kloekers obtained a passage on board an English man-of-war proceeding to Nankin. The vessel came to anchor on the 26th, opposite the creek which runs to the west of the city. Everything looked dismal enough, nothing but dilapidated houses could be seen, while the once frequented river bore but few junks on its bosom. The next day Mr. Kloekers ventured to walk alone to the palace of the Kan Wang, both to see him and Mr. Roberts, who is an inmate of this chief. The eight miles was one scene of ruin and destruction. Broken bricks among the wild grass marked the sites of destroyed habitations. The fields were waste. One rather populous village was passed on the shores of the creek, which looked as if life and trade were reviving; and as he approached the city two or three other villages were seen rising up from amidst the desolation around them. He adds, that when he visited Pekin, he found that Imperial city and the surrounding country in a similarly wrecked condition, in both instances the effect of the warfare which had raged about both these populous cities.

Showing his pass at the gates, he entered the city, passing along streets in partial ruin, but filled with people busy in carrying bulrushes for firing and bricks for building. On reaching the palace, Mr. Kloekers went first to the rooms of Mr. Roberts. The good old man gave him a hearty welcome, and rejoiced greatly on learning that Mr. Kloekers intended to stay. Alone he has hitherto striven to give a right direction to the mind of the rebel chief, and has cheerfully sustained the lonesomeness and hardships of the peculiar position he occupies.

Mr. Kloekers was soon introduced to the Kan Wang, who after a short conversation gave him permission to reside in Nankin, and at the same time made the request that he would educate his eldest son. Two rooms in the palace were at once set apart for Mr. Kloekers' use, with promises of help and protection. The condition was attached that Mr. Kloekers should do nothing injurious to the rebel cause. The Kan Wang even expressed his opinion that the false doctrines now taught by the chief, and to which Mr. Kloekers made

objection, would in the end be corrected and laid aside. That night was spent by the missionary in the palace, the distance to the man-of-war being too great to return.

On the 29th, Mr. Kloekers took possession of his rooms. The following day was busily occupied, at the Kan Wang's request, in preparing for him some suggestions on the best course to pursue for the welfare of the country, with especial reference to foreign intervention. It is, we believe, the opinion of Mr. Kloekers that every effort should be made to terminate the present strife, by an amicable division of the country into two empires, the Emperor at Pekin and the rebel chief at Nankin, retaining such provinces as are now under their respective rule.

For the first few days, an access of fever prevented Mr. Kloekers from visiting the city, but on the 4th October he proceeded to seek a suitable locality for a chapel. He found the city in some places pretty well peopled, in others it was entirely destroyed. Whole streets were in the same condition as they were at the sacking of the city, when fire and plunder had wrought their worst. This and the next day were spent in vain searching for a suitable place for a house of prayer.

On the Lord's Day, the 6th, Mr. Kloekers united with Mr. Roberts and his two Chinese attendants, Christians from Canton, in the observance of the Supper of the Lord.

On the 8th, Mr. Kloekers visited the Teen Wang's palace, the dwelling of the rebel chieftain. Here he was permitted to converse and preach the Gospel to a large audience in the hall. The women of the palace, meanwhile, went in and out fetching water. All the work of the palace is done by women. The day following, in a conversation with the Kan Wang, the missionary was earnestly besought to pray for him. He said with tears, shutting his eyes, and lifting up his folded hands, "I can only now and then pray to the Heavenly Father for guidance and help in seeking the good of this people; but you are daily engaged in praying for mankind at large: do not forget to pray for us, and your God will reward you." It would seem that the Kan Wang is deeply impressed with the want of skill and knowledge which the rebel chiefs exhibit to perfect the revolution they have so successfully begun.

It was not till the 15th that the son of the Kan Wang presented himself for instruction. He, however, soon wearied of it, and after a few lessons it was given up. On the 26th, by means of his teacher, Mr. Kloekers at length engaged a house for a temporary chapel, and on the day following preached in it. It is the first building opened in Nankin for Christian worship. The first congregation consisted chiefly of women, who were very quiet and attentive. Daily, to the 6th November, Mr. Kloekers continued to preach in the chapel to increasing numbers. Thus, on the 5th, he says, "to-day perhaps 300 persons have heard the leading doctrines of the Gospel." To these labours he added advice to the sick, who came in considerable numbers for his counsel and help.

The unexpected death of the husband of the lady in whose charge Mr. Kloekers left his infant child at Shanghai, suddenly interrupted his efforts, and obliged him to leave Nankin to make other arrangements. He purposes, however, speedily to return.

So far the experiment to preach the Gospel among the rebels has been a successful one. If it does not receive the approbation of the leading chiefs, they do not hinder it. If they give the missionary no facilities for his work, they throw no obstacle in his path. At present life seems safe in the capital, within the immediate range of the personal authority of the leaders; beyond that it is doubtful whether missionary labour can be carried on. The missionary has to endure many discomforts, and to be satisfied with the poorest fare; and it would be impossible for a missionary with a family to undertake the work. The peculiar circumstances of Mr. Kloekers seem to justify his heroic attempt, and his abilities gain him great influence with those whom he meets. While, therefore, we tremble for him, we commend him to the care of the Master whom he serves, assured that He will uphold and preserve His servant in this act of consecration to His service.

A JOURNEY TO NAGAR IN BEERBHOOM.

BY THE REV. R. J. ELLIS.

I MUST tell you of a little tour I took lately to the remains of the city of Nagar—the old residence of the Mahomedan kings of this part of Bengal. Taking advantage of the presence of our dear brother Boleram from Dum Dum, I started on a Friday morning about a fortnight ago.

On the way we saw a few Hindoos of very low caste, who were in charge of a number of bullocks bearing bags of rice to a distant market. They were bivouacked by the side of the road, and though they seemed very poor, we were not prepared to find them so ignorant. We spoke to them in the very lowest colloquial we could command, and asked them if they knew who made them. Pointing to the sun, they said, "God." The sun, we said, is not God —God has no form and cannot be seen. They could not understand this, and we endeavoured to illustrate it by a reference to their own minds, which had no form, but which they could perceive and feel. We then endeavoured to make them understand that they were sinners, and that by faith in Christ alone could they be saved—but though we used the very simplest illustrations that could be found, it completely baffled us to make them comprehend our meaning.

At Nagar a few persons visited our tent to converse with us about the gospel, the people joyfully received our books, and marked attention was paid to all our addresses. . . . . A good distance from the village we heard the shouts of a number of young people, and perceived one young man running abreast of them all and calling out almost breathless, "Saheb, Saheb!" He had heard that we had books to dispose of gratis, and earnestly begged that he might have one. We gave him a gospel, and opening it up at the parable of the pharisee and the publican, made him read. We then explained the parable—illustrating it by the parallel case of the brahmin and the shoodra —and having urged them to pray in all humility to God in the name of Christ, we came away.

At the fourth village we found an intelligent young man who had taken a book from us the previous day, and to another, a companion of his, we then gave another book. At this place many brahmins listened to us with deep and earnest attention, and on our rising to come away, these two young men, with another, said they would accompany us as far as a river which we had to ford on our way back to Nagar. At the river we desired them to return, but after we had gone fully a quarter of a mile, we heard them calling after us. They had run after us to say that we had given them books, and for that they thanked us, but who should teach them their meaning? Should they wish further to read about our religion, where should they procure more books? And should they judge our religion true, they must leave their homes and their all, and to what then should they betake themselves for a livelihood? To all these questions we gave satisfactory answers, and these interesting young men took their departure.

The next morning—the last of our short sojourn there—a young man came to our tent in company with one of the Banerjeas, whose relations have made themselves famous in the world of literature in our eastern metropolis. This young had received from us the tract, 'Miracles of the Lord Jesus,' and the gospel by Mark, and had now come to ask for a copy of the Acts of the Apostles, which he had seen in some one's hands. We told him he could have no more books from us unless he paid for them. He said he was but a scholar in the 'Grant in Aid' School, a poor boy, and could not give pice for books, as he had none to give. Finding he could not move us, he bethought him of an argument which he thought we could not resist—'How shall I know,' he said, 'which religion is true, unless I read your shastras?' 'Well, read what you have got first.' 'Have I not read them?' he said; 'I have read your tract, and am reading the gospel. Will you kindly exchange the tract for

another gospel, or the Acts of the Apostles?' We examined him, and found he had indeed read the tract, upon which we willingly gave him another gospel, not having with us more copies of the Acts. 'Now,' said he, 'I shall want more by and bye.' 'Well, come to our house in Sewry. We shall examine you on the books you have got, and if you know them fully, we shall give you others.' Banerjea took a book from us, and was by our side every time we went into the bazaar.

I have opened a class for enquirers, which two persons for the present have promised regularly to attend. These are the relatives of Boleram (the native preacher of Dum Dum), who, with a zeal every way worthy of his profession ever since he professed Christianity, now many years ago, has exerted himself for the salvation of his family. This leads me to mention some circumstances which have occurred with us lately. The brother of Boleram and his mother, together with certain others of the family, expressed a desire to become Christians, and broke caste by eating the Christian's rice. Boleram had come up to be present, lest any force should be used to constrain them again to declare for Hinduism, and well was it that he had come. No sooner did they manifest their desire (a long cherished one, I understand), than hundreds collected about the shop of the brother. They called upon him to renounce his new faith, and adjured his brother (Boleram), to desist from enticing him to become a Christian. To these crowds, Boleram, who is possessed of an excellent voice, and a surprising force of logic to back it, preached the gospel, and showing that he could make no one a Christian against his will, called upon his brother to renounce the Christian faith if he would, and to disbelieve it if he could. The brother day after day stood firm, and the more intelligent part of the multitude perceiving the force of what they saw and heard, acknowledged it vain to persist in their attempts to coerce the young converts, whereupon the crowds dispersed. The mother was carried off stealthily to a place 12 kosh (24 miles) from this, but has since been sent back on representations being made to her friends, that by detaining one who had eaten the Christian's rice, they were forfeiting their own caste.

At Sewry, the following interesting circumstance has recently taken place. Some of the most intelligent Mussulman population resolved to hold a debate among themselves, upon the Christian religion as opposed to that of Mohammed. Accordingly sides were chosen and an umpire. The debate lasted for three days, and at last the side representing Christianity, having heaped proof upon proof, and argument upon argument, for the Christian faith, had become so vehement in their assertion of its truth as opposed to Mohamedanism, that the others taking fright at the result of their own proposal cried out: "You are heretics! You are Christians! We will have you excommunicated!"— "Oh no," said they, "we are not Christians; we have only maintained our side." The weight of evidence was pronounced to be on the Christian side of the debate; but of course, when asked to act consistently with such a decision, there was a subterfuge at hand. "The Christian dispensation," they say, "has been abrogated, and now all must become Mohammedans."

This occurrence shows that the Mahommedans are thinking about Christ, and whatever may be the ulterior result of this conference, for the present the Mussulmans are much more attentive than formerly to our addresses in the bazaar.

A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

In order to be able to visit as far as possible the villages between Agra and Bhuteshwar, we started early for the Mela, making easy marches from one

village to another, preaching Christ and selling gospels and tracts as we proceeded on our way.

Mr. Gregson and myself left Agra early on the 5th November, for Chitoura. On the way we were delighted to see the fields filled with corn ready for the sickle. A bright prospect for the poor ryots, after several months of pinching want during the late famine. In a field by the way-side, we found an ear of corn worthy of note.

Our attention was drawn to it by its unusual size, and I was tempted to cut it from its stem, and carry it into Chitoura for closer inspection. It was such an extraordinary bunch of corn on one stalk, that we resolved to reckon the grains, and weigh them too. We did so, and the result was,—

Number of grains . . .	8,000
Weight of grains (cleaned) . .	10 oz.

The corn is what the natives call Jewair—very common in the North-West, though such an ear is doubtless rare,—yet what a proof it gives of what India might yield to the husbandman with proper cultivation.

Chitoura seemed to me much improved in appearance since I last saw the place. The mission houses and chapel, which before were in a dilapidated state (being wasted during the Mutiny), having been repaired, now assume a new and cheerful aspect, and the old station of Nistarpoor is once more occupied by those who love and serve the Lord.

After taking breakfast with brother Williams (who, by the bye, though a bachelor, is a master housekeeper), we visited General Wheler's Orphanage, and were delighted to see nearly a hundred poor children, rescued from death during the late famine, so clean and apparently happy.

The boys were being taught to read and write by a Moulvie, who has recently been baptized in Agra, and who seems to be an intelligent man, and a sincere christian. The girls were engaged in sewing, under the superintendence of a christian woman. The old weaving shop has been converted into a residence for the children, a wall having been put up to partition off the apartment of the girls from that of the boys.

It was truly an interesting sight to see these poor orphans flocking round and clinging to their kind benefactor with a child-like confidence and affection, and the good veteran general treating his juvenile band with father-like tenderness and care,—his greatest anxiety of all being to implant in their tender hearts, if possible, the fear and love of God. Need we say that we wish him a hearty God-speed?

Nov. 6th.—We left early for Futiabad, a large village nine miles from Chitourah, where we made a stay for three days, preaching in the mornings in the smaller villages around, and in the afternoon in the Futiabad bazaar.

The people generally heard the gospel with attention, and we sold several gospels and tracts. We were now accompanied by Mr. Williams, of Chitourah, and I was glad to find our brother able to express himself so well in Hindee after a residence of two years in the country.

(To be continued,)

MISSIONARY MOVEMENTS.

CALCUTTA.—Under the protection of a kind Providence, our dear friends, the Revs. J. C. Page, G. Rouse, and their wives, arrived safely in Calcutta on the 8th February. The voyage was a tedious one, being prolonged by adverse

winds, and on one occasion by a severe storm. Mr. Rouse preached at Howrah on the following day for Mr. Morgan, who has again been called to suffer from a relapse of his old complaint.

BARISAL.—The Christians, during the past year, have been quite free from the assaults of their Zemindars, from which in former years they have suffered so much. A few of them have exhibited a disposition to retaliate on their persecutors. There seems to be almost a law in the character of the Hindu, that, when not oppressed, he must necessarily be an oppressor. The reception of Christianity will doubtless correct the manifestation of this spirit. Mr. Martin informs us that Mr. Reed has begun to speak a little in the bazaars and markets, as the result of his diligent application to the study of Bengali.

BENARES.—The law case, of which some account was given in a previous *Herald*, has undergone another phase. Mr. Heinig informs us that the parties appealed from the decision of the magistrate to the judge. At the hearing of the cause, the appellants exhibited the greatest anxiety to give up the case as against Mr. Heinig. To this the judge at length assented, and the appellants were adjudged to pay all the costs of the appeal.

DELHI.—Mr. Evans reports that he has obtained sufficient contributions to support nine students in the proposed Theological Institution. He has also received £60 towards the erection of the necessary buildings. From the Purana Killah native church there have been so many defections as to reduce the number of members to twenty. Mr. Evans has baptized two soldiers of H.M.'s 32nd Regiment, and has three more applicants. He was about to visit Lahore to baptize four candidates.

MEERUT.—Mr. Parsons arrived in Meerut on the 5th Dec., to commence his missionary labours in that important town and district. A spirit of inquiry prevails widely in the villages to the north of Meerut, near the Ganges.

CHINA, CHEFOO.—Since the repulse of the rebels, Mr. Hall has been able to enter actively on missionary labour. He has opened his little chapel, called "Chen-shen-tang," in which he daily sits to talk with passers-by. He has posted through the villages, on the temple-gates, &c., portions of "Come to Jesus," with an invitation to visit the chapel. He is also engaged in translating portions of Scriptures, tracts and hymns for, posting about the city. He has preached to good numbers of people in the villages, and a few people attend the daily morning prayer in his house with his domestics. The native convert is studying hard for useful service among his countrymen.

MORLAIX.—Mr. Monod has returned to Morlaix, preaching on his way at several towns. At a town some leagues from Morlaix he met with a few Protestants without the means of grace, whom he has promised to visit occasionally. Three lectures on the Reformation have been given by Mr. Planta, an Evangelist from L'Orient, well calculated to attract the attention of the inhabitants.

TRINIDAD, SAN FERNANDO.—The small but inconvenient rooms occupied as a chapel continue to be well attended. Mr. Gamble anxiously desires, however, to build a chapel, for which he will need assistance. He recently baptized four persons at Fourth Company settlement, and others are awaiting baptism in two of the remaining churches. At Montserrat the Spirit of God has been largely poured out, and the chapel is crowded with worshippers.

JAMAICA.—The annual meetings of the Jamaica Baptist Union were held, as anticipated, at Lucea, on the 12th Feb. Various public as well as meetings for business, were held, including a revival service and a missionary meeting. From the returns presented, it appears that the additions to the churches have been exceedingly large, the clear increase being 4,422, and this only in the churches belonging to the Union. The total number of members is given as 20,036, and in the Inquirers' classes there are 6,058 persons. The churches have, therefore, during 1861 gathered largely the fruits of the great movement of the previous year. There were present at the meetings sixteen pastors and thirty delegates.

KINGSTON.—Mr. and Mrs. Bouhon have reached Kingston on their way to

Port au Prince. They continued to suffer much from the effects of the fever acquired on their reaching Hayti. Mr. and Mrs. Webley had also reached Jamaica for a short sojourn, Mrs. Webley having been exceedingly ill.

AFRICA, CAMEROONS.—Mr. Saker had returned from his trip to the mountains. Much exposure and fatigue had in some measure tried his health. Mr. Smith was better for his visit to Victoria, and was contemplating a speedy visit to Wari, where it is intended to establish a station. The two teachers from Sierra Leone were about to return to their own country.

VICTORIA.—While staying here, Mr. Smith paid several visits to the islands in the Bay. Led by a goat, on one occasion, he reached the almost inaccessible village of the people, who listened with great attention to his story of the Cross. He found them in a very degraded condition, without clothes, or only a small rag on their persons. At first they were frightened at his coming, but soon came about him without hesitation.

AQUA TOWN.—This is Mr. Diboll's new station. He continues to visit the surrounding villages also. A chief very recently came and begged him to settle in his town, promising to give him ground to build upon. Such requests and promises, he says, are often made; but means are not at hand to allow the missionaries to take advantage of them.

HOME PROCEEDINGS.

Since our last, the Revs. F. Trestrail and J. Sale have completed their visit to the Churches in Scotland, closing the month with services in Cheltenham. Mr. Underhill has visited Newbury, Loughton, Chatham, and Hammersmith. At the first two of these places, the Rev. W. K. Rycroft was also present, in addition to which he has held missionary services at Peterchurch, Bishop Stortford, Tottenham, Chesham, High Wycombe, Dover, and Eyethorne. The Rev. T. Gould has kindly undertaken meetings at Saffron Walden, Leighton, Kingston, Hemel Hempstead, and Biggleswade. We are also greatly indebted to the Rev. S. Green for visiting Bedford; the Rev. C. J. Middleditch, Gamlingay; and the Rev. T. Hands, Harlow. The Rev. J. Makepeace, of Luton, has accomplished a missionary tour for the Society in Wiltshire, and also attended meetings in Hertfordshire.

The meetings have been, we believe, generally well attended; the contributions, on the whole, somewhat exceeding last year. Some of our friends have found much difficulty in making arrangements, which would probably be obviated were preparations commenced earlier.

On the early pages of the *Herald* will be found the arrangements for the approaching Annual Meetings. Owing to the opening of the Exhibition on the 1st May, the Committee have been obliged to arrange for the Annual Meeting at Exeter Hall on the day previous. This has compelled them to dispense, for this year, with the Annual Morning Sermon. Let us hope that the attendance of our friends will be all the more numerous at the Evening Sermon.

The appeal for missionaries in our January number has been followed by several offers of service, and an intimation from the Colleges that several students are preparing for the Lord's work in foreign lands. The Committee have already accepted the services of Mr. H. R. Pigott, of Dublin, for Ceylon, and of Mr. R. F. Laughton, of Clipstone. Mr. Laughton will continue his studies for some months longer with the Rev. T. T. Gough. We are happy to learn that so many of our young men look upon the missionary field as their destined sphere of labour.

We record with regret the resignation of R. Cartwright, Esq., of his place on the Committee, through long continued ill-health. His wise and efficient services will be greatly missed.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21, 1862, to March 20, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Allen, J. H., Esq., Aston Clinton	2	2	0
Do., for *China*, 2 *yrs.*	4	4	0
Beddome, R. B., Esq.	1	1	0
Beeby, Mrs., Reigate	2	2	0
Burls, Miss	1	1	0
Canning, Mrs., Finch Dean	0	10	6
Carter, Mr. J., Erith	2	0	0
Cozens, Mrs.	1	1	0
Eames, Miss	1	1	0
Gurney, Joseph, Esq.	50	0	0
Gurney, Henry, Esq.	5	5	0
Hill, Mrs. R.	1	1	0
Hillier, Mr., Bermondsey	1	1	0
Johnson, G., Esq	0	10	6
Kitson, Wills, Esq.	2	2	0
Meredith, Mrs.	1	1	0
Pengilly, Rev. R.	0	10	6
Rippon, Mrs. Thomas	5	0	0
Smith, W. L., Esq., St. Albans	2	2	0
Taylor, J., Esq.	2	2	0
Thompson, J., Esq.	1	1	0
Webster, Rev. J.	0	10	6
Vines, C., Esq.	5	5	0
DONATIONS.			
"A Friend," by Mr. T. Baker, Tilgate, Sussex	1	7	6
"A Friend" at Shaftsbury	2	13	0
Anonymous, Padstow	0	10	0
"Bible Translation Society," for *Translations*	200	0	0
Butterworth, Mr. W. A., Surbiton	2	0	0
Do., for *China*	1	0	0
Do., for *W. & O.*	0	10	0
Butterworth, Miss, Surbiton	1	0	0
Do., for *W. & O.*	0	10	0
Gardner, Miss, for *Jamaica Schools*	2	0	0
Hanson, Mrs.	25	0	0
Reynolds, Mr. J., for *Mr. Dendy's Schl., Jamaica*	1	0	0
Wilshere, Rev. Thos.	1	1	0
Under 10s.	0	5	0
Do., for *W. & O.*	0	5	0
LONDON AND MIDDLESEX.			
Camberwell, Cottage Grn.—			
S. Sch., by *Y.M.M.A.*	7	4	5
Do., for *N. P., do.*	2	0	0
Camden Road—			
S. School	3	4	6
Charles Street—			
S. School, for *N. P.*, by *Y. M. M. A.*	0	8	9
Church Street—			
S. School, for *N. P.*, by *Y.M.M.A.*	1	11	6
Commercial Street—			
S. School, for *N. P.*, by *Y.M.M.A.*	2	4	4
Cromer Street—			
S. School, by *Y.M.M.A.*, for *N. P.*	0	10	1
Do., *do.*, for *Rev. J. Allen's Sc., Ceylon*	3	0	0
Cross Street—			
Contribs. for *N.P.*, by *Y.M.M.A.*	1	12	6
Dalston, Queen's Rd.—			
Mr. Morgan's class, for *orphan child with Rev. A. Saker, Africa*	0	10	0
Do., for *N. P.*, by *Y. M. M. A.*	0	7	1
Ebenezer Chapel—			
S. School, for *India*, by *Y.M.M.A.*	0	12	0
Hackney, Mare St.—			
Contributions on acc.	35	0	0
Do., Profit of Lecture by *Y.M.M.A.*	5	9	2
Do. for *N.P.*, by *do.*	9	13	6
Do. Ann's Place, S. Schl., for *N.P.*, by *Y.M.M.A.*	4	6	1
Harrow-on-the-Hill—			
Collection for *W. & O.*	1	0	0
Henrietta Street—			
Cntrbs. by *Y.M.M.A.*, for *Schools, Ceylon*	1	3	1
Highgate—			
Contributions	2	10	0
Do., S. School, for *N. P.*, by *Y. M. M. A.*	4	17	0
John Street—			
Contributions	67	19	5
Do., for *India*	3	19	6
Do., S. School, by *Y.M.M.A.*	5	17	6
Kingsgate Street—			
Contributions for *N. Teacher, Delhi*, by *Y.M.M.A.*	10	0	0
Maze Pond—			
Collection for *China*	1	10	0
Poplar, Colton St.—			
Contributions	10	4	6
Salter's Hall—			
S. Schl., by *Y.M.M.A.*	1	12	6
Shacklewell—			
Collections	6	5	8
Do., for *W. & O.*	4	4	6
Contributions	6	6	11
Do., Juvenile	6	10	7
Do., do. for "*Joseph*" *in Mr. Anderson's School, Jessore*	5	0	0
	28	7	8
Less expenses and acknwld. before	11	7	0
	17	0	8
Shouldam Street—			
Contribns. for *China*	0	10	0
Spencer Place—			
S. School, for *N. P.* by *Y.M.M.A.*	2	0	0
Staines—			
Collection	1	12	0
Contributions	3	6	6
	4	18	6
Less expenses	0	8	0
	4	10	6
Vernon Chapel—			
S. Schl., by *Y.M.M.A.*	3	9	5
Do., for *N.P., by do.*	0	14	0
Walworth, Arthur St.—			
S. Schl., for *N. P.*, by *Y.M.M.A.*	3	5	1
Do., Lion Street—			
S. Sch., Contrbs. for *Gahalaya School, Ceylon*	10	0	0
Do. for *Orphan Girl in Mrs. Hobbs' Sch., Jessore*	5	0	0
Westbourne Grove—			
Juvenile Assocn., for *Cameroons, W. Africa*, by *Y.M.M.A.*	20	0	0
BEDFORDSHIRE.			
Bedford, Mill Street—			
Collection	2	17	1
Dunstable—			
Collections	9	13	0
Do., for *W. & O.*	1	14	0
Contributions	26	4	1
Do. for *China*	0	10	0
	38	6	1
Less expenses	0	12	4
	37	13	9
Luton, Union Chapel—			
Contribns. for *N. P.*	1	6	0
Sharnbrook—			
Contribs. for *N. P.*	0	12	0
BUCKINGHAMSHIRE.			
Great Missenden—			
Collection for *W. & O.*	1	12	6
Ickford—			
Collection	0	8	0
Long Crendon—			
Contributions	2	3	6
Olney—			
Collections	8	13	5
Do., for *W. & O.*	2	2	0
Contributions	9	12	10
Do. for *Mr. Rycraft's N.P.*	4	2	3
Princes Risboro'—			
Contribution	2	0	0
Do., S. School	6	0	0
Do., do. for *China*	3	0	0
Weston Turville—			
Contributions	3	0	0
Do., S. School	0	11	2
CAMBRIDGESHIRE.			
Cottenham—			
Contribs. for *N. P.*	1	3	0

	£	s.	d.
CORNWALL.			
Padstow—			
Contributions.....	2	1	0
DERBYSHIRE.			
Riddings—			
Contributions.....	0	2	3
Do., for *N.P.*	1	5	8
DEVONSHIRE.			
Devonport, Hope Chapel—			
Collections.....	10	2	0
Do., for *W. & O.*...	2	0	0
Contributions	23	12	11
Do., for *Rev. A. Saker, Cameroons* ..	1	10	0
	37	4	11
Less acknwld. before	10	0	0
	27	4	11
Exeter—			
Contribution	2	0	0
Do., for *China* ..	1	0	0
Do., for *Africa* ..	1	0	0
Do., South Street—			
Collection	2	14	7
Contributions	2	12	6
	5	7	1
Less expenses	0	6	8
	5	0	5
Modbury—			
Contributions.....	3	15	4
Do. for *N. P.*.....	1	5	8
Stonehouse—			
S. School for *N. P.* ..	0	14	6
ESSEX.			
Langham—			
Contribs. for *N. P.* ..	2	16	9
Do. for *W. & O.*....	2	0	0
Waltham Abbey—			
Collection for *W. & O.*, Moiety	1	1	0
GLOUCESTERSHIRE.			
Blakeney—			
Collection	2	5	1
Do., for *W. & O.*...	0	15	0
Contributions	2	8	2
Do., for *China*	0	2	6
Do., S. Sch., for *Mr. Rycroft's Chapels, Bahamas*.....	1	9	4
	7	0	1
Less expenses	0	6	0
	6	14	1
Chipping Sodbury—			
Collection	1	11	0
Do., for *China*	1	12	0
Contributions.....	2	12	9
Do., for *N. P.*.....	1	6	0
Do., S. School	0	12	3
Cinderford—			
Collection	7	2	0
Do. for *W. & O.*	2	2	0
	9	4	0
Less expenses....	0	12	0
	8	12	0
Coleford—			
Collections	5	2	10
Do. for *W. & O.*....	1	10	0
Contributions.....	8	5	5
Do., S. Sch. for *N.P.*	3	12	9
	18	11	9
Less expenses ..	0	12	0
	17	19	0
Fairford—			
Collection for *W. & O.*	0	12	6
Contributions.....	5	7	6
Lydney—			
Collections	4	5	2
Wotton under Edge—			
Collection	5	11	0
Do. for *W. & O.* ..	1	1	0
Contributions	13	5	11
	19	17	11
Less acknwld. before & expenses	9	11	5
	10	6	6
HAMPSHIRE.			
Andover—			
Collections.....	1	14	9
Do., Public Meeting	3	5	0
Contributions.....	25	0	6
Do., for *N. P.*.....	10	5	7
	40	5	10
Less expenses for "Heralds"....	1	14	9
	38	11	1
Durley—			
Contribution	0	7	6
Shirley—			
Collection for *W. & O.*	0	5	0
HEREFORDSHIRE.			
Fownhope—			
Collection	0	17	0
Do. for *W. & O.*....	0	10	0
Contribs. for *N. P.* ..	1	8	4
	2	15	4
Less expenses	0	12	6
	2	2	10
Garway—			
Collection	1	4	6
Do. for *W. & O.*....	0	10	0
Contributions	0	16	6
	2	11	0
Less expenses ..	0	9	0
	2	2	0
Hereford—			
Collections.....	1	18	1
Do. for *W. & O.*....	1	0	0
Contributions	3	11	3
Do., for *N. P.*.....	2	6	0
	8	15	4
Less expenses ..	0	12	4
	8	3	0
Ledbury—			
Collection	1	7	6
Less expenses ..	0	10	6
	0	17	0
Orcop—			
Collection	1	8	6
Less expenses ..	0	11	6
	0	17	0
Peterchurch—			
Collections	8	12	9
Do., at Dorstone ..	0	17	1
Contributions.....	2	4	5
Ross—			
Collection	3	0	0
HERTFORDSHIRE.			
Hemel Hempstead—			
Coll. for *W. & O.*	2	4	6
Contrib., for *China* ..	1	14	6
Do., for *N. P.*	1	2	0
Do., S. School Working Party, for *Rev. T. Gould's Schools, Jamaica*	3	0	0
Hitchin—			
Collections.....	13	10	10
Do., for *W. & O.* ..	4	14	6
Contributions	25	10	0
Do., for *Intally Sch.*	4	0	0
Do., S. School	2	11	0
	50	6	4
Less expenses, and acknowledged before	48	0	6
	2	5	10
Markyate Street—			
S. School, for *N. P.*..	1	4	2
Royston—			
Contributions	6	0	0
Saint Albans—			
Contribs. for *N. P.* ..	2	9	2
Ware—			
Contributions	1	11	6
Do., for *N. P.*	0	16	0
HUNTINGDONSHIRE.			
Buckden—			
Collection for *W. & O.*, Moiety	0	3	4
Perry—			
Collection for *W. & O.*, Moiety	0	3	5
Somersham—			
Collection for *W. & O.*, Moiety.....	0	4	3
KENT.			
Bessells Green—			
Contribs. for *N. P.* ..	1	15	4
Gravesend, Zion Chapel—			
Contribs. Moiety	10	2	10
Lee—			
Sunday School	0	17	6
Bib. Cls., *by Y.M.M.A.*	1	4	3
Smarden—			
Collection	1	0	0
Contributions	1	10	6
Town Malling—			
Contributions	7	0	0
LANCASHIRE.			
Accrington—			
Collections	25	9	0
Do., for *W. & O.* ..	4	0	0
Contributions	5	10	0
Do., Juv. Society..	26	17	8
Birkenhead, Grange Lane—			
Colls., less expenses..	11	11	0
Contribs., for *China*	0	5	0
Do., Juvenile.....	16	9	8
Blackburn—			
Collections.....	5	10	3
Blackpool—			
Contributions.....	5	14	0
Briercliffe—			
Collections.....	4	13	9
Burnley—			
Collections	20	0	0

	£	s.	d.
Colne—			
Contributions	6	3	11
Goodshaw—			
Collection	6	0	0
Haslingden, Bury Road—			
Collection	7	15	7
Do., for *W. & O.*.	1	0	0
Contributions.....	16	0	0
Do., Girls' S. Schl.	2	11	7
Do., Pleasant Street—			
Collection	10	9	3
Contributions	2	1	2
Lancaster—			
Contributions	2	0	0
Liverpool, Walnut Street—			
S. School.....	3	14	9
Manchester—			
Contribs. on account	100	0	0
Padiham—			
Collects. & Contribs.	12	16	1
Sabden—			
Collection	9	0	4
Contributions.....	3	14	3
Do., Sund. School	9	6	0
Tottlebank—			
Collection for *W. & O.*	0	14	4
Do., ...*T.*	0	14	10
Contributions	4	1	6
Do., for *N. P.*....	1	8	9
Waterbarn—			
Collections	2	5	4
Do., for *W. & O.* ..	1	0	0
Contribs. for *N. P.* ...	0	3	0
	329	1	0
Less acknowledged before & expens.	176	0	6
	157	19	6

LEICESTERSHIRE.

Arnsby—			
S. School and Friends for *Rev. C. Carter's School, Ceylon*	6	0	0

NORFOLK.

East Dereham—			
Contributions	2	2	0
Do., for *Jamaica*..	1	16	3
Do. for *N. P.*.....	2	9	3
	6	7	6
Less expenses	0	0	9
	6	6	9

NORTHAMPTONSHIRE.

Guilsborough—			
Collect., Ann. Meet...	5	11	9
Do., for *W. & O.* ..	1	0	0
Contributions	4	7	10
Do., for *N. P.*.....	1	0	8
Harpole—			
Collection for *W. & O.*	0	10	0
Milton—			
Collection for *W. & O.*	1	7	3
Ringstead—			
Collection for *W. & O.*	1	0	0

NORTHUMBERLAND.

Ford Forge—			
Contributions	4	0	0
Do., for *W. & O.*....	1	0	0

NOTTINGHAMSHIRE.

Southwell—			
Contribution	0	5	0

SHROPSHIRE.

Wellington—			
Collec. Public Meeting	3	6	4
Contributions.....	12	1	6
	15	1	10
Less expenses	0	8	4
	14	13	6
Wem—			
Collection	0	10	0
Contribs. for *N. N.* ..	1	16	1
Do., S. School	0	4	8
	2	10	9
Less expenses.....	0	2	6
	2	8	3

SOMERSETSHIRE.

Crewkerne—			
Collection	2	17	6
Contribution	0	10	0
Stogumber—			
Contribs. for *N.P.* ..	2	4	6
Watchet—			
Contributions for *N.P.*	0	17	7
Less expenses	0	0	4
	0	17	3

STAFFORDSHIRE.

Burslem—			
Contribs. for *China* ..	0	5	0

SUFFOLK.

Aldborough—			
Contributions.....	4	1	4
Botesdale—			
Contributions.....	1	2	8
Bury St. Edmund's—			
Collections	14	0	7
Contributions.....	10	5	1
Do. Juvenile Auxly.	14	13	1
Clare—			
Contributions	2	11	6
Eye—			
Collection	7	1	4
Contributions	16	19	1
Framsden—			
Contributions	1	18	6
Ipswich, Burlington Rd—			
Contributions.....	1	4	0
Do., Stoke Green—			
Collections.....	21	1	11
Contributions	16	6	4
Do., Juvenile Soc.	4	17	0
Do., Sun. School .	6	15	8
Do., Turret Green—			
Collection	13	0	0
Contributions	10	14	0
Do., for *N. P.* ..	1	6	0
Do., Sun. School	0	15	5
Sudbury—			
Collection	6	0	2
Contributions	4	1	4
Do., Sun. School ..	0	11	4
Walton—			
Collection	4	11	4
Do. for *W. & O.*....	0	10	0
	166	7	9
Less expenses, and acknwlgd. before	118	7	9
	48	0	0

SURREY.

Wandsworth, Water Side—			
Collection .....*T.*	2	0	5

SUSSEX.

Brighton, Bond Street—			
Contributions	0	4	4
Do., S. School	6	2	4
	6	6	8
Less expenses	0	2	6
	6	4	2
Lewes—			
Collections	6	15	6
Do., for *W. & O.* ..	3	3	0
Contributions	16	19	6
Do., Sun. School ..	5	0	0
Do., Beddingham ..	2	0	0
	33	18	0
Less Irish Society, expenses, and amount acknowledged before	33	11	0
	0	7	0

WARWICKSHIRE.

Leamington—			
Collections	16	11	2
Do., for *W. & O.* ..	2	2	6
Contributions	9	11	11
Do., Sun. School ..	0	13	10
	28	19	5
Less expenses	1	5	6
	27	13	11
Stratford-on-Avon—			
Collection, Moiety ..	3	3	0
Contributions	4	4	9
Legacy of the late Mr. Samuel Cox	10	0	0
	16	12	6
Less expenses ..	0	8	6
	16	4	0

WORCESTERSHIRE.

Atch Lench—			
Contribs. for *N. P.* ..	0	3	11
Bromsgrove—			
Collections	3	4	11
Do., for *W. & O.* ...	0	10	6
Contributions	8	7	8
	12	2	1
Less expenses	0	11	1
	11	12	0
Shipston-on-Stour—			
Collection for *W. & O.*	1	0	0
Contributions	2	7	4
Do., for *N. P.*	1	2	6

YORKSHIRE.

Beverley—			
Collections	14	14	6
Contributions	6	8	0
Do. S. School.....	2	0	0
Boroughbridge—			
Collection	2	7	4
Contributions	5	11	2
Bradford, Westgate Chapel—			
S.S. Juv. Ass. for *N.P.*, "*Lute*," *Delhi*	13	10	6
Dishforth—			
Collection	2	19	8
Contributions.....	3	4	9
Huddersfield—			
"Juv. Sewing Soc."..	10	0	0

	£	s.	d.
Hull—			
Coll., Pub. Meeting	13	5	0
Do., Baker Street—			
Collections	8	1	7
Do., George Street—			
Collections	17	0	0
Contributions	10	16	0
Do., S. School	4	0	0
Do., Salthouse Lane—			
Collections	7	15	3
Contributions	2	0	0
Do., South Street—			
Collections	14	4	1
Leeds, South Parade—			
Coll. Public Meeting	7	0	11
Do.	9	15	2
Do., for *W. & O.*	2	2	0
Public Breakfast	10	10	1
Contributions	64	12	6
	232	11	9
Less acknowledged before, and expenses	109	4	2
	123	7	7

NORTH WALES.

CARNARVONSHIRE.

Rhoshirwaen—			
Contributions	0	8	0

DENBYSHIRE.

Llangernyw—			
Contribs. for *N. P.*	0	1	7
Bathen—			
Collection	5	4	10
Contributions	3	19	3
	9	4	1
Less for local Home Mission	3	0	0
	6	4	1

MONTGOMERYSHIRE.

Newtown—			
Contribution	10	0	0
Do., for *China*	2	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brynmawr Calvary—			
Collection for *W. & O.*	0	5	0
Contributions	0	5	5
Do., for *N. P.*	3	13	0

CARMARTHENSHIRE.

Ebenezer—			
Collection	1	16	7
Contributions	1	3	6
	3	0	1
Less expenses	0	10	0
	2	10	1
Elim Park—			
Collection	0	10	6
Llangendeirne, Bethel—			
Collection	2	12	7
Contributions	7	17	5
Lanstephen—			
Collection	0	19	0
Login—			
Collection	0	15	3
Do., for *W. & O.*	0	5	0
Contributions	1	1	6
Do., for *N. P.*	0	12	6
Do., S. School	0	16	4
	3	10	7
Less expenses	0	0	7
	3	10	0
Moria, Maenean—			
Collection	0	12	6
Contributions	1	13	1
Nazareth, Whitland—			
Collection	3	0	0
Do., for *W. & O.*	0	2	6
Contributions	2	4	6
	5	7	0
Less expenses	0	1	3
	5	5	9
Sittim—			
Collection	1	0	6
Contributions	2	2	6

GLAMORGANSHIRE.

Cwmtrwch—			
Contribs. for *N. P.*	0	9	0
Pontardawe—			
Contribs. for *N. P.*	0	10	7

MONMOUTHSHIRE.

Abergavenny, Lion Street—			
Contribs. for *N. P.*	0	15	6
Less expenses	0	0	4
	0	15	2
Blaenau Gwent—			
Collection	2	6	8
Less expenses	0	0	6
	2	6	2
Llanthewy—			
Contributions	3	9	7
Do., for *N. P.*	1	6	0
Llanvihangel Crucorney—			
Contribution	1	0	0
Do., for *N. P.*	2	4	0
	3	4	0
Less expenses	0	0	8
	3	3	4
Monmouth—			
Collection	2	1	0
Less expenses	0	4	0
	1	17	0
Pontaberbargoed, Caersalem—			
Collection	0	19	5
Contributions	1	9	1
Penalt—			
Collection	1	0	0

PEMBROKESHIRE.

Bethabara—			
Collection	1	8	0
Contributions	3	5	6
Do., S. School	4	15	2
Blaenllyn—			
Collection	1	0	6
Pontyrharod S. School	0	12	1
Waunfach do.	0	10	7
Contributions	2	10	6
Fishguard—			
Collections	2	6	0
Contributions	2	10	0
Do., Sun. School	1	12	8
Do., Sclethy	0	11	4

RADNORSHIRE.

Dolau—			
Collection	1	11	4
Presteign—			
Collection	4	5	8
Do., Stansbatch	1	15	7
Contributions	12	1	0
Do., Stansbatch	1	7	10
	18	10	1
Less expenses	0	9	0
	18	1	1

SCOTLAND.

Scotland, on acont, by Rev. F. Trestrail	120	4	0
Aberdeen, George St. Hall—			
Contribs. for *N. P.*	5	0	0
Anstruther—			
Collection	9	18	2
Contributions	1	18	4
Berwick—			
Collection, 1st Church	2	17	0
Do., 2nd do.	1	0	0
Contributions	12	9	0
Eyemouth—			
Contributions	0	17	6
Do. S. School	1	8	6
Greenock, Westburn St.—			
Collection for *W. & O.*	1	10	0
Kirkcaldy, Whyte's Causeway—			
Collection	1	0	0
Contributions	6	1	0
Perth—			
Contribution	5	0	0
Saint Andrews—			
Collection	1	1	0
Contributions	10	11	0
Do., for *China*	1	10	0
	13	2	0
Less expenses	0	7	1
	12	14	11

IRELAND.

Piltown—			
Contribs., for *China*	2	5	0
Waterford—			
Contributions	5	8	6

FOREIGN.

SOUTH AUSTRALIA.

Melbourne—			
Collin's St. Sab. School Boxes, & other sums	10	0	0
Less exchange	0	4	0
	9	16	0

JAMAICA.

Contribs. on account for *Africa*	200	0	0
Less acknowledged before	31	16	0
	168	4	0
Mount Hermon and Jericho, Contribs. by Rev. J. Hume	18	12	0

Mr. Joseph Gurney requests the acknowledgment of the following further List of Contributions for Baptist Chapels in France.

	£	s.	d.
At Carmarthen	2	19	2½
Mrs. Rees, Haverfordwest	2	2	0
Bethesda Collection, do.	1	13	2
Tho. Pease, Esq., Bristol	2	2	0
Rev. J. Russell, London	2	0	0
W. B. M., Esq., London	1	1	0
Messrs. T. Pillow & Son, London	1	1	0
Per Rev. J. M. Soule, Battersea.....	4	10	0
Mr. B. Colls, Camberwell	1	1	0
CAMBRIDGE.			
Geo. E. Foster, Esq. ..	5	0	0
Mr. W. Johnson.....	2	0	0
Mrs. W. Johnson	1	0	0
Friends	1	0	0
W. Edler Lilley, Esq. ..	3	0	0
Mr. G. Shippey	1	0	0
H. Gotobed, Esq.	1	0	0
St. Andrews St. Chapel, at a Prayer Meeting..	2	8	8
Edmond Foster, Esq. ..	2	2	0
F. E. Gifford, Esq.	1	0	0
Elliot Smith, Esq.	1	0	0
Mrs. Gotobed.....	1	0	0
Chas. Finch Foster, Esq	5	0	0
H. J. Wettenhall, Esq.	1	0	0
Henry Foster, Esq.	2	2	0
C. N. Finch, Esq.....	1	0	0
Collected at Zion Chapel	4	0	0
IPSWICH.			
A few Friends at Salem Chapel	1	12	3
W. Fraser, Esq.....	1	0	0
S. W. Cowell, Esq.....	1	0	0
W. D. Sims, Esq.....	5	0	0
Robert Lacey, Esq.....	1	0	0
Friends	1	0	0
W. Baylay, Esq.	1	0	0
Anne Byles.....	1	0	0
Mrs. Byles' Sister.....	1	0	0
J. Byles, Esq.....	1	0	0
John Neve, Esq.	1	0	0
A Friend	1	0	0
J. R. Ridley, Esq.....	1	0	0
Frederick Ridley, Esq..	1	0	0
Turret Green Chapel ..	2	16	0
R. C. Ransome, Esq. ..	1	0	0
—— Shewell, Esq.....	1	0	0
NORWICH.			
Surrey Road Chapel ..	2	12	8
Mrs. Coe	5	0	0
Miss Davey.....	3	0	0
Robert Tillyard, Esq. ..	2	0	0
J. Tillyard, Esq.	1	0	0
A Friend.....	2	0	0
A. Campling, Esq.	1	0	0
J. J. Coleman, Esq.....	5	0	0
M. and E. C.	5	0	0
Mr. W. B. Smith	1	0	0
Collection at St. Clement's	1	12	7
W. Blyth, Esq.	1	0	0
O. Springfield, Esq.	2	2	0
I. O. Taylor, Esq.....	1	1	0
Etheridge Allis, Esq. ..	1	0	0
From "Thankfulness," through H. Wilkinson	1	0	0
Rev. W. N. Ripley	1	1	0
Miss O. and W.....	1	10	0
John Fox, Esq.....	1	1	0
Henry Birbeck, Esq. ..	1	0	0
Mrs. W. Fletcher	1	0	0
J. W. Dowson	1	0	0
Mrs. G. C. C.....	1	0	0
Priory Yard Collection.	1	4	0
T. O. Taylor, Esq.....	1	0	0
Small sums at St. Mary's	1	16	0
Sums under £1	23	17	7½

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Jan. 14, & 15; Saker, A., Dec. 31, Jan. 28 (two letters).
LAGOS—Phillips, A. D., Jan. 21.
VICTORIA, Smith, R., Jan. 24, and one letter no date.
AMERICA—BOSTON, Worcester, J. R., Feb. 6.
MILWAUKEE, Jackson, J., Feb. 14.
ASIA—BARISAUL, Martin, T., Feb. 3; Reed, F. T., Jan. 3.
BENARES, Heinig, H., Jan. 18, Feb. 1, & 4.
CALCUTTA, Craig, T. R., Jan. 31; Kerry, G., Feb. 13; Lewis, C. B., Jan. 20, Feb. 8, & 18; Rouse, G. H., Feb. 10.
CHITOURAH, Williams, J., Jan. 19.
CHURAMONKATTE, Hobbs, W. A., Jan. 14.
DACCA, Bion, R., and Robinson, R., Jan. 24; Robinson, R., Jan. 16.
DELHI, Evans, T., Feb. 4.
GANGES, Lawrence, J., Jan. 22.
GYA, Greiff, E., Jan. 20, Feb. 3.
HOWRAH, Morgan, T., no date.
INTALLY, Pearce, G., Jan. 8.
KANDY, Carter, C., Jan. 23; Feb. 14.
MEERUT, Parsons, J., Feb. 3, & 4.
MONGHYR, Gregson, J. G., Dec. 16, Jan. 28.
POONAH, Cassidy, H. P., Feb. 10
SEWRY, Ellis, R. J., Dec. 31, Jan. 6.
SERAMPORE, Trafford, J., and others, Jan. 26 Trafford, J., Jan. 27.
SHANGHAI, Klockers, H. Z., Nov. 6, Jan. 6.
YENTAI, Hall, C. J., Dec. 31.
AUSTRALIA—CASTLEMAINE, Smith, J., Jan. 25.
MELBOURNE, Mouritz, G. A., Jan. 25.
BAHAMAS—GRAND CAY, Littlewood, W., Jan. 5, Feb. 4.
INAGUA, Littlewood, W., Feb. 10.
NASSAU, Davey, J., Feb. 5.
FRANCE—MORLAIX, Monod, A. W., Mar. 12, & 15.
PARIS, Monod, A. W., Feb. 20.
JAMAICA—ANNOTTO BAY, Jones, S., Feb. 23.
BROWN'S TOWN, Clark, J., Feb. 5.
KINGSTON, Bouhon, V. E., Feb. 25; Merrick, E., Feb. 23.
LUCEA, Teall, W., Feb. 22.
MONTEGO BAY, Henderson, J. E., Feb. 4.
SALTER'S HILL, Dendy, W., Dec. 31.
STEWART TOWN, O'Meally, P., Jan. 24.
WALDENSIA, Kingdon, J., Feb. 7.
SWITZERLAND—BERNE, Wenger, J., March 17.
TRINIDAD—LAW, J., Feb. 6.
SAN FERNANDO, Gamble, W. H., Feb. 6, & 24.
WURTEMBURG—HATTENHOFEN, Kalberer, L. F., Feb. 19.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Rev. G. Allen, for a Parcel of Magazines.
Mrs. Beer, of Coburg Road, for a Parcel of "Baptist Magazines," and "Church."
Church Meeting at Surrey Chapel, Norwich, for a Parcel of Clothing, for *Rev. J. Diboll, Cameroons, West Africa.*
Mr. B. Mitchell, Redruth, for a Parcel of Magazines.
Rev. R. W. Overbury, Devonport, for a Parcel of Books, for *Rev. W. K. Rycroft, Bahamas.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

APRIL, 1862.

THE ANNUAL MEETINGS OF THE BAPTIST IRISH SOCIETY.

ON FRIDAY EVENING, APRIL 25TH, PUBLIC MEETINGS will be held at the undermentioned places:—

CAMDEN ROAD.

The Rev. F. TUCKER, B.A., to preside.

The Rev. J. P. BARNETT, of Birmingham; W. HEATON, Esq.; and the Rev. T. W. MEDHURST, of Coleraine, to speak.

NORWOOD.

The Rev. FREDERICK TRESTRAIL to preside.

The Rev. W. BARKER, of Church Street, Camberwell; Rev. T. HANDS, of Luton; and the Rev. J. STENT, of Notting Hill, to speak.

HAMMERSMITH.

The Rev. J. LEECHMAN, LL.D., to preside.

The Rev. S. COWDY, of Walworth; the Rev. C. GRAHAM, of Shepherd's Bush; and the Rev. J. HUNT COOKE, of Portsea, to speak.

LEWISHAM ROAD, GREENWICH.

The Rev. J. RUSSELL to preside.

The Rev. J. BIGWOOD, of Brompton; the Rev. S. H. BOOTH, of Birkenhead; and Rev. J. H. MILLARD, B.A., of Maze Pond, to speak.

Meetings to commence at seven o'clock.

THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY

will be held in the Library of the MISSION HOUSE,

ON MONDAY, APRIL 28TH.

The Chair to be taken at Eleven o'clock by the Treasurer, THOMAS PEWTRESS, Esq.

The following persons are entitled to attend and vote at this Meeting; viz., Subscribers of 10s. 6d. a year or upwards, Donors of Ten Guineas or upwards at one time, and every Baptist Minister who makes an annual collection in behalf of the Society.

THE ANNUAL PUBLIC MEETING

will be held in the METROPOLITAN TABERNACLE,

ON TUESDAY, APRIL 29TH.

The Chair to be taken at Half-past Six o'clock by Sir S. MORTON PETO, Bart., M.P.

The following Ministers have engaged to speak:—

Rev. H. DOWSON, of Bradford; Rev. T. W. MEDHURST, of Coleraine; Rev. J. MURRELL, of Kettering; and Rev. F. TUCKER, B.A., of Camden Road.

The Four SUBURBAN MEETINGS last year were found very useful, not only in increasing the amount collected at the Annual Services, but also in bringing the claims of the Society before a much larger number of persons than could be gathered together at one meeting in the City. The Committee, therefore, resolved to pursue the same course again, and have much pleasure in announcing the arrangements made for these meetings, and also for the ANNUAL PUBLIC MEETING OF THE SOCIETY to be held in the METROPOLITAN TABERNACLE. It is earnestly hoped that the interest felt in the present promising state of the Irish Mission will be manifested by the attendance of large numbers at all these Services.

BAPTISTS AND PRESBYTERIANS IN IRELAND.

(Correspondence between the Rev. Dr. Dill and the Rev. J. G. Mc Vicker.)

(*Concluded.*)

"Let me here dispose of some of the accusations with which your letter bristles from beginning to end, and which I deliberately declare, with the clearest sense of the gravity of the statement, to be wholly untrue. It is not the truth, that in our progress here 'we have pursued a course of the most mean and unworthy proselytism.' We claim the liberty, in public and private, of stating and defending our views, and, call that right by what ill names you please, we mean never to surrender it. But I can say for myself, that I have erred in abstaining from the very course with which you have charged us. For nearly two years I avoided answering publicly the reiterated attacks made on our views from almost every pulpit in this neighbourhood. And in private, I can appeal to every member of our church, and to those with whom I have associated outside of it, how carefully I have shunned even the appearance of attempting proselytism. I have very seldom spoken to them who have united with us till they came to tell me that they had found our principles in the Bible. I know that you would rather pay a compliment to our zeal than own that so many, against all their interests and prejudices, have been led to us simply by the word of God. But I am sorry that our zeal has not deserved your praise. The honour belongs to One higher than we.

"It is equally untrue that we have circulated Jesuitical tracts. After the 'Tracts on Presbyterianism,' No. 1, No. 2, &c., &c.; after your attack on us in your 'Old Paths;' after slanders against us in anonymous pamphlets distributed in Presbyterian pews, and so forth, you have scarcely room to complain of any kind of discussions through the press, and certainly not of free and fair discussion. I know that you have declared, in the most solemn manner possible, that 'for the publishing of such erroneous opinions or practices as, either in their own nature or in the manner of publishing and maintaining them, are destructive to the external peace and order which Christ hath established in his church, persons may lawfully be called to account and proceeded against by the censures of the church, and *by the power of the civil magistrate*' (Westminster Conf. of Faith, ch. xx.): all of which pretty clearly expresses your notion of Baptists, and I presume of what you think should be done with them. And I may add, for your information and that of your friends who may read this letter, in order to show you what the framers of the Confession understood by its language, that on the very month before the Presbyterian Parliament of 1648 approved of it, they published an ordinance by which the maintainers of eight different heresies, of which Unitarianism is one, are condemned to 'suffer the pains of death without benefit of clergy:' and among sixteen smaller heresies, including Arminianism and Quakerism, that subjected their defenders only to imprisonment 'till they had sureties that they shall not publish or maintain the said errors any more,' is the following very dangerous one which even then 'troubled your Israel:' that the baptism of infants is unlawful and void, and that such persons ought to be baptized again' (Neal, vol. iii. p. 391). Still, while you have signed this in your Confession, I know you will say that you do not believe it; and I am sure that you are persuaded that the present is not the time for enforcing it, nor the age for deprecating free inquiry. It is the Jesuitry of the tracts we have circulated you object to. I simply repeat that the charge is utterly untrue and incapable of proof.

"You say that 'wherever there has been any inordinate excitement or capricious discontent, that place or party has been selected as the object of intrusive and intermeddling operations.' It is wholly untrue. Nothing could be more opposite to facts. Where no proof is adduced, no other answer can be given than a denial; and never could a denial be given with more serene confidence of its truth.

"After the speeches of your Assembly's deputations to America and Scotland, and the capital made by other ministers of your body out of the late blessed work of grace in the north of Ireland, you ought to be cautious of charging others with 'taking advantage' of it. As against us the charge has either no meaning or no truth. The revival can tell for us only because living Christianity and honest Bible-reading tell in our favour. And as to building on other men's foundations, I am not aware, in the first place, that you have laid the foundations of the congregation in which you labour; nor, in the second place, that Baptists are under any obligation to banish themselves, for your convenience, to some part of the world in which Presbyterians have as yet laid no foundations with which it is schism to interfere.

"Little does it become one in your position to charge me with 'breaking the bond of peace for matters of comparative

indifference.' I count no command of Jesus a matter of indifference. 'Ye are my disciples if ye do *whatsoever* I command you.' But what is the course of your body with reference to these matters of 'comparative indifference?' *If a minister differ from you in the smallest of them, he is instantly deprived of ministry and church membership.* You know this. If you were to depart in an iota, however 'comparatively indifferent' it might seem, from the least sentence of any one of the hundred and seventy-two sections of the Westminster Confession of Faith, and were so honest as to avow it, your Manse, and Stipend, and Regium Donum, and Church standing would be the penalty you would pay for your independence. After having been cut off by your Presbytery or Assembly, how would you like the agents or sympathisers in that brotherly act to turn on you with a charge of schism? of rending the body of Christ for matters comparatively indifferent? You would soon discover where the guilt of breach of unity really lies; you would see that its whole weight must rest on those who impose unscriptural terms of ministry and communion; who set up and maintain societies which, 'forbidding as they do, under pain of ejection, any departure from the established dogma,' even in the smallest matters, or approximation to the opinions of other churches, are standing organizations of hopeless schism. And you would feel no little surprise if, besides being charged with the sin of schism for *having been cut off*, you were told indirectly that you and they who hold with you should either conceal your convictions, or seek some desert island where no Presbyterian builder would be troubled by any interference with the stones he was occupied in laying.

"It seems to be a special offence that I 'rebaptize those who have already received Christian baptism,' dealing with them 'as if they had been Jews or heathens.' You cannot but know this to be unfair. I never rebaptize. The only baptism contained in Scripture is immersion, on a profession of faith, into the name of Father, Son, and Holy Ghost. No Christian man will think it strange that I can see no other baptism there till he is able to point me to the passage that contains it; and no such man will take offence at my acting on my honest convictions, and refusing to recognise the sprinkling of an unconscious infant as 'the answer of a good conscience toward God.' He will know that I mean no offence to those who differ from me: that I regard them neither as Jews nor heathens. Nay, you right well know that our practice demonstrates the opposite. We receive freely to our table all that we believe to be Christians according to Rom. xv. 7 — whether they see with us in baptism or not, and you need think it no unbrotherly thing that we regard believers in a Presbyterian congregation in the same light as we do some believers among ourselves.

"From the first, the course I should take after being separated from my former connections for obeying Christ was plain. I found in God's Word no 'isms' of any sort, but 'one body and one Spirit;' and it has been my single desire by that one Spirit to build up that one body, and to own its members in whatever communions they are found. I know that, to a certain class of persons, the most thorough sectarianism would be less offensive; but till I see better reason than their displeasure, I mean by God's grace to pursue this course still. You can hardly be serious in saying that a Baptist Church here can only be formed out of other evangelical communions. Either multitudes of unconverted men and women are members in those communions, and if so, the sooner by true conversion they are brought to God, should it even be by Baptist preaching, the better; or else the whole population of this town and neighbourhood are converted, and it would be cruel to forbid me labouring in so blessed a locality. Even should some join us from those communions, if your illustration of shifting money from pocket to pocket has any meaning, the church of Christ suffers no loss by the transfer. I believe it is contemplated forming a new Presbyterian congregation in this town. In that case, I presume, your objections to a little shifting from pocket to pocket will be less. What you cannot endure is that one should be added to a Baptist Church. The body of Christ is not rent by a number of congregations being established in the town; but they must all wear your shackles and pronounce your shibboleth. Cease to pretend zeal for the oneness of the body of Christ. You are thinking not of the body of Christ, but of your party.

"I suppose you thought there was a sting of special sharpness in your allusions to my receiving aid from brethren in England. The only effect it produced on me was to excite wonder at your coolness and courage. Why, you receive more English money than I do. Mine is contributed by the Christian love that leads the strong in Christ's Church to aid the weak. Yours is collected from the pockets of the nation by the zeal of the tax-gatherer. Did you forget that you belong to a clerical corporation that uses its political position with respect to the Episcopalians and Roman Catholics of

Ireland to plunder the national treasury of £40,000 yearly, when you flung it against me as a reproach that brethren in England and Scotland, who heard that I had been deprived of all I possessed in the world for truths that they loved, offered to aid me in continuing to preach the Gospel? I know no more humiliating sight on earth than Evangelical Presbyterian ministers side by side with Unitarians and Roman Catholic priests at the Treasury door, rivals in their attempts to appropriate as large a portion as they can of the national revenue. Nay, I beg pardon of the Roman Catholic priests. They are not required to stand. Their share is permanently secured by an Act of Parliament. But by the torture of an annual vote you are kept in anxious attendance, and your frequent deputations, appointed and instructed when the public are shut out of the Assembly, show how little you are pleased with this arrangement or the amount of your pensions. No wonder there are infidels, when men see ministers of the Gospel clutching so eagerly these ill-gotten gains. For the honour of Christianity shake your hands of them. Cast yourself on God and his people for an honourable livelihood, and if your large and wealthy congregation prize you so little that, in the absence of this parliamentary aid you cannot be maintained, who knows but God may raise up means for your support from England or some other quarter, that will not have on them the stain and reproach of public injustice?

"Your own conscience anticipates the verdict that all liberal Christians will pronounce on the course you have adopted, and the longer you wait the more unanimous and hearty that verdict will become. Such men love zeal for truth, and even honest zeal for error they can respect.—But the zeal that turns Christ's Church into a party, that ejects men from it for 'matters of comparative indifference,' that follows them when they are out with accusations of schism, and, though they hold most fully all evangelical truth, believes that God commands them to be marked and avoided, can receive no other name than your conscience has suggested, the name of bigotry, and few will envy you the honour.

"For myself, I have separated from no true Christian on the face of the earth. When cut off from a sect, I have endeavoured to own the 'one body' in all sects, to preach the truth and observe the institutions I found in God's Word, and to receive to fellowship those who gave evidence of having been received of God. Gain and popularity would have been infinitely better secured by following a different course. And certainly, among the penalties for Scriptural obedience that have been felt most severely, are the alienations, the misconceptions, and misrepresentations that I have had to 'mourn for in secret places' from Christian men in various bodies. But I have had my consolation. 'Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day and leap for joy, for in like manner did their fathers unto the prophets.'

"Pardon me for the length of this letter. In a small compass a man may bring charges that many pages are required to meet. Very truly yours,

"JOHN G. M'VICKER."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from Jan. 21st, to March, 1862.

	£	s.	d.
London—			
"A Favoured Sinner"	5	0	0
A Saxon	0	5	0
Hanson, Mrs., don.	25	0	0
Hepburn, F., Esq., by T. Pewtress, Esq.	2	2	0
Oliver, E. J., Esq.	1	1	0
Parnell, Mr.	1	1	0
Stevenson, Mrs., Blackheath	1	1	0
"Z."	1	2	6
Camberwell, Elmes, Misses, by T. Pewtress, Esq.	1	10	0
Camden-road, by Mrs. Underhill, on account	4	10	0
Eldon-street	1	0	0
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Beckington, Joyce, J., Esq., for Abbey-street, Dublin	5	0	0
Bexley Heath—Hewett, Rev. J. H.	0	5	0
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Leeds, South Parade, by Mr. Barran	5	15	6
Leicester, Belvoir-st., by J. Bedells, Esq. 34 9 6			
Acknowledged before 25 0 0	9	9	6

Other contributions are deferred for want of room.

The thanks of the Committee are presented to Mr. W. E. Beal, Walworth, for a parcel of clothing; to "A Friend" for seven volumes of the BAPTIST MAGAZINE (bound); to "A Friend R.," for a parcel of books for Mrs. Brown's school, Conlig; to Mr. Godwin, Whitchurch, for a parcel and large case of clothing; and to Mrs. Risdon, Pershore for a parcel of clothing for Mr. Eccles.

THE

BAPTIST MAGAZINE.

MAY, 1862.

SPRING THOUGHTS.

By the time these lines meet the public eye, the month of *May* will have arrived. To a Londoner that month is associated with the idea of crowded, stifled meetings at St. James's or Exeter Hall, anniversary sermons, and the great religious assemblages of the country. This *May*, too, will be signalised by the opening of another magnificent Exhibition of the art and industry of all nations, the chief drawback of which will be the absence of one man, over whose loss the Queen and the nation still continue to mourn. But we live in the country, face to face with the sky and green fields, with the hills and with the sea, daily watching the growth of things in the garden, the orchard, and the meadow; and to us May, and the month preceding it, are full of suggestions of a different order. We shall dash into the middle of the subject by at once saying, that the spring season awakens in our minds the following thoughts:—

I. *The sense of life.*

Nature seems to have been half dead during the past few months of winter. The trees, stripped of their leaves and fruit, looked but like poor, naked, shivering skeletons of trees, having lost the flesh and blood of life. The field and the garden were without a blade or a blossom; and the world looked like a great graveyard, where all its summer beauty lay buried. But now the whole scene is beginning to change. The hedgerows have already put on their garments of rich and tender green; the trees, as if thrilled from remotest root to topmost bough by some magic life, have already put out leaves and blossoms in beautiful profusion, every branch quivering with the force of bursting life; the meadows, green and spangled with a thousand blossoms, gladden the eye that had been jaded by the sterile desert of winter; the springs and rivers, free from the chains in which they had been bound, dance and leap like slaves who have obtained their liberty; the lark, springing up from its grassy bed, calls out the songsters of the forest to begin the concert which is to grow sweeter and louder every day; and the sky, smitten with the

beauty of the earth, glows and blushes like a bride on her marriage morning.

This is the resurrection of the world to natural life; and it is a grand painting and parable of a spiritual fact—the resurrection of the believer to spiritual life. It is like the birth of Christ in the soul. He is the resurrection and the life to him that was "dead in trespasses and sins." No soul can be said to be truly alive "till Christ be formed in him the hope of glory." That Spirit that pours the vital energy through every stem, and fibre, and tendril in the vernal season of nature, pours into the heart, and conscience, and will of the believer the living energy of the Son of God, as the power that gives to him eternal life. Spring is the Pentecost of nature; but the Pentecost of the soul is a more glorious manifestation of life. As a beautiful writer has said, "It is true that all God's works glorify him;" but the language which began at Pentecost, and which has ever since spoken the wonderful works of God, far surpasses every speech and every language in which heaven and earth declare the glory of God; surpasses it as far as the thanksgivings of the angels at Christmas, "Glory to God in the highest!" surpasses the exulting Alleluia of all the sons of God on the creation morn; surpasses it as far as the mystery of redemption, which was a subject of wonder to the angels, surpasses the manifestation of the Divine Almightiness in the creation of the world. In *thee*, O Christian man!—in *thee* does the Almighty God, the Father of the Lord Jesus Christ, desire to be glorified as in the masterpiece of his love; and canst thou withhold from him, or destroy the fruits in which he would delight himself—namely, thy perfection unto eternal *life?* No; "Let my beloved come into his garden, and eat his pleasant fruits."

II. *Beautiful life.*

How this spring season wakens all the faculties into sensations of beauty! How it regales every sense, and appeals to every power of the mind! What a banquet of beauty for the eye! Through the greater part of the winter the day is but a dull light, not much brighter than moonlight; now the light baptizes the earth daily in splendour. It seems to laugh and dance, as if with a sense of gladness. With what *colours* the heavens and the earth are flushed; and what an infinite expenditure of endless variety is lavished upon the sea, the valleys, the gardens, the orchards, and the mountains. What *fragrance* in the early morning—in the garden, on the uplands, and in the field—as if an angel came down every morning, and swung in mid-air a censer, enclosing all the odours of celestial flowers. How the *ear* is regaled! There is the laughing voice of the sea, now no longer angry with the storms of winter; the gentle song of the rippling stream; and we love to hear the murmuring flutter of the very leaves on the trees; the winds are joyful, and play sweet, soft accompaniments to the songs of the birds.

What pure and beautiful memories of childhood and boyhood are awakened—of early rambles in the sweet morning, before sin had dulled our perceptions, or care had turned the song of nature into the minor key!

The life of the believer *ought to be*, and in some cases is, the most beautiful below the skies. It is the soul glorified by the indwelling of Christ. It is *spiritual*, and not *material beauty*. The Divine loveliness of spiritual sentiments and affections is nobler than all the grace of outward beauty. The hard heart of a sinner melting into penitence, and pouring out tears of heavenly sorrow, is more beautiful in the sight of God and the angels than all the victories of spring over winter. The sight sends a thrill of joy all through the choirs of angels. The poet whom we all love, celebrates the bridal of the earth and sky; but the bridal of the soul and Christ, the marriage of the heart to the Saviour, is the most joyful ceremonial in the universe—when the Spirit gives the soul away to Christ for ever, not to be parted by even death itself. The soul in which the love of Christ has been shed abroad, dwells in an atmosphere of richer fragrance than was ever breathed from the bosom of earthly flowers. To see man firmly anchored to "the truth as it is in Jesus;" constant to one holy purpose in life—loving Christ and his fellow-man with the unconquerable devotion of an apostle Paul; obedient to the Divine will, at the sacrifice of his own will; blooming with immortal hope, even at the gate of death itself; this is more than beautiful—it is the height of grandeur.

III. *Progressive life.*

Spring is essentially and emphatically the season of *growth;* it is the season of bud and blossom, not of fruit. It is the time when nature puts out its hidden powers to unfold ten thousand germs of life and beauty. The more ephemeral forms of life rapidly attain their full growth, and then quickly perish; while the larger, gigantic lives of trees and animals, more gradually unfold and develop their powers. From the grub springs the butterfly; and, soaring into the blaze of day, rejoices in its few shining hours, and then perishes. From the buried grain of wheat springs first the tiny blade; then the stalk is formed; then the ear; "then the full corn in the ear." From the acorn springs first the sapling oak; then the infant tender tree; then, in course of time, the giant of the forest, with knotted, massive trunk, gnarled roots, and brawny, muscular arms.

We have in all this a pictured parable of spiritual life. But—

First. Spiritual life is not spontaneous growth. The flowers of the field neither toil nor spin, and yet they grow to a beauty that eclipses the splendour of Solomon's raiment. The vine has not to take thought what it shall do on the morrow; has to make no effort to hang out upon its branches those dark clusters of ripe grapes.

But man grows in spiritual life only with his own consent, and set purpose and will. Effort — determined effort — calling upon God, wrestling with flesh and blood, and with principalities and powers—these are indispensable conditions of spiritual growth. And how arduous. We can wrestle with poverty and conquer; we can win harvests from a barren soil, and scatter plenty over the wastes of the desert, with ordinary energy and skill; but to contend with one's own blood when it is hot and wild with youthful fire; to wrestle hard against appetites clamorous and unsated; to enter the lists with fierce lusts and passions,

and to succeed in bridling and subduing them; to conquer the youthful love of pleasure by the love of Christ; to resist the devil within, and to yield to the striving Spirit of God; to conquer sin, and to bow to the sovereign will of Christ; this is a contest and a victory which the cloud of witnesses above us look down upon with shouts of applause—at which the angels clap their hands, and God smiles and applauds.

Second. The growth of spiritual life is irregular.

Like the growth of nature; too much wet, or too much dry, or the prevalence of certain winds, will hinder the growth of some plants for a time; then comes a favourable conjunction of influences, when they start off, and shoot up to the standard height as if by a miracle.

Is not this just like the growth of good men? For months they may seem not to grow. Something in business, or in their health, or in other circumstances that blights them with drought for a long, dark season; then, by-and-by, comes the propitious season, when their days seem all Sundays; when their Sundays seem to burn with the intense light of eternity, and their nights are like dreams of heaven. We sometimes live and grow more in a week than we do at other times in a twelvemonth.

Every person of ordinary endowment of mind knows, by experience, that there are days when every event in our lives seems to us to have been ordered in mercy. I call them the days of gratitude—the days of thanksgiving. Sometimes weeks and months pass without bringing us such a day, and then one comes upon us all at once. As a traveller over rugged mountains and hills now and then passes through exquisite little dells, where beautiful and fragrant flowers greet him at every step, where rills gush from every rock, and every tree is full of singing-birds, so that he cannot but say, "Oh, that I had a tabernacle here!" so now and then we pass into days that are grown all over with flowers fragrant with praise. All things seem beautiful, and we have a near and touching conviction that events flow from the gift-covered right hand of God, or that they are tokens of his particular thought of us! We say, "The lines have fallen to us in pleasant places;" and there is an irrepressible desire to render thanks, and earnest longing to give love back for love received. I do not know that there is any literature for this sense of gratitude except tears, and we can only stand before God and shake, as flowers shake when the wind blows upon them, and the dew drops off.

IV. *It is prophetic life.*

The fields prophecy a harvest of golden grain; the garden and the orchard prophecy a season of ripened and plenteous fruit. This is the significance and poetry of spring—that it stands and points with the sure finger of prophecy to a glorious future.

The Christian life is a prophecy of immortality. It is foretold by the Great Author of Christian hope; and the present experience of the Christian foretells it.

First: It is foretold by the Great Author of the Christian hope.—"In my Father's house are many mansions." "I go to prepare a place for you." "Because I live ye shall live also." "Where I am there shall

my servants be also." What surer ground can we have than this to believe that the Christian has a glorious life after death? The hope of immortality is no grand figment of the imagination—no splendid delusion of a selfish dream; but a *fact*, more real than any of the transient circumstances through which he is now passing.

Second: The present experience of the Christian foretells his future glory.—The bud is a prophecy of the blossom, and the blossom is a prophecy of the fruit. The outward world of life is but a fading, vanishing type of that enduring inward world of life, of which the believer is a partaker. He has within him now the rudiments and elements of his future heaven. The peace which he has begun to know—which even now passes all understanding—foretells to his expectant heart "the rest that remaineth for the people of God." The righteousness on which he is now leaning as his grand support against the accusations of conscience and the terrors of guilt, is the warrant to him of that day when he shall be *like* his Saviour, because he shall see him as he is; when he shall awake up in his likeness. The joy which is now struggling for continued life against the incessant assaults of sorrow and tears, is a sure prophecy of the time when God shall wipe away all tears, and sorrow and sighing shall flee away. And the present love to Christ which he has—which, like a wounded bird, flies so near the ground—that love which is so cold and inconstant as often to fill him with the most bitter upbraidings against his own heart; does it not tell him of a world where, "without a veil between," he shall see its glorious Object in his heavenly beauty, and with more than the burning ardour of the seraph, he will love as he now longs to love?

Glorious destiny for him who, though now the child of sin, will one day be visibly the child of God! He who now feels himself to be the creature of yesterday shall know, when the day for the *manifestation* of the sons of God shall come, that he is the heir of an endless and beautiful life. The child of sorrow, and pain, and fears, shall know that "the former things are passed away," and that he is the child of eternal joy and glory.

M. P. S.

LUCY ST. JOHN, THE CINDERELLA OF WILTSHIRE.

Among the Baptists of the civil war struggle, the name of Colonel John Hutchinson stands conspicuous. The memorial of his life and times by his accomplished widow, Lucy Hutchinson, is a most instructive book, eminently calculated to convey a true representation of the causes of that outbreak, and offering a most ample and satisfactory apology for the root-and-branch reformers of the day, who knew, far better than we can, how imperative was the overflowing torrent of a more than ordinary tide to cleanse that Augean sty which some of our modern novelists delight to represent as the age of elegant manners and ecclesiastical

order. Earnestly to commend and re-commend to our readers a work so well known by name, may seem almost like trifling with their understandings; yet it still remains a fact that a large proportion of the rising race have been so hoodwinked on these points by the aforesaid novelists, as well as by others calling themselves historians, that the advice is still needed, when we say: "Study for yourselves; judge not of past events only through a modern medium; but learn wherein the true difference lay between the Spanish element and the Puritan element—between the Stuart element and the Sir Walter Raleigh element—between Anglicanism and Christianity; nor ever forget that the barriers between the kingdom of darkness and the kingdom of light are now, as then, absolute and unchangeable."

So much by way of preamble to a little episode of private life, setting forth the old doctrine that the children of the kingdom must expect persecution to be superadded to their other blessings of houses, lands, and family endearments.

In the days of Elizabeth and James, the family of Sir John St. John, of Lediard-Tregoze, in Wiltshire, became renowned at court for their personal attractions. Of the son we shall speak presently. The daughters were numerous and handsome, insomuch that Mrs. Hutchinson declares that "there were not in those days so many beautiful women found in any family as these." The youngest was named Lucy. She eventually became the mother of Lucy Hutchinson; and early possessed, according to the testimony of that daughter, the priceless endowment of the new nature. The parents of this distinguished family both died before Lucy was six years old, when the elder sisters became domiciled in various houses, little Lucy being removed to that of her uncle, the Lord Grandison, a brother of her late father. Here commenced such a scene of trials, occasioned by the envious caprices of her aunt, that we are assured that the cruelties which she endured from this lady surpassed the stories so often told of step-mothers; the only explanation of such conduct being that the lady's jealousy of her husband induced her to direct her ill-natured sallies towards those especially who were related to him. This state of things lasted till the dispersed sisters, having grown up, were once more united under one roof, in the family of their brother, Sir John St. John, who had recently married a daughter of Sir Thomas Latten. And now it was that they attracted the attention of so many suitors; yet could not fail from time to time to perceive that the homage which so bright a galaxy arrested, was generally in the end concentrated on the Cinderella of the party—the retiring, gentle Lucy—then, probably, not more than fifteen years of age. To escape the envy of her sisters, she was strongly urged by her sister-in-law, the mistress of the house, and one in whom she found a second mother, to accompany her to Jersey, where Sir Thomas Latten, her father, held the governorship of the island. The proposal, so agreeable to her tastes as a votary of seclusion, was, in fact, now rendered imperative by the marked position in which the proposals of a more than ordinarily accomplished lover had just placed her; for, though reciprocating the attachment with all the

ardour of a first love, her modest nature shrank so instinctively from the thought of a short-lived triumph over her elder sisters, that to fly seemed her only resort. To Jersey, therefore, she went.

The Governor's place of abode must, we presume, have been Elizabeth's Castle, but she preferred residing in the town of St. Heliers, where she boarded in the family of a French minister who had been exiled for his Protestantism; and becoming strongly attached to his Geneva discipline, she would not unwillingly have spent the remainder of her days under his spiritual guidance. To this there was one formidable obstacle—she had left her heart in England; and we are not, therefore, surprised to find her, after no long absence, returning with her guardians to her native land. But, alas! it was only to find that envy and treachery had been practising on her peace, that her departure had been misinterpreted, and that the credulity of her former admirer had been so successfully tampered with, that the young man, goaded into desperation, insanity, and lastly, into a hated match, now remained but the wreck of his former self. To this trial was soon after added the alienation of her brother, Sir John; and though her sister-in-law still, and ever after, remained her steadfast friend, separation was rendered necessary, and the French pastor's house at St. Heliers was about to become the renewed home of her affections, when she met with her future husband, Sir Allen Apsley, at the house of her brother-in-law, Sir William St. John. There was great disparity in their ages, the knight being forty-eight years old, and the lady but sixteen; but her premature sorrows had given a tinge of melancholy to her manners, which made it no difficult task to conform herself to his "gravity of conversation." The issue of this marriage was nine children, of whom Mistress Lucy Hutchinson appears to have been the eldest of five daughters; but the mother was left a widow at the age of thirty-one. This was in 1630.

Sir Allen Apsley was Governor of the Tower of London, and is renowned by his daughter for his piety and profuse generosity. He many times over, she says, resigned into King James's hand all his just revenue, and yet could afford to pension "many of the wives and children of Queen Elizabeth's glorious captains, who, through the ingratitude and vice of that age, were reduced to poverty." Sir Walter Raleigh and Mr. Ruthin, beguiling the hours of their imprisonment in that fortress by chemical experiments, Lady Apsley met all the expenses of their materials; and, in return, acquired that knowledge of medicine which she herself practised with such self-denying constancy among the other prisoners, and which she imparted to her celebrated daughter, to be again brought into the service of the sufferers by civil war.

Such was the origin of Mrs. Lucy Hutchinson. But our parting word must now be for her gallant husband. Gallant he was in every sense; the God-fearing soldier, the thorough gentleman, the self-sacrificing hero, wise in council, fearless in the field. His bitter experience taught him at last how much there was of unrighteousness mixed up even with the cause which he had so warmly espoused; but he never for one moment became reconciled to the policy of the common enemy.

His discoveries of the failings of his political allies led him to seek, not for compromise, but for reforms of a far more deep and searching character. As to what he thought, to the last, about Stuart principles, let the following remarkable passage attest: "Oftentimes," says his widow, "he would say, that if ever he were at liberty in the world, he would flee the conversation of the Cavaliers, and would write upon his doors:—

'Procul hinc, procul este, profani.'

And that, though he had, in his former conversation with them, never had any communication with their manners nor vices; yet henceforth he would never, in one kind or other, have any commerce at all with them. And, indeed, it was a resolution he would oftener repeat than any other, telling us that he was convinced there was a serpentine seed in them." Amen.

J. W.

IS IT TRUE THAT THE CHURCH OF ENGLAND AND THE BAPTISTS AGREE IN TEACHING THE BAPTISM OF BELIEVERS ONLY?

BY THE REV. GEORGE GOULD, NORWICH.

I HAVE put this question with all seriousness, because the Rev. R. W. Dibdin, minister of West-street Episcopal Chapel, St. Giles-in-the-Fields, a well-known, and estimable, and devout clergyman, has just published some sermons* in which he maintains that—

"The Church of England teaches the *baptism of believers*, in that respect agreeing with the Baptists. The point in which the Church of England differs from the Baptists is this: Baptists deny the doctrine of infant baptism, and require that the candidate should be an adult before receiving the ordinance. . . . . The Church of England is more scriptural in taking infants to be baptized under the conditions laid down in the service. Scripture always requires repentance and faith first: 'He that believeth and is baptized shall be saved.' Before baptism there must be a fitness for baptism. Now we notice further, whilst some admit that it may be right to require repentance and faith from adults, they say it is altogether inconsistent to require them from infants; therefore Presbyterians and Independents admit infants to baptism, but not in the same way in which they receive adults. Infants, they say, are to be received by virtue of some supposed covenant made with believers for their seed, and they endeavour to strengthen this by reference to circumcision, which has nothing to do with it. Christ did not make *two* baptisms, one for adults and the other for infants, who may or may not be converted. There is but ONE baptism, and that is the baptism of believers; so that the Church of England is consistent with itself and with Scripture, and what is also important, it is consistent with the early Church. . . . . Now if any say infants *cannot* have faith, I reply that a person may have faith whether he exercises it or not; it is not necessary to have the *exercise* of a thing to show that we possess the thing itself. Faith is not in the intellect, but in the heart. An infant may have faith just in the same way that an infant may be a sinner, though it does not know what sin is. Some cannot understand that; they still say, 'An infant cannot have faith.' Then the answer is, 'It cannot have baptism.' If any really think infants cannot have faith, they should join the Baptists, or else act as the Baptists do. John the Baptist was full of the Holy Ghost from his birth, and no one can be full of the Holy Ghost who is without repentance and faith."

* "Ought the Prayer Book to be Revised? Objections to the Liturgy and Proposed Alterations Considered." By the Rev. R. W. Dibdin, M.A. Nisbet & Co. 1862.

It is very pleasant to observe that this excellent clergyman has risen into a clearer atmosphere than contents our Presbyterian and Independent brethren. He is not enslaved by any such "idol of the imagination" as "some *supposed* covenant made with believers for their seed," nor by so gross a delusion as that "circumcision" is a precedent to be followed in baptism. He knows and confesses, that "there is but ONE baptism, and that is the baptism of believers," and he candidly declares that he baptizes infants because they *are* believers in the Lord Jesus Christ! How glad must he be in the confidence that every child whom he hath "dedicated to God by his office and ministry" has received "the fulness of His grace"! Yet the moment we ask for the ground of his confidence, we are pointed to "what the service itself says,"—that is, "The Ministration of Publick Baptism of Infants to be used in the Church"—and Mr. Dibdin's summary is as follows:—

"They bring a child to be baptized; the minister prays God to give it His Holy Spirit; then he turns to the sponsors and says, Are you ready to affirm that it *has* the Holy Spirit? Do you say that this child is converted; that it repents; that it has faith; that, if it could express its meaning, it would be baptized; that it purposes to live a holy life? To all which they answer, Yes. Then the minister hath nothing more to say. He cannot read the child's heart. The sponsors say he is converted; he knows nothing more, unless it has pleased God to reveal it to him. The sponsors *say* it is converted. He must baptize it; he does so. Then mark the language after that: 'Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks.' Of course it is not to be baptized unless regenerate. They have said that it is so; he believes them, and baptizes it just as he would an adult person. The minister takes the word of the sponsors that the child is regenerate, and therefore he says in the next prayer, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.' That is the doctrine of the Church of England. It is of no use denying it; these are the words. Every baptized infant is said to be saved, and justly so; for if the child is regenerate, it is justified and saved; 'if a child, then an heir.' If all that is to be said is *truly* said, it cannot be otherwise."

Most true, Mr. Dibdin,—IF—! Your knowledge may suggest a doubt, when the office which you are bound to use admits of none! The language which is put into your lips by the Church, as often as you administer baptism, makes a plain and unmistakable assertion. You can see that there is no "IF" insinuated in the solemn declarations and thanksgivings to which you have given your "assent and consent"! Yet you shrink from saying that any child baptized according to the rites of the Church of England is regenerate, and content yourself with affirming "*if* the child is regenerate, it is justified and saved"! How DARE you say to *man*, "*if* it is regenerate,"—thus implying a doubt—when to GOD you have said "we give Thee thanks . . . . that it *hath* pleased Thee to regenerate this infant"?

But the minister "cannot read the child's heart." Are the sponsors enabled to do so? The minister must rely upon their testimony, "unless it has pleased God to reveal [something else] to him"! Heigho! Can God reveal anything which is untrue, or contrary to existing fact? That is impossible; so that *if* God's revelation be made at all, in connection

with the baptism of any particular child, or any number of children, it must either be accordant with the testimony of the sponsors, or opposed to it. If the former, then it would corroborate the "reading" of the child's heart by the sponsors; but if the latter, it must show that *they* can no more read that heart than the clergyman. Yet, upon the assumption that the sponsors have a knowledge of the spiritual state of the child for whom they answer, which, if not *consistent with*, can *only be corrected by*, the knowledge of God, every clergyman is bound, according to Mr. Dibdin, and has declared his "assent and consent," to use words which declare that an event *has* transpired, of which he is personally unaware, and, in his official capacity, is unable to ascertain! If the sponsors make even an involuntary mistake, Mr. Dibdin shows that a lie is uttered in words of thanksgiving to God; but if they be careless and unbelieving persons, as is frequently the case, and use the words in the Book of Common Prayer which are prescribed to them,—and which they are not permitted to change in any way,—the clergyman has still to invite his congregation to join with him in praising God for having done that which, according to Mr. Dibdin's theory, it is certain He hath not done! So that the matter finally resolves itself thus:—*if* the sponsors *can* read the heart of a child, and *if* they *do* read it correctly;—*if* they can trace the "existence" of faith apart from its "exercise," and *if* they *do* speak the truth "in the name of the child,"—the clergyman and congregation may well give thanks to God for its regeneration: but *if* "sponsors" are no more able to read the heart of a child than a clergyman, or any other man, and *if*, notwithstanding this inability, they are required to profess "in the name of the child" a faith which, for aught they know, does not exist in the child, the thanksgiving uttered by priest and people is a solemn mockery, because it affirms that the Holy Ghost *has* done what God knows His Spirit has *not* done! And to imagine that He can be worshipped and praised with a lie, is to deny that He is a God of truth and without iniquity! I am sure that Mr. Dibdin feels this as strongly as any of my readers or myself.

But the question at once arises, What is the doctrine of the Church of England? Do its formularies teach that a child is to be baptized because it is already regenerate, or that it might *in* baptism receive regeneration? Mr. Dibdin says, "the service for the baptism of infants teaches that infants must be converted before they can receive the ordinance of water baptism," and "it is so far from being true that the Church of England teaches regeneration by water baptism, that it teaches that no one is to have baptism till regenerate." He has been good enough to say, "I understand the Prayer Book very well; I have studied it for thirty years:" so that "those High Church authorities" who teach the dogma of baptismal regeneration, in his judgment, "*do not* understand the Prayer Book." It is high time that we should know what is affirmed by the Church, and especially on so vital a question, and I venture therefore to trace the history of this doctrine in the Church of England from the times of Henry VIII. to the last revision of the Prayer Book in 1662.

In "Articles about religion set out by the Convocation, and published by the King's authority," in the year 1536, the Sacrament of Baptism is thus referred to:—

"As touching the holy sacrament of baptism, we will that all bishops and preachers shall instruct and teach our people, committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things which have been always, by the whole consent of the Church, approved, received, and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament, by our Saviour Jesus Christ, AS A THING NECESSARY FOR THE ATTAINING OF EVERLASTING LIFE, according to the saying of Christ, 'Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest intrare in regnum cœlorum.'

"Item, that it is offered unto all men, as well infants as such as have the use of reason, that BY BAPTISM THEY SHALL HAVE REMISSION OF SINS, AND THE GRACE AND FAVOUR OF GOD, according to the saying of John,* 'Qui crediderit et baptizatus fuerit, salvus erit.'

"Item, that the promise of grace and everlasting life, WHICH PROMISE IS ADJOINED UNTO THIS SACRAMENT OF BAPTISM, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and they ought therefore and must needs be baptized; and that BY THE SACRAMENT OF BAPTISM THEY DO ALSO OBTAIN REMISSION OF THEIR SINS, THE GRACE AND FAVOUR OF GOD, AND BE MADE THEREBY THE VERY SONS AND CHILDREN OF GOD, INSOMUCH AS INFANTS AND CHILDREN DYING IN THEIR INFANCY SHALL, UNDOUBTEDLY, BE SAVED THEREBY, OR ELSE NOT.

"Item, that infants must needs be christened, because they be born in original sin, which sin must needs be remitted, WHICH CANNOT BE DONE BUT BY THE SACRAMENT OF BAPTISM, WHEREBY THEY RECEIVED THE HOLY GHOST, which exerciseth His grace and efficacy in them, and cleanseth and purifieth them from sin by His most secret virtue and operation."

There is no need to continue the quotation any further, as the Articles against re-baptizing, and against the Anabaptists and Pelagians are not involved in the present inquiry; whilst those which relate to such applicants for baptism as have "the use of reason," declare that "IN AND BY THIS SAID SACRAMENT which they shall receive, God the Father giveth unto them, for His Son Jesus Christ's sake, remission of all their sins, and THE GRACE OF THE HOLY GHOST WHEREBY THEY BE NEWLY REGENERATED, and made the very children of God, according to the saying of Christ, and his apostle St. Peter, "Pœnitentiam agite, et baptizetur unusquisque vestrum," &c.

The Articles of 1552† and 1562 speak in a similar manner. Baptism is declared in them to be "a sign of regeneration, or new birth, WHEREBY, as by an instrument, they that receive baptism rightly, are grafted into the Church." It is impossible for any scholar to dispute the meaning of this phrase with the Latin Articles before him; and it is important to add that the Latin text was alone binding upon the clergy. The words are these:—"Baptismus . . . est signum regenerationis, PER QUOD tanquam per instrumentum recte baptismum suscipientes ecclesiæ inseruntur." And in the definition of "the Sacraments" care is taken to teach the same doctrine. "They be EFFECTUAL SIGNS OF GRACE, and God's good-

* This is evidently a mistake for "Jesus," but I have followed the highest authority.

† I have not quoted from the Thirteen Articles of 1538, although they teach the same doctrine, because they were never formally adopted by the English Church.

will towards us BY THE WHICH He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." If words can convey *any* definite meaning, it seems impossible to escape from the plain and obvious sense of these Articles. Baptism is the "instrument" *by which* God grafts us into the Church, and is an effectual sign of grace *by which* He works in us! There is nothing to countenance the idea of regeneration as a prerequisite to Christian baptism.

What, then, is to be said of the Office in the Prayer Book? Simply this: that, as the Church of England has formally declared that "Sacraments are not merely badges of and tokens of Christian men's profession, but effectual signs of grace," the various authorised editions of the Book of Common Prayer consistently teach the dogma that the Holy Ghost *in baptism* regenerates the person baptized. Let Mr. Dibdin take the first book of Edward VI. [1549], or the second book of Edward VI. [1552], or the Liturgy as revised at the accession of Elizabeth [1559], or the Liturgy as revised after the Hampton Court Conference [1604], or the Liturgy as revised after the Savoy Conference [1662], and he will find them consistent throughout; and that not until the child *has been baptized*, is the priest directed to say, "Seeing now . . . that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God." All the prayers, and all the exhortations converge upon the act of baptism. *In* or *by* that sign God is *expected* to work invisibly; and when the sign has been used, the Church declares that God *has* wrought the grace of regeneration. So that, instead of making regeneration a prerequisite to baptism, the Church of England declares it to be coincident with baptism.

We have nothing to do with the absurdity of asking sponsors to speak "in the name of the child," nor with the prescribed words which the Church requires them to utter, because, unless "sponsors" can read the heart of the child for whom they speak, they know nothing of his faith. An unscriptural usage can never be adduced as proof of obedience to Scriptural precedent.

Nor is this all. Supposing the sponsors to have power to read the heart of a child, and supposing, also, that they can discern such evidences of faith therein as may well justify their most confident assertions as to its existence, they would contradict the teaching of the Church of England, to which Mr. Dibdin has given his "assent and consent." The doctrine of the Catechism is that infants can neither "repent" nor "believe," and Mr. Dibdin is quite sure that he understands his Prayer Book! If, therefore, the sponsors speak the truth, the Catechism which Mr. Dibdin has accepted, with full "assent and consent," inculcates a falsehood. Pray tell us, Mr. Dibdin, which you will accept as true? Your Catechism is so plain in its statements that it is worth your while to reconcile them, if you can, with the hypothesis of your sermons, as to the marvellous knowledge of the sponsors. These are its words:—

"*Q.* What is required of persons to be baptized?

"*A.* Repentance, whereby they forsake sin; and faith, whereby they

steadfastly believe the promises of God, made to them in that sacrament.

"*Q.* Why then are infants baptized, when, BY REASON OF THEIR TENDER AGE, THEY CANNOT PERFORM THEM?

"*A.* Because they PROMISE THEM BOTH by their sureties, which PROMISE, when they come to age, themselves are BOUND TO PERFORM."

The most that can be made of these words, on Mr. Dibdin's part, is that a "promise" is made by the sponsors on behalf of the infants, and that the infants are "bound to perform it" *at some time or other*, when they have "come to age." Does Mr. Dibdin account the "*promise*" of faith a proof of the *existence* of faith? If not, the Catechism of his own church explodes his theory as to the faith of infants, and he is convicted of a palpable contradiction of the teaching of the church in which he ministers; but if he makes the *promise of faith* a proof *that faith is already in existence*, he arrogates one of the prerogatives of the Deity, who is able to call "those things which be not as though they were"!

It is the very opposite of the truth, therefore, to say that the teaching of the Church of England and of the Baptists is identical as to the qualification for baptism. And when Mr. Dibdin quotes Article XXVII. to prove that by baptism "faith is *confirmed*," and then adds, "it does *not* say that by means of water-baptism faith is to be *originated*," he forgets to remind his hearers and readers that in Article XXV. (of the Edition of 1562, but XXVI. of 1552), it is distinctly affirmed that by the sacraments God "doth NOT ONLY QUICKEN, but *also* strengthens and confirms our faith in Him."* The first motion of faith is thus called forth in baptism; and the origin of faith cannot be carried farther back than to the sacrament by which God *quickens* it within the soul.

Yet this Christian minister would not have the Prayer Book revised. He believes that none but the regenerate should be baptized, although his accepted formularies represent regeneration as effected by God in baptism! The two statements cannot be made accordant. And he evidently feels the difficulty of his position when he says, "If a person is *not* regenerate, in the view of the Church of England, that person is not baptized, the water notwithstanding . . . If the wicked receive water-baptism, the Church considers they have not received baptism." Yet in every case God is thanked that the child has been regenerated! And there is no need to revise the thanksgiving!

Is it really come to this, that good men like Mr. Dibdin will persist in using formularies which they are sure do not, in *every case*, speak the truth? If there be but the possibility of a doubt as to the regeneration of *every* baptized person, can it be right or honest to use words which are to be applied to *every* case? Can we hope, under such circumstances, to persuade men that truth has its home in the Church of God? For if any special obligation to speak the truth could be created, it must be when God is worshipped, and our words are to be taken as representing our convictions and thoughts at the time. I will only commend

* Nostramque fidem in se non solum excitat verum etiam confirmat.

to Mr. Dibdin's consideration the principle which Paul has laid down for our guidance in all *doubtful* cases, and ask him to reconcile it with his position and duties as a clergyman bound to use the Book of Common Prayer: "He that doubteth is condemned if he eat, because he eateth not of faith; for WHATSOEVER IS NOT OF FAITH IS SIN!"

SUBSTITUTION.

To the Editors of the Baptist Magazine.

DEAR BRETHREN.—I have read with much satisfaction in your Magazine for this month (March, 1862), a paper on Substitution, by the Rev. Charles Williams, of Accrington. It will be in the memory of many persons, however, that in the year 1857, Mr. Williams published a sermon (preached at the Annual Meeting of the Lancashire and Cheshire Association at Waterbarn) on the Death of Christ; a sermon containing views far less satisfactory than those of his present paper to many of his brethren. May I be permitted to ask him, through your columns, whether his paper is intended, or may be considered, as a corrective of his sermon?

In order to exhibit the points of difference between the two compositions, I place, below, in parallel columns, some passages from both.

MAGAZINE.	SERMON.
The Lord Jesus is the sinner's substitute. . . . I accept the phraseology "instead," "in the room and stead," "in the place of," as synonymous with substitution. . . . That which Christians from the earliest ages till now have understood by the substitution of Christ for the sinner, that Jesus suffered and died that we might not suffer and die, is a foundation stone in the gospel of God's grace.—*P.* 162.	Christ died, not to avert the anger of the Judge, but to put away sin from the criminal.—*P.* 11. As physical death dissolves the tie which holds body and soul together, so the death of Christ severs the link that binds us to sin. "The remission of sins" is the putting of them away, the dismission if them, the effecting of a separation of them from us.—*Ibid.*
The end of punishment is the maintenance of the authority of the law. Am I not right in asserting that the substitution of propitiation for punishment has done more . . . to uphold the honour and majesty of law than could have been done had no such substitution taken place? There is . . . a legal equivalent for sin in the sacrifice of Christ.—*P.* 163.	Neither does it appear to me that any legal necessity existed for this sacrifice. —*P.* 9. What do we mean by divine justice? Is it moral, or legal equity? When we affirm it of God, do we ascribe it to him as a King, or as a Judge? . . . What I wish to suggest is, that in affirming God to be just, or righteous, the New Testament means—not that he is legally equitable . . . but that he is characterised by moral rectitude. . . . In making men righteous God manifests his righteousness.—*P.* 14, *Notes.*

Instead of exacting the full claim of justice from the sinner, God accepts the sacrifice of the Saviour. He spares the guilty, and forbears to execute the threatened sentence of death. . . . God ransoms us from eternal death by the death of his Son. Substitution is seen here. . . . The sacrificial sufferings of Christ are substituted for the penal sufferings of the guilty.—*P.* 162.

With such a substitution the law must be satisfied.—*P.* 163.

What was the object of the death of Christ? . . . The atonement stands to salvation from sin in the relation of means to an end. . . . This . . . throughout the New Testament, is the prominent truth, that Christ saves from sin. . . . With this view of the primary design of Christ's death, I regard the pardon of sin as secondary, if not incidental, to the remission of sin. When God delivers from, he necessarily forgives sin.—*P.* 16, *Notes.*

I now simply ask the question—Does Mr. Williams intend his paper to be corrective of his sermon? Most gladly shall I welcome an answer in the affirmative.

J. H. HINTON.

[*When we received Mr. Hinton's letter, we dispatched a copy of it at once to Mr. Williams, in order that we might publish his observations and the letter at the same time. With unfeigned pleasure we received and now append the following remarks from Mr. Williams. Some of our readers have expressed their dissatisfaction with Mr. Williams's statement of the substitution of faith for righteousness* (p. 163). *Although we should have preferred a more explicit declaration, that the righteousness of Christ is the ground of a sinner's acceptance, we do not see anything in the paper in question which can be interpreted to mean that faith is a* meritorious condition *of salvation. The editors do not think that they should exclude a brother's communication, in which soundness of doctrine predominates, and conscientiousness of mind is apparent, because of some one expression which the severe critic might eschew. We rejoice greatly to see so little divergence in our brother, and do not sympathize with the spirit which would aggravate a mistake into a crime. So long as Mr. Williams holds to his declaration—"The work of Christ, his redemptive death, and his justifying righteousness, the believer ever regards as the ground and the reason of his acceptance with the Father, and his reception of everlasting life"* (p. 164), *we accept his definition of the vital doctrine of the Cross as a scriptural one, and wish him God-speed in its public enunciation. We are not sorry for the remarks of our esteemed friend, Mr. Hinton, and heartily rejoice in the candid and honourable statement made by Mr. Williams, that his views on the doctrine of substitution have been modified since the obnoxious sermon of* 1857. *It is not an easy, nor a common thing for a brother who has diverged, however slightly, from generally accepted views of truth, to acknowledge his error so fully as Mr. Williams has done, and we are sure that his brethren who were grieved by the sermon will appreciate the courage of his avowal, and rejoice in it, for the truth's sake and for their brother's sake.*—EDS.]

By the considerate courtesy of the editors, I am permitted to add this note to the above letter from the pen of the Rev. J. H. Hinton. Mr. Hinton asks me, "whether my paper (on Substitution) is intended, or may be considered, as a correction of my sermon" on the Death of Christ, which was preached in 1857? So far as the intention was concerned, my answer must be in the negative. I have, however, no objection to the paper being "considered" as a more accurate exposition of my views of the Atonement than the sermon. Mr. Hinton will, I am

sure, excuse me if I point out two instances in which the desire to find "a correction" has led him to do me an unintentional injustice. He makes me say in the paper on Substitution: "There is . . . . . a legal equivalent for sin in the sacrifice of the Saviour." By referring to the March number of the Magazine, the reader will find that I say: "There is *more than* a legal equivalent to the penalty of sin in the sacirfice of the Saviour." Why are the words "more than" left out of the quotation? I "intended" them to give significance to the statement. In like manner, I am made to say in the sermon: "What I wish to suggest is, that in affirming God to be just or righteous, the New Testament means, not that he is legally equitable . . . . . but that he is characterised by moral rectitude." On turning to the sermon, I find these words (p. 14): "What I wish to suggest is, that in affirming God to be just or righteous, the New Testament means, not that he is legally equitable—*which would only be a part of the truth*—but that he is characterised by moral rectitude." By omitting the words in italics, Mr. Hinton (undesignedly of course) produces the impression that I deny that the New Testament teaches the legal equity of God; whereas in the very sentence immediately preceding the quotation, I say, "God being righteous, we properly predicate righteousness of all he does, whether as Creator, Father, or *Sovereign-Ruler*." I point out the difference between my words and Mr. Hinton's asterisks, to show that the paper is not so contradictory of the sermon as my respected interrogator represents it to be. For so far as the paper is contrary to the sermon, I doubtless have changed my opinions. I feel obliged to Mr. Hinton for giving me this opportunity of saying that five years' careful study of my Bible has not been without its influence on my theological beliefs. My hold on the Gospel fact of Substitution is firmer now than it was in 1857, while my conviction that the philosophy of the Atonement must be found in *grace* rather than in *law* is as deep and as strong as ever. At the same time, I should give much greater prominence to the governmental results of the work of Christ than I should have done five years since. Still, these results appear to me to be secondary—the primary object of the death of Christ being the salvation of the soul from the dominion and the power of sin. If I understand aright what is called orthodoxy, the chief, if not the only divergence of my views from the views of my brethren will be found in this distinction: They regard the legal as the primary, and the moral as the secondary object of the Atonement. I look upon the moral as the primary, and on the legal as the secondary object of the death of Christ. With them the legal is the end, and the moral the consequence; with me the moral is the end, and the legal the consequence, of the redeeming work of our Lord Jesus. But for Mr. Hinton's question, I should have avoided these nice distinctions. His letter compels me to enter thus into the details of my views. My last remark shall be, that if I were to repreach the 1857 sermon, I should lay more stress upon the fact of Substitution, and should state more clearly the legal results of the Atonement; while, most certainly, I should still urge that Christ did not die to change the wrath of God to love, seeing that God loved us, and therefore,

"sent his Son to be the propitiation for our sins," but that Christ "died the just for the unjust, to bring us to God," to "save his people from their sins." I dare not dogmatize on these great and glorious themes. With devout diligence I strive to understand my Bible, and I shall be grateful to Mr. Hinton, or to any other friend who can show me more clearly than I have yet seen it the meaning of God's word, or can aid me in my search after truth.

C. W.

Accrington, April 12, 1862.

A TRIBUTE TO THE MEMORY OF THE LATE C. B. ROBINSON, ESQ., OF LEICESTER.

BY REV. J. P. MURSELL.

"Them also which sleep in Jesus will God bring with him."—1 THESS. IV. 14.

IT is natural and seemly that we should mourn when our friends are taken from us. Indeed, the absence of grief on such occasions would be a reflection alike on our reason and our religion. But our sorrow is, of necessity, moderated by circumstances, and especially by the character of those whom we lose—by the esteem, the confidence, and the affection they inspired while they lingered with us. The value of the life is the correct estimate of the loss which is sustained in death. The heathen were accustomed to attend their funeral rites—a practice which still prevails in superstitious lands—by fanatic and violent emotions, by loud moanings and wild gesticulations, and by everything which was suited to invade the sanctity of grief. Among other secondary benefits which an intelligent Christianity has conferred on society, we are entitled to enumerate the becoming sobrieties it imposes amidst the solemnities of death. It is highly probable that the Apostle had heard that some of his Thessalonian friends had lost those who were dear to them, and that, in their half-instructed state, they had yielded to the customs which prevailed around them; therefore he says, "I would not have you ignorant, brethren, concerning them that are asleep, that (with your more enlightened faith) ye sorrow not as those who have no hope; for if ye believe that Jesus died and rose again, even them also that sleep in Jesus will God bring with him."

We are all, but especially bereaved persons who are imbued with a devout spirit, deeply interested in the condition of departed saints—with what becomes of pious men with whom we have "taken sweet counsel" on their way to the grave. Some entertain the opinion that they pass into a state of unconsciousness, that all activity is suspended, and that the mind sleeps with the body. This notion must not be confounded, for a moment, with the offensive dogma of annihilation, or the equally monstrous doctrine of absorption, taught by the pantheistic philosophy. The materialistic idea is not without its plausibility, and has received the sanction of devout and erudite men. This is not the time, or the occasion, for entering on a searching or elaborate discourse on this profound, but inspiring theme, which seems to me, after all that has been written about it, to deserve and to await the patient and most thoughtful attention of some master hand. In offering a few words confirmatory of the opinion of those who believe that "we do not *all* die," it may be allowed me to observe,

that the doctrine of unconsciousness—of decay—is not consonant with the nature and the attributes of mind. We cannot confound the intellectual with the physical, the instinctive with the moral, or the spiritual with the material. If we try to do it, we fail. It is like an attempt to merge one idea in another, to sink differences and to annihilate distinctions. The more carefully and severely we think about it, the more does the mind, whether in itself or in its functions, appear to differ from the tabernacle which holds and encumbers it. Reason, reflection, imagination, comparison! what is there in these like width, or breadth, or length? What like surface, hardness, thickness? What is there in a bright and beautiful thought like a scintillation from a material lamp? These things have their analogies, but they have no resemblance; they are diametrically, and we dare to say, infinitely unlike; so that the accident of death, which dissolves the one—that is, the material frame—does not of *necessity* touch the other, the rational and moral nature, that being perfectly distinct in kind.

The position we are attempting to maintain is strengthened by the ascendency of the mind over bodily infirmity. The beautiful though mysterious connection between the two, with the mutual invasion of each other's domains under the accidents common to both in their incorporate association, is a subject far too abstruse for passing discussion. But this kind of internecine contest, this occasional pressure of the material on the spiritual, and this struggle of the latter to assert its claims, supplies subtle evidence in favour of a separate nature, a life within a life, an indwelling guest, who is interested in the completeness and solidity of the building in which he is lodged, but who is ready to retire when that building falls into decay. If the mind be identical with the body, they ought always to be affected by the same circumstances, and regulated by the same laws. As the one evaporates and declines, and its elasticity gives way, the other should be in exact sympathy with it, and should totter, and bend, and collapse. But frequently, and always but for abnormal disease, as ordinary infirmities and weaknesses invade the body, the mind is more thoughtful—as it were, more detached and isolated in its acts, and frequently more vigorous and brilliant. As the framework is quietly unbuilding, the immaterial nature becomes etherealised, the conscious agent ascends his throne, and the beautiful intellect gleams with unwonted radiance through the thin veil which invests it. Even were we to admit this to be an exception, which we are far from doing, it strengthens our cause and establishes our position—that the mind *can* triumph over the infirmities of the body. Surely no one will pretend that the pain which racks the victim of disease has its seat in the mind; that gout is swelling the judgment, that diphtheria wounds the imagination, or that erysipelas has seized on the conscience! Notwithstanding this torture, the mind may be tranquil and composed, may be flushed with the hues of hope, may be investigating the causes of the pain, may assert a determined will, and rise nobly superior to it. None can confound the corporeal suffering with the mental action, or pretend that the mind necessarily succumbs to the evil which surrounds it. So, when the seeds of mortality begin to take root, when weakness invades us with such strength that we can no longer resist it, and the skill of the physician fails, under these circumstances how frequently does the mind look out upon the material devastation which is passing about it, and, sustained by the hope which the Gospel of Christ inspires, plume its wings for its lofty flight to those ethereal mansions from which the emancipated spirit asserts its glorious ascendency in its last struggle with physical infirmity?

Our minds even here, especially if they be cultivated, are unconscious of

age; they know nothing of periodical stages; they never become grey or grow weary of their work. Unlike the appetites of the body, their tastes and preferences never wear out; their longings are still fresh and onward. If their breathings are checked, it is not from within, but from without; they repudiate inertia, and revolt from the cold touch of death. Mind is a thing of life, and in its healthy action aspires after immortality, thirsts for more self-consciousness, unless, indeed, it be so degraded that it is afraid of revelations to come. It is an enduring, spiritual thing—a quenchless essence, that does not invite even the decay that releases it; for "we that are in this body do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." It is made for perpetuity, and carries within no provision for an interruption of being.

But if the difficulties attendant on the doctrine of consciousness after death be the groundwork of objection to it, the opposite theory ought to be less embarrassed. Indeed, if the foregoing remarks have any weight, the sleeping scheme should possess high attractions to reconcile our judgments to it. But if, on examination, it should appear that the greater difficulty lies with the objector, then the argument is with us. Not that we pretend to be able to form any distinct idea of the state of departed saints, of the place of their abode, the modes of their intercourse, or the nature of their employment; over these a mystic veil is drawn, lest, dazzled by such splendours, we should be beguiled from the duties of earth. We have absolutely no knowledge, in the strict sense of the term, of the *circumstances* of the heavenly world. But if it be hard for us to conceive correctly of a conscious agent existing at all, separate from physical organisation, how much more so to imagine such a being denuded of consciousness itself—stripped of that endowment without which it would not be mind at all. To pass, in thought, the boundary within which beautiful saints, as they mingle with the seraphim and cherubim, reside, may baffle our skill; but to penetrate those sombre shades beyond which millions of the children of God, full of life and hope when with us, are supposed to be, as to their activities, in semi-annihilation, as in one vast dormitory, strangely augments the difficulty. If the mind sleep with the body, is it, like it, divided, dissipated, disrupted? If not—How? Where? When? What mean these slumbers? Are there no sounds strong enough, no thoughts mighty enough, no truths brilliant enough, to rouse these ethereal beings from their mystic repose? Our great Milton, for the honour of his intellect, had better, with his gloriously awakened faculties, have been building up for the admiration of ages that wondrous fabric, his "Paradise Lost," than be passing ages fast asleep in "Paradise Regained." Beside the shock which this strange notion gives to our highest sensibilities under the loss of beloved friends, it seems to me to be beset with incomparably greater improbabilities than the opposite and more cheering hypothesis.

In this high matter, however, our best evidence is supplied by the Word of God—that sacred testimony from which there is no appeal. Without detaining you by collecting and arranging the proof which it supplies, it must suffice to remind you of the incidental witness borne to it in the Old Testament writings, and of its prevalence as an item of belief on the part of devout Jews—of the discourses of our Lord—of the great events which happened in his life—of the appearance of Moses and Elias on the Mount—of the reply of the Saviour to the thief on the cross—of such statements in the inspired oracles as, that "we are come to the spirits of just men made perfect"—of the glowing allusions amidst the apocalyptic splendours; the vision of the Apostle Paul in the third heavens, with his remarkable language to the Corinthians—"there-

fore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." On this passage an acute writer says, that the Apostle clearly believed that his mind would be in a state of consciousness after death. He did not only believe it, my brethren, but in this passage he revealed it as a matter of inspiration, for his lips were touched as with a live coal from off Jehovah's altar. Mind, these words distinctly teach us, survives in all its dignity beyond the tomb. Indeed, in my reverent belief, a finite intelligence, disencumbered from its fleshly companion, can no more sink into torpor, than the infinite Spirit himself can slumber on his throne.

But the spirits of departed saints, invigorated, not quenched in death, have passed into sanctuary; for the Apostle tells us that they "sleep in Jesus"—not simply in the way of nominal profession, or of accidental association, as men may be said to sleep in Confucius, or in Zoroaster, but in a vital and comprehensive sense. While on earth they committed themselves to his keeping, not under a passing impulse or as an occasional act, but by a divinely cherished habit, a settled and oft-repeated act of the mind. This constitutes one great distinction between nominal and real religion. We call ourselves after the name of Christ; but we may do so while we have no communion with him. Without such communion, whatever our pretensions, we are none of his; and this consists, among other gracious exercises, in the humble and confiding resignation of our eternal interests to his care. Our friend who has been taken from us was distinguished by this habit. Many years ago, when in comparative youth, he felt his personal guilt and danger as a sinner in the sight of an infinitely holy God, and his consequent need of an interest in the expiatory sacrifice of the Great Redeemer of men, to whom he tremblingly fled for refuge; this was but the beginning of a series of acts repeated through successive days and years. Amidst these acts, then, he has fallen asleep; and is reaping the unspeakable benefit elsewhere of the habit so happily acquired here.

They rest with augmented complacency in the Gospel of His grace. No change has occurred in the estimate which they formed of it on earth otherwise than in its confirmation and elevation. Departed saints do not escape from the torpor of death to learn that they have been following a delusion, a set of notions gendered amid the jargon of the schools, or in the airy realms of a dreamy imagination, but that they have embraced truths which belong to both worlds, which can bear the light, and invite the scrutiny of heaven. Whatever truths were essential to their happiness and to their "growth in grace" here, they dwell on with increased delight there; the Gospel which they loved on earth, which was to them "tidings of great joy," a cheering presence, a ministering agency, "all their salvation and all their desire," is heightened in their esteem now. The principles and spirit which their religion induced while on their pilgrimage have become more unfolded now that they have reached its end. Happy, indeed, are they whose religious principles, opinions, and tastes, will not only bear the shock of death, but will shine forth with redoubled lustre beyond the shadows of the grave. We will not attempt to pierce the veil, and imagine him who was recently among us, and who delighted so much in the Gospel of divine grace when on earth, as he is now resting in it with immortal complacency in heaven.

The New Testament, my brethren, is a covenant entered into by the Great Redeemer with all who believe in him—it is a will, an engagement which has relation to the highest and most momentous interests that can occupy the human mind or kindle its aspirations. It contains promises, encourages hopes, unfolds prospects, which are all to be realized through the medium of

faith. True believers do not doubt the things themselves, but they often fear their own interest in them; they have confidence in the covenant, but they sometimes tremble lest they should not be embraced within it; they are assured of the veracity of Him who has so graciously made it, but feel their own unworthiness of it; if they rejoice in it, it is with trembling. But those who die in faith have it sealed to them in heaven; they can no longer doubt; their title is ratified and their tremulous spirits assured. We will not envy them, therefore, but gather up our garments and trace their footsteps to the skies, for in this divine sense, as in others, our departed friends have entered into rest.

It is always to my mind a painful and dismal thing to reflect on death, I mean, more especially on its physical phenomena; nor are those to be envied who, from familiarity with it, grow callous to its frightful and repugnant features. It is the stigma of our nature, the blackening curse of sin; and looked at simply through the eye of friendship, it staggers our reason, shocks our sensibilities, and almost at times destroys our faith. Verily, "we are consumed by Thine anger, and by Thy wrath are we troubled!" That the stately forms, the beautiful shapes, and beaming faces, with which we have been familiar, should, smitten by disease and by the fell hand of the destroyer, crumble into dust—that they should descend to those frightful haunts of ignominy and disgrace in which they are destined to see corruption—is a humiliating lesson to human pomp, and pleasure, and pride; but even there, in their dissolution and decay, the bodies of departed saints are secure in their Saviour's hands. It is strange, indeed, in the language of South, "that the jaws of death should relent, or the grave of all things make restitution; that filth and rottenness should be the preparatives to glory, and dust and ashes the seed-plots of immortality; that the sepulchre should be a place to dress ourselves in for heaven, the attiring room for corruption to put on incorruption, and fit us for the beatific vision." But even so, "for if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The Great Deliverer, exhausted by his mighty toil, took transient repose in the sepulchre, laid himself down in our tomb, and sent a perfume through the caverns of the dead. It is true "he could not be holden of it," neither shall his followers—

> "Thou art gone to the grave, but we will not deplore thee,
> Though sorrows and darkness encompass the tomb;
> The Saviour has passed through its portals before thee,
> And the light of his love is thy guide through the gloom."

Precious, then (in every sense), in the sight of the Lord, is the death of his saints. Their dust sleeps beneath his eye, while they themselves are in sanctuary in the holiest of all. The grand pavilion has received them. Mighty bulwarks surround them. Their material and their spiritual interests are alike safe in the keeping of Him who has said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." But they not only have entered into sanctuary, they occupy a singularly advanced position.

There is scarcely anything which more perplexes those who have little or no sympathy with evangelical religion, and who are strangers to true piety, than the confessions of godly men. Such persons have no idea of sin, except as a deviation from approved customs, formal injunctions, and established morals. A decent observance of the precepts of the decalogue exempts men, in their esteem, from the class of transgressors. The man who is immersed in worldly pursuits, or who is consumed with covetousness, or who delights in oppres-

sion, will look down with pity upon his neighbour whose outward habits may be less correct than his own, and be ready to say, "Stand by, I am holier than thou." But "he feedeth on ashes; a deceived heart hath turned him aside." Sin has its seat in the bosom, and may rankle and reign beneath the smoothest exterior the mere moralist can assume. The religious formalist, with all his punctilious airs, may be but as a sepulchre, whitened without, while within is "nothing but rottenness and dead men's bones." "The heart is deceitful above all things, and desperately wicked: who can know it?" But those who believe "the truth," who are really under the influence of evangelical piety, perceive and feel "the exceeding sinfulness of sin," and deplore the deep hold which it has on their natures; they mourn their distance from God, their want of right affection towards him, and of conformity to him. Looking at themselves in the light of his law, of his infinite holiness, and of his righteous claims, they feel utterly abashed and condemned, and habitually exclaim, "Against Thee, Thee only, have we sinned, and done this evil in thy sight." Sin as a *disease*—as a constantly deranging element, not as an occasional delinquency—burdens their spirits, and presses upon their hearts. From this springs the great spiritual conflict in which the people of God are incessantly engaged—which lies in the "flesh lusting against the spirit, and the spirit against the flesh," in backwardness to prayer, in incapability of delight in divine things, in a disposition to "cleave to the dust," in want of love to the Saviour, and of consecration to his service and his kindom. These things, not a mere departure from the cold formalities of life, good men mourn over, and find in them the occasion for daily confession and humiliation before God. From these, then, departed saints are free; the moral struggle has ceased; the warrior has laid aside his armour, and waves the palm of victory; and whilst pollution has been washed away, so sorrow, its dire accompaniment, has inflicted its last pang, for "God himself wipes all tears from their eyes"—

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won—
Enter thy Master's joy."

When true religion takes possession of the heart, it influences the whole man; it reconstructs his principles, his habits, and his tastes. It breathes into him, possibly stealthily and by degrees, or it may be more promptly, a new life, and gives a higher direction to his powers. It is not at all unusual for intelligent persons to wonder at the indifference which is evinced by men of enlightened piety to ordinary recreations and pleasures of life—to the gaieties and pastimes of the world. A little consideration, one should think, would clear away their difficulty. A new principle brings with it an expulsive power, and higher tastes displace those which have previously prevailed. As religion affects the whole man, it must embrace the social element which distinguishes him; and hence the fresh channel along which his preferences flow. The company of the profane, the listless, the indifferent, with the pursuits they prefer, becomes insipid, if not offensive, to truly devout men; they choose neither them nor their ways. They know how to behave in general society, how to carry, without obtruding it, the spirit of their religion into every walk of life, but still their chosen associates are the men of God—those who take pleasure in themes which cheer and elevate their own breasts—"who speak often one to another, while the Lord hearkens and hears; and a book of remembrance is kept for them that fear the Lord, and that think upon his name." This social

element, sanctified by Divine grace, attends them beyond the grave, fits them for the society of the blessed, and the company of the redeemed. Our departed friend, whose decease we improve, whose heart sometimes "burned within" him while he talked with his companions by the way, and who has passed the threshold of eternity, is no stranger there; he is like a child at home; he had communion with the spirits of the just before he met them; he had attuned his harp to its high melodies in this outer court, and now sweeps its chords amidst spirits of congenial mould, while they cry, "To Him who hath loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." The intellectual and social features of the heavenly state (a subject of intense interest) are, it is presumed, as much in advance of those with which we are familiar here as the moral and the spiritual; but this we know, that one exclusive and irrevocable sanction incloses the whole, for "there shall in nowise enter into it anything which defileth, or that worketh abomination, or maketh a lie, but those who are written in the Lamb's book of life."

The moral image of God which was impressed on the soul of man as he came from the hand of his Creator has not only been marred, but totally defaced; in proof of which, wherever the light of revelation has not shone, men have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The laws of senators, the maxims of sages, or the precepts of moralists, may, wherever they have prevailed, have lent a partial relief to this dark picture, but its groundwork has never been reached by them; for notwithstanding these, it is true, with relation to mankind, that "they have all gone out of the way, they have altogether become abominable, and that they do not like to retain God in their thoughts." Christianity alone carries within it the remedy for this awful defection. Whenever it is cordially embraced, the great work of renovation begins, and the likeness of God is germanently wrought; the Divine lineaments are, however faintly, reimpressed, and the believer is "renewed in the *spirit* of his mind." "Of His own will," says the Apostle James, "begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." But this sanctification of our fallen nature, wrought by the blessed Spirit of God, is at best but partially effected here. The elements, both within and without, are unfavourable to it; everything thwarts and retards it. There are ten thousand disturbing causes; so that the impression which is made by the truth upon the heart is perpetually dissipated and broken. There is no compactness or completeness about it. It is like a landscape reflected from a wave, consisting in scattered hues and lines, rather than in a placid whole. The longest life, the most varied experience with the most conscientious discipline, presents it only in part; so that the aged Christian goes down the declivity of life, and enters the valley of death, mourning over his deficiencies, rather than rejoicing in his fulness. The holiest men die as sinners, not as saints, and end their career where they began it, at the foot of the Redeemer's Cross. As they sink in the deep waters of human extremity, their cry is, "Lord, save, or we perish!" But, in the instance of departed saints, this renovating process is completed; the last touch has been given to the glorious work by the Divine Limner. The spirit is not merely free from pollution, but perfect in holiness. Not a thought, not an affection, not a desire out of place, but a deep and divine harmony—the result of the highest attainment of humanity, and an entire conformity to the Divine nature and will—the finite mind reflecting, as vividly as can be, the attainable image of the infinitely blessed God—

"O happy hour! O blest abode!
I shall be near and like my God;
And flesh and sense no more control
The sacred passions of my soul."

We do not know, nor can know till we die, what is meant by the immediate presence of God, but the spiritual perfection of disembodied saints is inherited in the midst of this ineffable glory. We have had the Divine presence with us on earth in signs and in symbols, in sacred histories and mystic visitants, in hallowed melodies and inspired prophecies, in cheering promises and in animating prospects, in the denunciations of Sinai and the infinite condescension of Calvary; but these have been as streaks and outbursts from the opening clouds, as lights let down to guide us in the wilderness. But our brethren have gone into the proper presence of God and of the Lamb, where "there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and *they shall see his face.*" To *see* God, it is presumed, is fully to realize his presence—intuitively to perceive the beauty, the glory, the grandeur, of his perfection—to understand, as far as finite creatures can, the wisdom, the harmony, the benignity of his councils and his ways—to behold his manifested glory, as it shines in the person of the Lamb. The Godhead must ever remain invisible, the object of devout mental contemplation, adoration, and delight. The milder, but yet more enrapturing, radiance from this ineffable presence, which gilds the realms of the redeemed, falls upon its inhabitants through the incarnate Redeemer—through Him who is "the brightness of the Father's glory, and the express image of his person." "Father," said the interceding Saviour, "I will that they also whom thou hast given me be with me where I am, that they may behold my glory." But let us pause, lest in proceeding, the rebuke overtake us, "Who is this, that darkeneth counsel by words without knowledge?"

Notwithstanding all this, a glorious consummation awaits them—their attendance on the Saviour at his advent; for "them which sleep in Jesus will God *bring with him;*" the restoration of their bodies from the grave; the transformation of those "who are alive and remain;" their public recognition by their "Lord in the air;" the solemnities of the final judgment; the surrender of the mediatorial throne; the creation of the new heavens and the new earth—themes too august for words, and too vast for thought—let us contemplate them with awe and seek grace to anticipate them with serenity and hope; for "Behold He cometh with clouds, and every eye shall see him, and all kindreds of the earth shall wail because of him. Even so, come, Lord Jesus."

The late Mr. Charles Burt Robinson, whose decease we record and lament, was born at Portsea, in Hampshire, in the year 1798. At an early age he was placed under the care of the Rev. J. T. Hinton, M.A., of Oxford, who kept a large and flourishing establishment in that city. Having finished his school term, he left Brentford, the residence of his parents, with a stout heart and a determined will, for Manchester, and became apprenticed there, devoting himself at this youthful stage of his life to teaching in a Sabbath-school, and to the distribution of tracts. On leaving Manchester, in 1816, he went to London. During his stay in the metropolis the question of the employment of gas for lighting our cities and towns, which began to occupy the public mind, arrested his thoughtful attention. Having mastered the subject in its principles and details, he went to Belfast, in 1822, and entered into connection with the gas-works there. Having completed his mission to that city, he visited Leicester, in 1823, where many of the members of the Belfast Company resided. This led

to his undertaking a contract for the conduct of works of the same order in this town, which, under his management and that of his brother, Mr. Henry Robinson, who survives him, have taken their place among the most prosperous and best-conducted establishments in the kingdom. The Belfast enterprise having got into difficulties, at the request of the leading managers he revisited that city, and by his characteristic energy and untiring industry, associated with unusual business penetration, raised it from its low condition, till it has become, under his guidance, an honour to the town, and a source of wealth to its proprietors. He became interested in several establishments of a like character through the country, and attained to such eminence in his profession as to be consulted in all matters relating to it by companies needing advice throughout Great Britain and the chief Continental cities.

Such, indeed, was his adaptiveness to the solution of difficult business problems, that he received several presentations from companies not only connected with gas-works, but with canals and other departments of engineering science, who felt themselves under obligations to his great discrimination and zeal.

Order, concentration, and industry, were his leading characteristics in the commerce of life, and, combined with habitual frugality and economy, were, under Providence, the secret of his success. Few have, in these respects, set an example more worthy of the imitation of rising and enterprising youth. Activity was not so much an effort with him as an element; that which was a toil to others was to him a pastime and a pleasure. This was attributable in part, there is no doubt, to a natural briskness and buoyancy of spirits which scarcely ever failed him, and which lifted him above the influence of dulness and of sloth; but it had a deeper spring in that innate passion for *doing*, which borrows a healthful stimulus from success. A quickness of perception, united with a quiet confidence in his own judgment, occasioned a promptness of action, which lent a decision to his commercial transactions; so that while others were getting ready for the race, he was on his way; and as they were plodding along the course, he had reached the goal. While he clearly comprehended the whole of any intelligible plan, however large its proportions, which was submitted to his judgment, he had a singular aptitude for reading its details—not only the structure, but every brick in it would arrest his eye—indeed, the parts invited and secured his minutest scrutiny, under the intuitive perception that their right adjustment is the only rational way of building up the whole. So particular was he in the division of time that he seemed to the less precise to be almost the slave of punctuality and of method. The rules of a prudential economy dwelt, in his estimation, very near the precincts of the cardinal virtues, with which, however, he did not confound them; but he had very little patience with men of desultory habits and of vague pursuits. So unusually attentive was this exemplary economist to disciplinary habits, that he kept a daily journal, by reference to which he could tell where he had spent the several hours of a long and varied life—a record which some people would not like to keep if they could. With these attributes for secular engagements, he took and filled his place in the great arena of life, succeeding in building up an ample fortune, and in adding, without designing it, to those monuments of self-help which have rendered our country so distinguished among the nations of the earth.

Having had in his youth a useful and competent education, which he found means of improving by subsequent culture, though he made no pretensions to rank among the scholars of the age, he took his place with the best-informed yeomanry of the day, cherishing a taste for sciences which he had no leisure thoroughly to pursue. He was sufficiently versed in various departments of

knowledge to appreciate and delight in the productions of their distinguished exponents, so that, for several years, he was a member of the British Association, and made a point of attending its great convocations. The cast of his mind, indeed, was rather perceptive than reflective, more practical than metaphysical, whilst he had but a modified appreciation of works of imagination and of fiction, as though he thought the clouds, however stately their columns or gorgeous their hues, were but perilous habitations for men, and dramatic portraitures, however elaborate, but poor substitutes for the sober realities of life. He was distinguished by the courtesy of his manners and the urbanity of his spirit; his carriage was that of an English gentleman, at an equal remove from coarseness on the one hand, and from affectation on the other. His sensitiveness to the good opinion of others, especially of those whom he believed his superiors, which was almost morbid in its degree, led him sometimes near the precincts of adulation. His backwardness to give offence induced him to delight to expatiate in the sunshine of indiscriminate smiles. He shrank from responsibility wherever it could be avoided, since this often requires great moral courage—a quality for which my deceased friend was not distinguished. But this peculiarity has less to do with mental texture than with constitutional idiosyncrasy; it is the result not so much of disposition as of temperament, just as physical boldness, or otherwise timidity, might be evinced under some perilous accident of life. Nor must it be confounded with self-esteem, an offensive passion with which some men, who are destitute of the former, are consumed as by a delirium. He was, however, eminently social in his tendencies, and had the enviable faculty of diffusing happiness around him. Though he never had the slightest disposition to mingle with the "sallies of the convivial hour," or to indulge in the fashionable and half-dissipating recreations of society, no one was more at home in the midst of a select circle of acquaintance and friends. At such times he had the power to lay aside the cares of business and of life, as though they had never pressed upon him with their chafing load—to enter with the ardour of passion into the innocent amusements of the young, or to listen with an intellectual zest to the bursts of sportive wit or of playful fancy. Moroseness, exclusiveness, and acerbity were totally foreign to his nature. Detraction never dropped from his lips, nor could calumny live in his presence, while he had no relish for the idle gossip which floats on the surface of life. He was delighted to superintend, on such occasions, hospitalities in which he himself could but sparingly indulge, and would light up the circle with his smiles, even when it was evident that languor, the accompaniment of disease, was beginning to weigh down his buoyant nature and his stalwart frame.

He seems to have cherished from an early date a sort of natural reverence for religious observances, a sentiment which preserved him from those irregularities which too frequently taint the season of youth. His interest in spiritual things grew so slowly as to be almost imperceptible to himself, but it was incessantly and tenderly nourished by the counsels, the example, and the prayers of an affectionate mother—a lady, as many among us can testify, of unfeigned and exemplary piety. As he rose to maturity, his convictions strengthened, and his heart kindled with devout affections towards the Great Redeemer of men, and in the year 1827 he was admitted by baptism into fellowship with the Church then assembling in Harvey-lane Chapel, Leicester. His views of divine truth, formed from a diligent and delighted perusal of the Word of God, were clear and settled. He implicitly received and firmly held the true divinity of the Saviour, the all-sufficiency of his expiatory sacrifice, and full and free justification through his great work without the deeds of the law. He received the associate truth of the Deity and agency of the Holy

Spirit, and the necessity of his influence to the renewal and sanctification of our nature. In these and their cognate doctrines he became established as years and experience increased, and held them, with the hopes they inspire and the peace they secure, dearer than life itself. He had little taste, and less inclination for those controversies which sometimes unsettle and distract more subtle and speculative minds. "He believed in the glorious Gospel of the blessed God," and he "*knew* in whom he believed." He enjoyed it, and lived upon it as upon the bread of life, and left others to cavil and to question. His religion was pre-eminently that of the closet and of the heart; he communed with his divine Master in the way of thought and of prayer, and experimentally understood the import of the Apostle's assertion, "Unto you therefore which believe he is precious." This was the secret of his stability and of his progress in the Divine life, and of that eminence he attained in the estimation of others, in the service and kingdom of Christ. He took great delight, in select circles, in religious conversation; and having a mind richly stored with evangelical ideas, drawn from the true sayings of God, or from the sacred hymnology of the Church of Christ, he would sustain it with an interest which became contagious to all about him, "The words of the wise are as goads, and as nails fastened by the masters of assemblies." His life corresponded with his creed, and lent additional lustre to the cloud of witnesses which attests that the doctrines of grace—so far from leading to licentiousness—are "doctrines according to godliness."

Soon after his union with the Church, at the period just named, he, with an esteemed colleague, who survives him, was called to office in it; nor will the writer forget, to the latest day of his life, the noble and truly Christian conduct of these brethren, in a season of great perplexity and trial. His singular aptitude to business, his passion for order, associated with a love of dispatch, admirably adapted him to the specific duties of the position he sustained; while his zeal for the promotion of the best interests of the Church invested with sanctity the secular attributes with which he was endowed. Those of us who co-operated with him for the third part of a century, and others who were linked with him for a shorter season, can bear witness to the urbanity, the ability, and the kindness which uniformly stamped his official life: he "used the office of a deacon well, purchased to himself a good degree and great boldness in the faith which is in Christ Jesus." The censoriousness, the dictation, and the haughtiness which men of feebler judgment and of fainter piety are said sometimes to evince in their official course, were at an almost infinite remove from him; an element of unfeigned Christian esteem pervaded his intercourse with those with whom he deemed it his happiness to act; he presented a model, as a deacon of a Christian Church, in the esteem of his colleagues, which it would be difficult for the hand of the sculptor to improve. To that unbroken harmony, to which he greatly contributed, which subsisted among those appointed to official positions through so many years, is to be, under God, ascribed that good degree of peace and of prosperity which it has pleased him to vouchsafe to the religious community which has been so heavily bereaved. His example was as steady as his counsels were wise. He was never out of his place. In meetings for social worship, which he thought it alike a duty and a privilege to attend, he was always seen aiding them as long as he could by his voice, and when this was denied him, encouraging others by his presence. He was not to be seduced to scenes of recreation when the hour of prayer arrived. He had too high a sense of the dignity of his profession, and of the sacred obligations it involved. He seemed to live and move in the House of God; his love to it was always fresh; a sort of youthful undying

ardour, a lambent flame, which adapted him while here to the serener pursuits of the region into which he has so recently passed.

But to know the deceased most intimately, it was requisite to see him at home, amidst the ease and the repose of domestic life. With a marked faculty for controlling, and somewhat rigid ideas of government, he had the happy art of winning the obedience he required; his carriage towards those about him was such as to render service not simply a duty, but a pleasure. He had none of those petty and harsh airs, which are as bad in feeling as they are incorrect in taste, which some put on towards those who may occupy inferior positions to themselves. His servants regarded him not only as a master, but looked up to him as their friend. No tears that have fallen upon his grave are, in my esteem, more honourable to him than those which have been shed by them. His spirit towards the humblest member of his household resembled that of the centurion in the Gospel, who pleaded with the Saviour for "a servant who was dear unto him, who was sick and ready to die." I regard it as one of the highest encomiums that can be pronounced on him, that he exerted a kind of patriarchal influence as the master of his house. It is not for me to descant on the manner in which he filled up the nearest and the dearest relationship of home; the ground is sacred to silence and to sorrow. But as for his brethren, and those bound to him by the ties of blood, not a frown ever gathered towards them on his brow, nor a rebuke ever fell from his lips; he was always guiding and counselling them, or being guided and directed by them; their loss is not to be made up this side the grave. The youthful branches of the families which bear his name are especially bereft. His interest in their welfare was incessant, and his prayers unfeigned and fervent; will they not tread in his footsteps, give heed to his example, and in the secrecy of the closet cry to Him who waits to hear, "From this time thou art our Father and the Guide of our youth"?

While few men could be more free from narrow and sectarian views, he was a conscientious and consistent Nonconformist, and a liberal contributor to the religious and philanthropic institutions which commended themselves to his judgment. He devoted energy and money, for many years, to the maintenance of a system of tract distribution, on a very extensive scale; delighted in the relief of the destitute, and in the support of all local efforts to do good. His interest in the great cause of Christian missions was always deep and earnest, and remained unabated to the last. Two years ago he gave a donation of five hundred pounds to the Baptist Missionary Society; early last year he sent to the Committee a further gift of one thousand pounds; in October last he sent anonymously two thousand pounds more; and now a legacy of two thousand five hundred pounds awaits the same treasury. Though not at all ambitious of public distinction, at the suggestion of his discerning fellow-townsmen, he was appointed, a few years since, one of her Majesty's Justices of the Peace; and, since then, he was chosen as a director of one of the oldest and most important banking institutions in Leicester, both of which positions he filled with his characteristic ability and zeal.

After enjoying unusual health for many years, and occupying a large and varied sphere of action, it became apparent to his friends that some latent disease was gradually acquiring force, and threatening to shorten his valuable life. By degrees it became so formidable as to baffle the wisest and the best medical skill, till, after a lengthened season of prostration, he died at the Shrubbery, his residence, to which he was much attached, on the 15th of March, in the sixty-fourth year of his age. The last religious service he attended was a meeting for united prayer on the mournful occasion of the demise of the late lamented Prince Consort.

Having exemplified through a long life the practical tendency of those great truths, which were his chosen theme in health, and his firm support amidst weakness and decay, he has descended to his grave, leaving a widowed heart to mourn his loss, attended by the regret of a large circle of relations and friends, and by the esteem of the inhabitants of the town at large.

THESE HORRIBLE SECTARIANS—WHO ARE THEY?

THE voice of a judicious and enlightened public has pronounced sentence against a herd of miserable beings called "*sectarians;*" they stand at the present moment "pilloried on infamy's high stage," receiving the hearty execrations of a generous age whose liberality cannot tolerate narrow and bigoted opinions. To name these most detestable people is to excite cordial disgust, for recording history will say of them—

> "The man who mention'd *them* at once dismiss'd
> All mercy from his lips, and sneer'd, and hiss'd."

Proscribed in all companies, and condemned in all assemblies, the wonder is that they survive among us. Preached down in all respectable pulpits, and written down in all journals, liberal and illiberal, their impudence in holding up their heads at all, is exceedingly aggravating. They ought to have died out long ago, or they should have stood in white sheets in St. Paul's Cathedral, and humbly confessed their iniquities. Have not the politicians who adorn the village of Little Muggleton condemned them in solemn conclave at the Magpie and Stump? Have not the nine tailors declared against them? Is it not notorious that We, the people of England, abhor them? Have not senators exposed them to the ridicule of both Houses of Parliament? Have not the godly and the profane alike abandoned them to their fate? Do we not all feel that we could not subscribe a penny to their detestable projects? What is the good of them, except it be to make a blaze in a speech at a public meeting, like those wretches who aforetime served for candles in Nero's garden? Who upon earth has a good word for them? Who would venture to be their advocate? Are they not hunted like partridges upon the mountains? Do they not wander friendless without a refuge? Even at the mention of them, does not the large-hearted and charitable soul long to let slip the dogs of war upon them?

Ignorant of the hideous crimes which these miscreants have perpetrated, we humbly beg pardon of the world at large, and would be certainly informed of their evil deeds. A thoughtful sire, of name unknown, bearing in his hand a pamphlet entitled "Tracts for the Thoughtful," points us to a page in which their iniquities are numbered. We read with horror, "They have estranged believers, have turned men's minds away from the great realities of the Gospel, have cherished egotism, self-seeking and personal ill-will, and have fostered a taste for wrangling about words, and for drawing fanciful verbal distinctions.

Moreover, they have very wickedly weakened the resources of the Christian Church, and, worse still, have lowered ministers' salaries, and made our clergy inefficient, morally degraded, and void of energy. Nor is this all: they have caused the inefficiency of our Sunday-schools, the parsimony of Christians towards worthy objects, and the ugliness of our places of worship; and thus they have set Christianity and the Christian Church in a contemptible light."

What rightminded man can read this bare outline of their indictment without astonishment? Surely these villains deserve no quarter. Away with them. Away with them.

But stop awhile. "Doth our law judge any man before it hear him?" If these men have done these things, they are grievously in fault, and grievously they should be made to answer for it. But we have some few doubts, suggested by the indictment itself. We demur to the charge of egotism, when it is preferred by the venerable gentleman who is now our instructor; the beam in his own eye is rather too large for him to see clearly to cast the mote out of his brother's eye; and to all the other charges, we demur on the ground that, to our knowledge, the aforesaid deeds have been perpetrated by persons who utterly abhor Sectarians. We think the witness is a little confused, and has mistaken the criminals. It is not our present business to criminate other people; we only say, that we feel sure the "Sectarians" cannot be more than accessories at the very least; and in our heart of hearts we believe they are very unjustly treated, and have other men's sins laid at their door.

Meanwhile, waiving the question of the guilt or innocence of the unhappy men who have obtained such singular notoriety, a prior inquiry requires our attention. Who are these people? and what are their objectionable tenets? The Muggletonians we know, the Southcottians we know, but who are these? Peradventure, we may have associated with these offenders without knowing them; and who shall calculate the contamination our minds may have received from so dangerous an association? Guardians of the morals of youth diligently make all investigations into this matter, lest the rising generation should be irretrievably ruined by companionship with these evil ones. Gentle reader, can you tell us what a Sectarian is? for after some little study of this interesting point, our zoological knowledge has not attained unto this mysterious animal—man, reptile, or whatever else he may be. We took a journey to a friend who devoutly attends his parish church, delights in the prayer-book, and reverences the clergyman; we put the question to him, and with some little generous circumlocution, he gave us to understand that all who did not go to church were "Sectarians." Now we do not believe that the venerable sire of whom we spoke a little back could have impudence enough to lay all the crimes he enumerated to the door of the Dissenters; and should he have reached this height of effrontery, the Dissenters may wax a little warm, remind him that Episcopalians are a sect—nay, worse, a set of sects; and give the old gentleman a lecture, on sweeping before his own door before he meddles with his neighbour's.

We have a neighbour who is a jovial fellow, rather more given to mirth than meditation; yet he is a shrewd man of the world, and we therefore referred our query to him. "Sectarians!" said he. "O yes; I'll tell you: Why, all those long-faced people that I meet on Sunday, when I am driving out, some going to one place of worship and some to another, they are all Sectarians." "Myself included?" we ventured to say. "Well, no offence, but that 's about it; you are all pretty much alike—one for dipping, another for sprinkling; one for bishops, another for presbyteries; and so on. You are all what I call 'Sectarians.'" We demurred a little, but were constrained to make the best of our way home, wondering, if all professed Christians were Sectarians, why and wherefore the old gentleman should blaspheme such a respectable and numerous corporation. Surely there must be some mistake, for it can hardly be possible that Christians should be all agreed to abuse "Sectarians," if they be indeed but themselves under another name.

Wishing to sift this matter to the bottom, we called on a Plymouthist of specially bitter and contentious spirit; by the way, he is a very good sample of the whole of that charitable and humble-minded body. Without hesitation he assured us that he perfectly agreed in all sorts of censures, however severe, so long as they fell upon "sectarians," who were, he said, all those ignorant individuals who did not at once secede from all churches, and join the talking-societies of *the* Brethren. He warned us, however, very earnestly against Mr. M——, Mr. N——, Mr. L——, Mr. J——, and sundry other eminent men once much reverenced among the Plymouthists, all of whom he rebuked as heretics with whom *he* could have no communion. The Plymouthists, he informed me, followed no man, every one electing his own nose as his guide; while the whole of them disdained to associate with denominations and parties, or indeed with anybody but themselves, only we were not to suppose that they were a party or sect, they were nothing of the kind. Amused with this nonsense (reader, do not frown, we are far oftener saddened with the pride and bigotry of this most schismatical of sects), we turned to the old gentleman's tract, and could by no means comprehend him on the Plymouthian hypothesis; for they who on this theory are not sectarians, are, as nearly as man can do it, photographed in his portrait of sectarians. Reader, oblige us by reading over again the passage commencing, "They have estranged believers," and ending with "the parsimony of Christians;" then judge for yourself if this is not accurately sketched from life, one of "the Brethren" standing to the artist for his portrait.

Floundering thus from authority to authority, and getting no further by all our endeavours, the thought struck us that possibly we might divine the meaning of the positive by the negative. We found it easy to discover the "non-sectarian," for he is a common personage. A non-sectarian is a man with no opinions, with a contempt for all definite faiths, or at best an indifference to them. He dislikes everybody who carries out honest convictions, but fawns on every man who is hail-fellow in all companies. He is a bigot against bigotry; he would generously

find fagots to burn all men who are illiberal enough to intrude their opinions; his excessive charity will not tolerate the uncharitableness of firm principle; and the slightest suspicion of fixed doctrines would wean him from his best friend. He most lovingly hates all those who think that black is not white, and that yea and nay are not equally correct; he abhors the compass for its peculiarity in pointing to the north, and adores the weather-cock as the very symbol of a man of enlarged view. A "sectarian," then, we take it, is a man who thinks and acts conscientiously, as in the sight of God, and endeavours zealously to promulgate the truths which he holds dear. He believes that all revelation is precious, and earnestly contends for the whole truth. He cannot unite in will-worship, in false doctrine, or in unholy living. His creed is not a nose of wax to be melted in the sun or moulded with the hand. His convictions he dares not trifle with, and his sentiments are not surface profession. This man may belong to any of the sections of Christ's Church, and let him be where he may, he is a pillar and a defence. Personally obnoxious to the devil on account of his integrity, the arch enemy dares not meet him in open conflict, but pelts him behind his back, or assails him through the indefinite and ugly title of a "sectarian;" for this he cares but very little, for he who values truth despises falsehood. Far from regretting that there are so many churches of Christ, he looks upon them all as so many tribes in one great Israel, and resolves that his community shall be second to none in ministering to the glory of the whole. He denies all the old gentleman's accusations, save so far as they apply to all erring mortals, and he laughs right heartily at the idea of liberty being put down, in order that peace may be set up. He is for union in truth, but not for nominal uniformity, believing that the various denominations are mutual blessings, and that the dissidence of dissent is no small gain to catholicity.

But the old gentleman amusingly interposes with a plan of putting down all sects, which we cannot withhold from the reader, reserving our remarks until another month. We hope our friends will enjoy the pleasantries of the extract; let them believe, however, that their author issues them in all seriousness.

"The first sectarian party-wall that I would see demolished is that between Baptists and Pædobaptists. But even here I would call for no 'sacrifice of principle,' that is to say, of no reasonable principle. We can imagine principles which must be 'sacrificed' in order that human society may exist. If my 'principles' led me violently to impose 'baptism by immersion' upon every one who passed along a certain public highway, the peace of society would demand that that principle should be 'sacrificed.' I am quite sure that Congregationalists in general, whether Baptists or Pædobaptists,—for the name Congregationalist is strictly as applicable to the one as to the other,—might without the slightest inconvenience form one body, and yet afford to each member of their societies a convenient opportunity for fulfilling his own ideas of Christian duty. It is not at all necessary that any person should be compelled to witness observances which are offensive to him, or even such as are merely uninstructive to him; it is perfectly easy to appoint times for baptism by immersion and times for the 'sprinkling' of infants, so that each observance may be witnessed by those only who find it an edifying spectacle.

"The complete coalition of the Baptist and Pædobaptist denominations, although i

may be pronounced Utopian and 'impracticable' by a considerable section of our religious public, is yet an object which will, I am convinced, gain more and more the attention of those earnest and devoted Christians who have sufficient independence of thought to rise above the thraldom of conventional prejudice. Still, I would by no means deal harshly with those who cannot readily free themselves from the influence of long-established usage, or who shrink from the real or imaginary dangers and difficulties of an untried path. Especially would I avoid harshness towards the aged, who cling to the beaten track to which they are attached by so many hallowed and tender associations. So confident am I of the truth and sacredness of the principles of charity, of union, and of brotherly love, which I have here sought, in my poor incoherent way, to set forth, that I can patiently endure to see our old sectarian institutions linger on yet a few years, until inveterate prejudices have relaxed their hold, or until some of our more old-fashioned friends have removed to a happier home."

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"Let Baptists and Pædobaptists ask themselves such questions as these:—How much is a man the better, practically and not theoretically, for having been immersed, and not having been sprinkled, or for having been sprinkled and not immersed,—the better in regard to all the purposes and interests of every-day life, the more efficient in every useful work, the more energetic and self-denying in the service of God and of humanity? Let every reasonable member of these estimable bodies meditate thus, and he must surely come to see that the very worst construction that can be put upon the few and obscure passages in the New Testament which enjoin the rite of baptism, is to draw from them an occasion for coldness or dissension between Christians."

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"I feel sure that a better feeling and a better understanding would be more easily brought about between Churchmen and Dissenters if the petty divisions amongst Dissenters themselves were removed. It is the minute subdivision of Dissenters that in great measure renders them contemptible in the eyes of Churchmen (and perhaps this is not, in truth, much to be wondered at). If Baptists and Pædobaptists were to unite in one strong body of Congregationalists,—which would doubtless, in course of time, absorb a considerable section of the better educated Wesleyans,—they would form a party of so considerable and influential a character, that Churchmen would be on every ground more disposed to make, or favourably to meet, advances towards union or friendly intercourse."

This is the end of the argument against "sectarianism," the absorption of all denominations into the sea of sects contained in the National Church. We are too much on our watchtower for this, and now we know who "sectarians" are, we hiss them no longer, but cry, "long live sectarianism."

TO THE MEMBERS OF MY CHOIR.

AN ADDRESS

By the late Honorary Organist to the Baptist Church, Oldham.

It has for some time past been my intention to address this choir on the character of the work in which we are engaged, and on the necessary qualifications for it. The opening of our new chapel appears to me to be an appropriate opportunity for carrying that intention into practice. I have long suspected that the important nature of the duty

which God in his providence has called us to discharge, is not realised to anything like its full extent, and I am quite sure that the qualifications for its performance have been, if not entirely overlooked, greatly underrated.

The office we hold is an important one, because of the nature of the service itself. Praise is a main element of worship, and cannot, any more than prayer, be offered acceptably without the deepest reverence and the most profound humility. It is a homage paid to God, a sacrifice laid at his feet, and it requires the exercise of the liveliest emotions of gratitude and love.

The fact that this is a *professed* service on our part, does not relieve us from the claims it makes upon our own personal and individual worship; the worshipper is not to be lost in the singer; hymns were not written for music, but music for hymns; we are not required, we are not even permitted, to lose sight of our own devotions in ministering to the devotions of others; indeed the one is necessary to the other. If it be true in an argument that we cannot convince unless we believe, it is equally true that we cannot prompt or sustain the spirit of praise in others unless that spirit is deeply implanted in our own hearts. It is not the mere performance of music that constitutes true praise, for notes, however exquisitely sung, fall discordantly on the ear of God, unless accompanied by the sacrifice of an understanding and believing heart. Hence the necessity under which we are laid to keep the fires of our own devotion constantly aglow, lest in the effort to rekindle their dying embers, we exhaust the energies that ought to be reserved for fanning the flame of the Church's praise.

This office is important in its relation to the Church. In olden time, the musical service of the Temple was arranged with a method and a precision which proves, not only the importance of the office itself, but also indicates that the office having been created, and filled with competent and responsible servants, should henceforth be regarded as an institution to which the Church might look, and look with confidence, for the discharge of the duty it had prescribed.

We are appointed to this service, and the Church expects from us a faithful and obedient fulfilment of it. We are bound to it by our allegiance to the Church, and by virtue of that law which exacts from each member, not the exercise merely, but the consecration of his own peculiar gift.

Our office is a responsible one.

Ministers tell us how greatly they find their hands strengthened by the judicious and skilful performances of the choir; and the congregation is dependent, in no ordinary degree, upon those who are charged with the service of song in the House of the Lord. The interpretation of every hymn we sing is practically in our hands, and unless we interpret truly, we perform our work indifferently, we do injustice to the spirit of the hymn, and lead the minds of those who bestow but little attention on this most important matter, seriously astray.

It is a dangerous service.

Dangerous from its prominence, from its exclusive character, and from its necessarily private arrangements. Its prominence courts observation and provokes criticism; its exclusive character excites envy; and the privacy and seclusion of its arrangements are a source of temptation to its members. There is the danger, also, of a pride that seeks only, or principally, or at all, to display its own performances, and there is the danger of converting the orchestra into an arena for the indulgence of a disgraceful rivalry.

Every one accepting an appointment of such a character should regard that acceptance as an act of individual consecration; not as a charge to be lightly undertaken, not as an occupation to be indulged in as an amusement, requiring no painstaking, no preparation, no study, no self-denial; for all these are necessary; but as a charge demanding the full exercise of our best endowments, the diligent use of our leisure, and, if need be, our most patient, laborious, and constant service.

I am thoroughly convinced that, unless we regard it in this light, viz., as an act of special consecration, we cannot do justice to it. If I am met with the obvious reply, that there are other duties, as well as this, demanding a consecration as complete, I must admit it at once; but no two duties are permitted to clash injuriously one with the other, and we can readily distinguish which has the most pressing claims; either we have or we have not, gifts specially appropriate to *this* service; if we have not, then let us, by all means, seek some other sphere of usefulness (and there are plenty open), for in the Church there is a demand corresponding with every gift; and to just the extent to which we are conscious of that gift, we are bound to seek its employment. If, on the other hand, we *have* gifts specially appropriate to this service, let them be laid, without hesitation, in all their completeness, and with all the purity of an unblemished offering, on the altar that sanctifieth the giver and the gift; only thus can the sacrifice rise like Abel's, and only thus can we escape the fearful and crushing reproof:—"Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept *this* at your hand? saith the Lord."

The qualifications for this office may be briefly stated. Of course there must be a good ear for music, and a good voice—a voice not necessarily powerful, but sweet and true. This voice should be carefully cultivated and improved by practice. So also with the study of the music itself. Singers should be constantly practising themselves in reading (musical notes), so as to be able to sing strange music at first sight. It is a very serious and fatal error to suppose that what we call a practice night, should be spent in overcoming the technical difficulties of the tunes we sing. All this should be done at home, and then, when we meet for rehearsal, it should be a rehearsal properly so called, viz., a performance beforehand, to perfect ourselves in that which we have previously studied in private. The rehearsal is not for individual instruction, but to practice the choir *as a whole*,—to sing correctly and with effect.

But there is more than ear, and voice, and study required; and that is

an intelligent apprehension of the spirit of the words we sing. Without this, true interpretation is impossible. You all know what different meanings we can convey by the same words spoken in different ways; how much more, then, can the signification of the words we sing be varied, when there are may trained voices, all combining to produce the same effect. There must, of course, be perfect agreement in the choir on this subject, else *one* voice, carelessly or ignorantly used, might destroy the meaning of an entire passage. This consideration leads me to the very obvious remark, that meetings for rehearsal (whensoever they may be held) should be regularly and punctually attended. Let no one of you think you can be absent from rehearsal with impunity. In the first place, we are none of us so perfect as to be able to dispense with practice; and next, it is manifestly unfair to the remainder of the choir to introduce a voice that has not undergone the same training, and has not been drilled by the same discipline. One soldier in a whole regiment, marching out of step, not only destroys the beauty and completeness of every movement, but endangers the success of every evolution.

There is another qualification, too, which must not be overlooked, and that is, a right disposition. There must be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Any infusion of jealousy, any element of that conceit which is the fruit of ignorance, can find no congenial abode with us, and is fatal to the success of our efforts. Nothing so surely destroys, first the peace, and next the usefulness of a choir, as unkind and unfriendly feelings amongst its members. Every choir is secure from external attack (in itself an inevitable annoyance) so long as there is union within; but no choir can live, after jealousy and envy have sown their mischievous and poisonous seed. If there be no higher ambition in any member than to sit in the seat of honour, or in the most conspicuous place, then the services of that member are contemptible. They are unworthy the Church, they are a disgrace to the choir, and they dishonour God. Any eruption of this kind breaking out on the hitherto healthy constitution of the choir should be dealt with like any other epidemic; the cause should be removed; and, painful as that duty would be to me, I should not for one instant shrink from a prompt and vigorous discharge of it. After having tried expostulation in vain, I should expel without further delay, any and every one who refused to be governed by the rules of our little society, and whose presence, instead of being an element of stability and a source of comfort, endangered the peace of the community, and shook the very foundation of its usefulness.

I have alluded, in passing, to the inevitable annoyance of external attack, in the shape of unfriendly criticism. This need never disturb our minds so long as we discharge our duty. If we do this, we shall have the satisfaction of feeling, that a duty discharged is a sacrifice accepted, with which only we who offer, and He who accepts, have anything to do; it will console us in many a disappointment, it will take the sting out of many a cruel speech, it will make the labour of our work a labour of love, and convert what would other-

wise be an arduous and ungrateful task into a source of pleasure and a well-spring of perpetual delight.

Lastly, let the motives to this work be pure, and the service will be blessed; a delighted congregation will mark its approval, a grateful Church will smile its acknowledgments, and the ear of the Lord, which is ever open even to the cry of his children, will surely not turn away from the accents of their praise.

Reviews.

Codex Zacynthius.—Greek Palimpsest Fragments of the Gospel of St. Luke, obtained in the Island of Zante, by the late GENERAL COLIN MACAULAY, *and now in the Library of the British and Foreign Bible Society. Deciphered, Transcribed, and Edited by* SAMUEL PRIDEAUX TREGELLES, LL.D. Bagster & Sons.

When we reviewed, about twelve months since, the Second Part of Tregelles's Greek Testament, containing the Gospels of Luke and John, we named among the authorities on which the learned editor had formed his text of the former of these Gospels, the newly discovered Zacynthian Manuscript, and were able also to inform our readers that Dr. Tregelles was preparing to publish the MS.

This he has now done in a handsome thin folio, worthy of the highly respectable house whose name it bears. Very suitable type has been employed —this being an Uncial MS.—the Trustees of the British Museum having kindly lent that with which Woide's edition of the Alexandrian MS. was printed in 1786.

The Manuscript itself is a palimpsest; that is to say, one in which the original and ancient writing, which alone we value now, is scarcely legible under other much later writing; the former having been erased or washed out of the vellum, with the view, probably, of using the material for making a more saleable book. "The book in its present form," says Dr. Tregelles, "is of a quarto or small folio size (the leaves measure 11 by 7 inches), and consists of 176 folios (to which I have affixed Arabic numbers, as there was previously no pagination), folded in twenty-two quires, each of which is marked in Greek numerals on the upper corner of the first page. The later writing is a Greek lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The vellum is generally coarse, and a few of the leaves are torn."

Of the history of this MS. prior to the year 1820, nothing is known. In that year it was given by Prince Cornuto, of Zante (of whom we have very little information), as a *μνημόσυνον σεβάσματος*—"token of respect"—to General Colin Macaulay, who was at that time at Zante. The General, who was a brother of Zacharay Macaulay, and therefore uncle of the late Lord Macaulay, brought the MS. with him to London, and presented it, in 1821, to the British and Foreign Bible Society, in whose library it remained almost unknown to Biblical scholars, until very recently. Scholz saw it in 1845, but made no attempt to read the buried writing. At some later date, Dr. Paul De Lagarde, of Berlin, saw it, and would have collated it if he could have taken it with him to Berlin. From De Lagarde, Dr. Tregelles received information, by letter, in August, 1858, of this hitherto unused palimpsest, and he, having received

permission to use the MS. at his own residence at Plymouth, has succeeded in deciphering the whole, and that too without the use of any chemical means.

On this point we may quote the following interesting statements from the preface to the volume:—

"In the earlier researches of this kind, the chemical reagents which were employed were such as to injure the vellum greatly: the object sought was to read, in any way, the older writing; and thus to make the ancient ink again legible, infusion of galls was used, which made the whole of the MS. thoroughly unsightly. The mode adopted when Fleck obtained permission, at Paris, to apply chemical restoration to the Codex Ephraemi, was somewhat better; but it involved the separate immersion of each leaf in a certain tincture: the older writing was brought to light of a definite blue colour, but the vellum also received stains of various hues in almost every part. Happily it is now known that it is not needful thus to disfigure these precious ancient MSS.; minute and long continued attention will often succeed in deciphering palimpsest MSS. without any chemical application; and where this is necessary, the vapour of the hydrosulphate of ammonia suffices to combine with the iron of the ancient ink still remaining in the vellum, and thus the ancient letters are produced in a distinct green colour."

This Codex is remarkable in various respects. It is "the only Uncial Palimpsest of the Greek Testament yet described, of which the later writing is also biblical." Also, "this is the only Greek New Testament MS. which seems to have come to us from Greece itself; Egypt, Constantinople, and Mount Athos having been, it seems, the ordinary localities from which our libraries in Western Europe have been furnished with these precious documents." And again, this MS. contains the same chapters as the Vatican MS., similarly numbered, the only other document in which this Capitulatio Vaticana is found being the Vatican Codex itself.

The age of the MS. is doubtful, but it probably belongs to the sixth century. More important is it to notice the goodness of the text, which exhibits a strong affinity to that of "the *very best* codices." This is Dr. Tregelles's assertion, and after a close examination we are able decidedly to confirm it. Especially do the readings of this MS. agree with those of the Vatican Codex, and of the Codex Regius at Paris.

Brief Memorials of the Rev. A. F. Lacroix. By his Son-in-Law, Rev. Joseph Mullens, D.D. London: Nisbet & Co. Price 5s.

Dr. Mullens has had a noble subject to deal with in these memorials of his relative and brother missionary. Called in early life to the knowledge of the Saviour of sinners, Lacroix landed in India a missionary to the heathen at the age of twenty-one. For nearly forty years he laboured in the city and neighbourhood of Calcutta, and never were the principles and motives which actuate the right-hearted missionary more clearly developed and brought to the light than in the life of this devoted man. With a knowledge of the native language, and with a power and fluency in the use of it, to which few have ever attained, he laboured on as one who felt that he was not his own, and that, whatever might be the opposing difficulties, he must fulfil the work committed to his hands.

The Christian, longing for the universal establishment of Christ's kingdom on the earth, cannot close these memorials of one so happy in his life, so cheerful in his work, and so calm and peaceful in his death, without a feeling of devout gratitude to Him who sent Lacroix to preach the Gospel to the idolaters

of India, and without giving utterance to the prayer, "Lord, send forth many such labourers into thine harvest!"

Dr. Mullens has done his work well, and we cordially thank him for his very valuable addition to our library of Missionary Biographies.

Brief Notices.

CLARK'S FOREIGN THEOLOGICAL LIBRARY. Third Series. Vol. XI. *Dorner on the Person of Christ.* Division I., vol. i. Edinburgh: T. & T. Clark. London: J. Gladding; Ward & Co., &c., &c.—The very learned and scientific character of the work before us, renders it impossible to do it full justice in the brief space at our disposal. It abounds in those faults of style which are peculiar to German theology, but its tendency is adverse to most of what is objectionable in that theology itself. Dr. Dorner will well repay the trouble of study with a view to master the difficulties of thought and expression, which are blemishes in point of taste. We are not surprised to learn that "this elaborate and thoughtful work produced a great impression in Germany." We hope that it will be duly appreciated in England. It is eminently suited to the times in which we live, and we cordially commend it to the attention of our readers, and especially to our brethren in the Christian ministry.

The Religions before Christ: being an Introduction to the History of the first Three Centuries of the Church. By EDMOND DE PRESSENSÉ, Pastor of the French Evangelical Church, and Doctor of Divinity of the University of Breslau. Translated by L. CORKRAN; with Preface by the Author. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co. 1862.—This is also a work of very considerable mark. It purports to be a "fair statement, a balance sheet of the respective forces of the new religion and the religions of the past, and to show what were their resources, and what the obstacles Christianity encountered in that old world which it was about to destroy and replace." It is a pity that the translator has not given us an analysis of contents, but only a general index. This want almost destroys the value of the work for purposes of reference. It does not, however, affect its interest for general reading.

The Life and Epistles of St. Paul. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, D.D., Principal of the Collegiate Institution, Liverpool. Two volumes. People's Edition. London: Longman & Co. 1852.—Too well known to need any further commendation from us. But as the price of the original edition placed it beyond the reach of many who would gladly have been possessed of it, we cordially welcome it in this smaller and cheaper form. Our readers must not suppose, however, that elegance is sacrificed altogether to cheapness. It is, both in type and appearance, more than equal to most of the works that come under our notice, and will adorn as well as enrich a library.

The Work of God in Italy; detailing the Revival and Spread of Evangelical Truth in that Kingdom. By the Rev. W. OWEN. London: John F. Shaw & Co. 1862.—Every one who is interested in the labours of good men in Italy—and who is not interested in them?—will find much in this little volume to gratify and instruct. We regret that we have not introduced it earlier to the notice of our readers. We now assure them that it will repay a perusal.

Hymns and Spiritual Poems. By JOHN STOCKER, of Honiton, Devon, and JOB HUPTON, of Claxton, Norfolk. Reprinted from the originals in the "Gospel Magazine." 1861.—*Original Hymns and Poems.* Written by a Private Christian for his own use, and published at the earnest desire of friends. By JAMES GRANT. Third edition, with a Biographical Sketch of the Author. London: Daniel Sedgwick, 81, Sun-street, Bishopsgate; Hamilton, Adams, & Co. 1862.—These two unpretending volumes may be fitly described as containing in them sparks of poetry and flames of piety. Their true and chief value is, however, that they are a part of a "Library of Spiritual Song." The series, when completed, will

be very precious, not only for the truth they set forth, but also for redeeming many names from oblivion. We observe, too, that in both these works there are notices of Mason, Shepherd, Williams, Grigg, Toplady, and Seagrave.

The Ecclesiastical Cyclopædia; or, Dictionary of Christian Antiquities and Sects; comprising Architecture, Controversies, Creeds, Customs, Denominations, Doctrines, Governments, Heresies, History, Liturgies, Rites, Monastic Orders, and Modern Judaism. Edited by JOHN EADIE, D.D., LL.D., &c., &c. Post 8vo, 8s. 6d. Griffin, Bohn, & Co.—We predict for this book a popularity even larger than that which is enjoyed by its predecessors from the same accomplished and indefatigable editor. It is a comprehensive yet succinct handbook of ecclesiastical terms. There are few of our readers who have not been puzzled in their readings by the occurrence of the name of some long-exploded heresy, or extinct sect, or clerical garment, or cabalistic observance. There are some of us who do not even profess to be able to stand examination upon all the peculiarities of existing religious denominations. In the fifteen hundred articles which constitute this work, Dr. Eadie has befriended us by supplying a vast amount of recondite knowledge, which could hitherto only be obtained from voluminous and costly sources of information. Impartiality in the statement of the views held by the different Evangelical bodies has been obtained by allowing some well-known representative of the various communions to state his own case.

Sunsets on the Hebrew Mountains. By the Rev. J. R. MACDUFF, Author of "Memories of Gennesaret," &c. Nisbet & Co.—These Sunsets are the death-bed scenes of some of the most memorable of Scripture worthies. Not that the reader's attention is exclusively directed to the last hours of life, but in each instance the character and career of the individual pass under review. The pictorial and the practical are so skilfully interwoven in Mr. Macduff's writings, that we do not wonder to find him a great favourite with the religious public. Some of his smaller works have reached a sale of a hundred and fifty thousand. This beautiful book will add to its author's great popularity and usefulness as a "scribe instructed unto the kingdom of heaven."

Streams from Lebanon. By the Rev. T. W. MEDHURST. Milner & Sowerby.—Mr. Medhurst is emulating Mr. James Smith in his peculiar walk of usefulness. This work is exceedingly cheap, well-written, and interesting. Every time we read Mr. Medhurst's productions we remark a decided growth. May the young evangelist ripen into the solid divine, and may his works live and multiply.

A Song of Life and Death: a Meditation on the 23rd Psalm. By GEORGE MCCREE. Shaw & Co. 3d.—Mr. McCree is the indefatigable apostle of St. Giles, the right-hand man of our friend the Rev. W. Brock. This little "gem of purest ray serene" should not be lost in the ocean of oblivion. Threepence will be well invested in its purchase.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

UXBRIDGE.—Interesting services have been held in connection with the anniversary of the Baptist Chapel in this town. The Revs. W. Brock, of Bloomsbury, and A. M'Millan, of Bayswater, preached.

EAST DEREHAM, NORFOLK.—On April 9th, anniversary services were held in this place. The Rev. T. A. Wheeler preached. After service, a select company sat down to tea in the school-room. In the evening a public meeting was held, the Rev. J. L. Whitley (pastor) in the chair; when interesting addresses were delivered by the Revs. W. Woods, H. Wilkinson, T. A. Wheeler, R. G. Williams, and J. T. Wigner.

SALEM CHAPEL, CARDIFF.—The first anniversary of this chapel was held on the 6th and 7th of April. The Revs. D. R. Jones, J. D. Williams, J. Jones, W. Morgan, J. Emlyn Jones, M.A., R. Richards, R. Griffiths, R. A. Jones, James Lewis, and J. Evans took part in the services.

RECOGNITION SERVICES.

BRISTOL.—Services, in connection with the settlement of the Rev. R. P. Macmaster at Counterslip Chapel, Bristol, were held on April 9th. The Revs. E. Probert, G. Wood, and Dr. Gotch conducted the devotions, and the Rev. C. Vince, of Birmingham, preached. In the afternoon, twenty-five of the Nonconformist ministers of the city, and the deacons of Counterslip, dined together, and gave Mr. Macmaster a most cordial and brotherly welcome to their city. In the evening a public meeting was held, presided over by S. Leonard, Esq., and addressed by the Revs. H. Quick, J. Glendinning, N. Haycroft, C. Vince, J. Penny, M. Dickie, and R. P. Macmaster.

HATCH BEAUCHAMP, SOMERSET.—Services, connected with the recognition of the Rev. E. Curtis (late of Rawdon College), were held on April 9th. The Revs. J. Price, of Montacute, and E. Edwards, of Chard, preached. A public meeting was also held, in which the Revs. M. Hudson, R. Green, T. Tucker, J. Young, S. Hallett, E. Edwards, E. Curtis, and Mr. T. Young, of Chard, took part.

LIVERPOOL.—A meeting was held on the 24th March last, at Myrtle-street Chapel, in connection with the settlement of the Rev. Rees Evans, late of Treherbert, Glamorganshire, as pastor of Stanhope-street Baptist Church. The Revs. H. S. Brown, Benjamin Thomas, E. Stephens, J. Williams (Athol Street), Rees Evans, Mr. Roberts (Bootle), Mr. Bowan, and Mr. Jones (Mulberry Street), addressed the audience.

WELSH BAPTIST CHAPEL, TOTTENHAM-COURT-ROAD, LONDON.—The recognition of the Rev. Llewellyn Jones, of Pontypool College, was held at Kingsgate Street, Holborn, on April 3rd. The following gentlemen united in the service:—Revs. W. Brock, Dr. Angus and Dr. Davis, J. Hobson, F. Wills, J. Rowlands (Cwmavon, Glamorganshire), and J. Jenkins (Newport, Pembrokeshire).

MISCELLANEOUS.

RYDE, ISLE OF WIGHT.—On March 20th the foundation-stone of a new chapel was laid in Ryde, Isle of Wight, by Sir S. Morton Peto. A public meeting took place in the evening at the Victoria-rooms, at which Sir Morton Peto presided. Addresses were given by the Revs. J. H. Cooke, J. Davis, J. Kitching, J. A. Spurgeon, A. Hudson, A. C. Gray, T. Morris, J. B. Little, pastor of the church, and Dr. Wavell. The chapel is intended to accommodate 550 persons. It is expected to be completed in August next. The estimated cost of the building is £2,300. Contributions forwarded to the Rev. J. B. Little, Ryde, will be most thankfully received.

LLANDUDNO.—On Thursday, the 3rd of March, the foundation-stone of the new English Baptist Chapel, Mostyn Street, was laid. The Revs. Dr. Prichard, J. Griffith, and J. Lewis, Esq., of Holyhead, took part in the proceedings, and the Rev. H. Stowell Brown, of Liverpool, and Dr. Prichard preached.

MINISTERIAL CHANGES.

The Rev. J. R. S. Harrington, of Bristol College, has accepted the unanimous invitation of the church meeting in Broad-street Chapel, Ross.—The Rev. James Bury, of Manchester, has accepted the invitation of the church at Colne, Lancashire. Mr. Bury previously presided over this church about twelve years ago.—In compliance with a memorial from the church meeting in the Tabernacle, Edinburgh, their pastor, the Rev. Wm. Tulloch, has withdrawn his resignation.—The Rev. W. Chapman, of Longford, near Coventry, has accepted the invitation of the church at Melbourne, Derbyshire.—Mr. John Morgan, of Pontypool College, has accepted the unanimous invitation of the church at St. Bride's, near Newport, Mon.—The Rev. W. G. Fifield has resigned the pastorate of the church at Branch Road, Blackburn.—Mr. Thomas Fisk, of the Baptist College, Bristol, has accepted the unanimous invitation of the church, at Union Street, Kidderminster. — The Rev. Thomas Brooks, of Bourton-on-the-Water, has accepted the unanimous invitation of the church at Wallingford.—Mr. T. H. Jones, of Pontypool College, has accepted the unanimous invitation of the church at Tetbury.—The Rev. R. Shindler, late of Matfield Chapel, Brenchley, Kent, has accepted the unanimous invitation of the church at Modbury, Devon.—The Rev. W. P. Balfern has, after seven years' labour, been compelled, through ill health, to resign the pastorate of the church at Bow, Middlesex.—The Rev. C. J. Middleditch, secretary of the Baptist Irish Society, having been invited to the pastoral office at Bow, has, with the concurrence of the committee, accepted the invitation, and will enter on his new sphere of ministerial labour on the first Lord's-day in May. Mr. Middleditch will continue his connec-

tion with the Irish Mission.—The Rev. J. Baynes, of Wellington, Somerset, has been compelled by the failure of his health to relinquish the pastorate of the church in that town, which he has held for more than forty-one years. Mr. Baynes is only the third pastor the church has had in 116 years. The success which has attended the faithful and earnest preaching of the Gospel, the unbroken harmony of the church, and the affectionate esteem in which the minister is held, while they are matters of rejoicing, all render the separation more painful.—The Rev. H. W. Stembridge has resigned the pastorate of the church at Bridport, after nearly six years' connexion with it.—The Rev. G. Wyard, late of Soho Chapel, Oxford Street, has accepted the pastorate of the church at Blandford Street, London. This church was formed in the year 1794. The Revs. Dr. Jenkins, J. Keeble, J. Dawson, W. Bowes, and W. Barringer have successively been its pastors. Mr. Wyard was, when a youth, baptized at Blandford Street.

RECENT DEATH.

MR. B. H. HINTON, OF PORTSMOUTH.

This estimable man was born in the year 1781, at Upton, in Buckinghamshire, of parents eminently pious. He was educated at Oxford, by his relative, the late Rev. James Hinton, M.A., in whose school he became an assistant. At the age of twenty-one he was baptized by Mr. Hinton, and added to the church at New Road, Oxford. About this period Mr. Hinton removed to London, where, for several years, he was a member of the church at Mase Pond, then under the care of the late Rev. James Dore. In 1807 he transferred his residence to Portsmouth, and united himself to the church in Meeting House Alley, then under the care of the Rev. D. Miall. Of this church, now meeting in Kent Street, he was a member, and many years "a model deacon," until his death on the 8th of March, 1862, aged eighty-one years.

During this lengthened period of religious profession and church fellowship, Mr. Hinton was enabled, by divine grace, to maintain an exemplary Christian character, and to exercise a most useful influence. He abounded in exercises of private devotion (praying fervently for his children), and had an ardent love for the ordinances of religion. He was deeply interested in the conversion of sinners, and foreign missions were dear to his heart. He was pre-eminently the ministers' friend; never more pleased than when he was using hospitality towards them, and more grieved by no result of his growing weakness than by his inability to receive them as guests for Christ's sake.

The close of Mr. Hinton's life was preceded by a very protracted process of physical decay. During many months of extreme and continually increasing weakness, however, not a murmur escaped his lips. "All is mercy, all is mercy," was often on his lips; and, as if his heart was overflowing with gratitude, he would sometimes try to sing, "Praise God from whom all blessings flow." His meditations were often of heaven, and familiar to his lips was the well-known verse—

> There shall we see his face,
> And never, never sin;
> There from the rivers of his grace
> Drink endless pleasures in.

On the evening before his death, Mr. Hinton retired to his bed much, but not unusually, exhausted; and, after a night of not comfortable sleep, he exhibited increased weakness, so that he could not swallow even a very small morsel of food presented to him. A significant change in his countenance soon supervened, and life became rapidly extinct. At this moment one of his daughters said to him, "You will soon be in heaven, dear father;" on which he opened his eyes, and looked at her with an expression that told all she could wish to know. Again closing his eyes, he shortly fell asleep in Jesus. His funeral sermon was preached by his pastor, the Rev. Joseph Davis, from a passage chosen by himself—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jeremiah xxxi. 3).

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTISTRY IN CRANBROOK CHURCH.

Query XIV., p. 247.

ERRATA.—Page 247, column 2, line 32, for *periodical* read "parochial."

Page 248, column 2, line 23, for *weaken and promote* read "weaken, dissent, and promote," &c.

THE DONATISTS.

Queries XLIX.—LII. (pp. 183, 251).

Referring to the Donatists, Mr. Spurgeon expresses his wish that some one would "search into the history of *these early Baptists*." Now, the first inquiry is, *were* they Baptists, that is, in our sense of the word? Writers of our denomination have generally assumed that they were; but I think it may be shown that there are not sufficient grounds for the assertion.

The Donatists first appeared in the early part of the fourth century. A dispute about an election to a bishopric was the occasion of their separation from the Catholic Church. Cecilian was chosen bishop of Carthage in a somewhat irregular manner, and hastily ordained. Among those who officiated at his ordination was Felix, bishop of Aptunga. This man was said to have been a *traditor*, that is, one who had delivered up copies of the Scriptures to the civil authorities during the Diocletian persecution. His concurrence in the ordination was thought by some to vitiate the service. They refused to regard Cecilian as a regularly appointed bishop. A secession took place, which spread rapidly and extensively, so that in a short time the Donatist churches in Africa were nearly equal in number to those of the hitherto dominant party. They were called Donatists from *Donatus*, an influential bishop among them.

As in the case of the Novatians, the discussion of the general question of church purity arose out of the circumstances that originated the division. The Donatists pleaded for purity. They maintained that Christian churches should consist of godly persons, and no others; and that in all the arrangements made for their management that important principle should be kept in view. They followed the example of the Novatians in re-baptizing those who joined them from other churches, and were therefore *Anabaptists*, in the proper sense of that term, immersion being then the general practice. They baptized also new converts, as a matter of course. Whether they went further than this is open to dispute. Their principles would undoubtedly lead them to the rejection of infant baptism. Some authors affirm that they did reject it. Thomas Long, in his "History of the Donatists" (published A.D. 1677), says that "they did not only re-baptize the adults that came over to them, but refused to baptize children, contrary to the practice of the Church, as appears by several discourses of St. Augustine." I cannot discover those passages in Augustine's writings. He brings many and grievous charges against the Donatists, but the rejection of infant baptism is not included in them. Optatus, bishop of Milevi, who lived about the middle of the fourth century, and whose treatise on the Donatist schism is a classical work on this subject, is equally silent respecting infant baptism. This is unaccountable, if the Donatists rejected it.

At one of the African councils, held about the year 397, it was agreed to consult their "brethren and fellow-priests," Siricius, bishop of Rome, and Simplician, bishop of Milan, respecting those who had been baptized in infancy among the Donatists, and who, when they reached mature age, desired to join the Church which had assumed the title of "Catholic." It was subsequently decided that they should not be re-baptized. This proves that infant baptism was practised in that sect; whether universally or not, is another question.

The period in which the Donatists mostly flourished (the fourth and fifth centuries) was a transition period. Infant baptism had been introduced about the middle of the third century, and was making its way everywhere, chiefly on account of its supposed saving tendency. But many refused to sanction it. Many Christian ministers postponed the baptism of their own children till they arrived

years of maturity. The case stood thus:—converts from heathenism were baptized on profession of faith, as it had been from the beginning; some Christians accepted the modern innovation, and procured the baptism of their children; others repudiated such baptism, and held that personal profession must accompany the Christian ordinance. There was no such thing as uniformity in the matter.

The Donatists did not differ from other Christians on this subject. There was the same diversity of opinion and practice among them. Some were Baptists: some Pædo-baptists.

The Catholic party hated them, and exerted their influence with successive emperors for their destruction. Scenes of tumult and disorder ensued, and it may be admitted that history records some unjustifiable actions on the part of the Donatists—for "oppression maketh a wise man mad." But the "cruel persecution" referred to in Query XLIX., must not be alleged against them. Those outrages were committed by the *Circumcellions*, a set of "fanatical ascetics," as Neander calls them, who undertook to avenge the wrongs inflicted on the Donatists, and for whose misdeeds the latter were not responsible.

To Query L., I would answer, that there is, I believe, no evidence to prove that the Donatists reached Britain. Theirs was at first a local quarrel. It involved important principles, which, however, were too exalted for the times, and so the principles and the party died away.

With reference to Query LI., I may remark that Augustine's *Epist. ad Vincentium* contains a notice of the Donatist council of 270 bishops, held at Carthage. But the sole design with which he mentioned it was to show that on that occasion the Donatists swerved from their ordinary strictness, and agreed to admit *traditors* to communion, without requiring them to be re-baptized. The reasons for this decision are not given. Admitting the truth of the report respecting the council, Augustine's purpose was to charge the Donatists with inconsistency, in refusing at one time what they granted at another. We have not now the means of testing the truth of the statement. It might be a misrepresentation or a calumny.

A full answer to Query LII. would make too heavy a demand on your space. Suffice it to say, that the Emperor Honorius was a bloodthirsty persecutor. Banishment, confiscation, death, were his favourite punishments for heretics. The Donatists were the objects of his special fury. Their property was plundered, the prisons were crammed with them, and great numbers lost their lives by the hands of the executioner. A sanguinary law was enacted, that the re-baptizer and the re-baptized should be put to death. Honorius was one of those whose business it was to "wear out the saints of the Most High." Augustine encouraged him in his infamous work, by teaching that it is the duty of the civil magistrate to suppress heresy. When the sword of argument failed, the sword of steel was substituted in its place.

J. M. C.

Acadia College, Nova Scotia.

CHAPELS BUILT FOR EJECTED MINISTERS.

Query LVI., p. 252.

The congregation of Baptists in Call Lane, Leeds, now under the pastorate of the Rev. Jabez Tunnicliff, owes its existence to the ejection on St. Bartholomew's-day, 1662, of the Rev. Christopher Nesse, M.A., at that time lecturer at the parish church. The present building was erected in the latter part of the seventeenth century, on or before the year 1693; but the church for whose use it was erected was formed some years earlier by Mr. Nesse, after his ejectment by the "Act of Uniformity," and used to meet in a house situated on the estate on which the chapel now stands. Here "he preached privately until the passing of '*The Five Mile Act*,' when he was forced from Leeds."

His successor was the Rev. T. Whitaker, M.A., who laboured for a period of thirty-four years, at a time when many were called to suffer for conscience' sake. Whitaker himself became, during the early part of his ministry, "The Lord's prisoner" for eighteen months, having been committed to York Castle for preaching without the bishop's licence. But so powerless were the terrors of the law against the zeal of our Nonconformist forefathers, that the congregation met every week during their pastor's imprisonment in "an upper, or secret chamber," still to be seen over the chapel in question, where they were accustomed to read "those sermons that he (Mr. Whitaker) would have delivered in person," and which were transmitted regularly from York Castle to Leeds. We are not surprised to see it added, "For his chains endeared him to them more."

R. K. B.

ANECDOTES OF MINISTERS.

Extracts of Letters from Rev. J. Ryland, sen.

DEAR SIR,—We had last week a meeting of ministers in this town. I hope the Lord was with us of a truth. There were four sermons preached, which would have pleased you much. But a *private* one, which I had an opportunity of hearing, was the most extraordinary of all. Our brother, W. Gray, who came a day or two before the meeting, and sojourned with me, I must tell you, is apt to talk in his sleep, especially on divine subjects. When I awoke, Wednesday morning, I found him warmly engaged in a supposed conversation with a dejected friend, whom he was thus addressing whilst fast asleep: "You may think what you will, but the troubles which afflict us from the creature are great blessings; but there is such a murmuring and lamenting with many of God's people, as though they had lost their all. For a man to bear trouble well, he must be strong in grace. I like to see him when in the furnace, melting in humility, not in cowardice and despondency. I am ashamed of it." He then recommended prayer in a striking manner, and proceeded: "For my part, I have a Friend, better than a fellow-creature, to make my complaints to, I assure you. A Friend that would delight my heart if all the world were dead. I admire the noble mind of the Prophet, Hab. iii. 17, 18. Here was trouble enough to break a worldly man's heart into splinters; yet with him I will rejoice in the Lord, and joy in the God of my salvation. We should not seek comfort from the creature, but from the covenant. The woman clothed with the sun had the *moon under her feet*" (here kicking the bed with his foot). "David, when he had been well whipped, learnt to live upon the covenant. When professors of our day come to be put into the furnace, they make a poor piece of work of it. What do we mean by loving God? If we loved him as we ought, we should trust him, and rejoice in him amidst a thousand afflictions. Deep calleth unto deep at the noise of Thy waterspouts. Well, if there be deeps and double deeps, underneath are the everlasting arms, and they will lift up the soul high and dry, and place it on the Rock that is higher than I. Salvation, O the joyful sound." He sung these lines in a low, sweet voice, and then went on: "I must have one stroke more with my friend. You look so dejected and gloomy. It is of greater consequence than you may imagine, that you should banish that gloom, and rejoice in the Lord. Should the ungodly see it, they will say, 'Such are they who *boast* of their God; but take away their comforts, and where is their God? Ah! their God is like ours. We can do very well when we have all things our own way; and they are in no better case, it seems.' Whereas, on the other hand, when they see God's people, humble, patient, cheerful, and thankful under affliction, it makes them feel that there is something in religion. I wish you would think on these things. Farewell." He then turned himself in the bed, and lay still till he awoke.

Being just returned from a walk, and seeing the "Gospel Magazine," wherein it was desired that the admirer of a sleeping preacher would authenticate the anecdote sent, I hereby certify that I heard these words, and many more, making a connected discourse, by the Rev. William Gray, in his sleep, in my bed, a little before seven o'clock in the morning. Brother R. Hall heard him once before. I heard him twice fourteen months ago, and once since at Clipstone; this last time was at the opening of a meeting-house, when Mr. Hall preached nobly from Prov. ix. 1. The pulpit being newly painted, the smell made Mr. Hall ill. The next morning I was sleeping with Mr. Gray; he began thus: "Poor Mr. Hall! he has many and grievous afflictions; but they do him good. I apprehend he must be a man of a stout spirit; but his afflictions pull him down, and make him tender-hearted and sympathising. How he was melted! He could hardly go on for tears. 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all;' and the psalmist said, 'It is good for me that I have been afflicted. Though the Lord chasteneth his children; *but* my loving-kindness, he saith, will I not take away, nor suffer my faithfulness to fail.' There's a *but* for you; the devil can never split that, though he use his mallet and wedges never so lustily. How he stands and grins at it; but he can't get over it. He often comes in with his *ifs* and *buts*. But it is not for me. I shall never hold out," and so forth. "Notwithstanding, God's word will stand for ever; his faithfulness shall never, never fail. You have heard of the patience of Job. Job had a deal of patience. I have often wondered how he could maintain his patience with his wife. Satan took away everything else from him, but left her to add to his afflictions. 'Curse God, and die.' Instead of that, she should have consoled him, and said, 'I am sorry to see you in all this distress; but I hope God will comfort you, and that you will be enabled

to bear all these trials submissively; and never fear, he will bring you through.' I pray that I may never have such a wife as Job had. I wonder he didn't call her fool outright. The devil and a woman make strange work of it when they put their heads together. It was so with the first woman."

A WITNESS FROM OXFORD.

The following extracts are too good to be lost, and are worthy of a corner among the "Notes." They are extracted from an interesting volume entitled, "Lectures on the History of the Eastern Church; with an Introduction on the Study of Ecclesiastical History. By Arthur Penrhyn Stanley, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. 1861."

P. 34, Lect. I.—"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least *four centuries*, any other form was either unknown, or regarded as an exceptional, almost a *monstrous* case. To this form the Eastern Church *still* rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice; and (with the two exceptions of the cathedral of Milan, and the sect of the Baptists) a few drops of water are now the western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the East."

P. 254, Lect. VI., A.D. 337.—"The baptism of infants, no doubt, prevailed, just as the communion of infants prevailed also. But each of the sacraments must often have been deferred to a time when the candidates could give their whole minds to the subject. If, even a century later, such men as Ambrose and Augustine, born in Christian families, trained in Christian schools, and with a belief in the main truths of Christianity, were still unbaptized, the one in his thirty-fourth the other in his thirty-second year, we may be sure that the practice was sufficiently common in the far more unsettled age of Constantine."

It is refreshing to note the admissions made by honest scholars with regard to the *mode* and *subjects* of baptism; but how painful is the contrast between an actual scholar and a would-be one. The one has a character to lose, the other recklessly makes assertions without proof, because he feels his reputation is not worth much.

T. W. MEDHURST.

Coleraine, Ireland.

NEW QUERIES.

LVII.—In the year 1824 or 1825, there were published in London, the "Works of the Rev. Dr. Samuel Stennet, pastor of the Baptist Church, Little Wild Street," in the third volume of which, among a host of Baptist worthies, there is a sermon on the death of Howard, by Dr. Stennet, in which it is stated that Howard, when resident in London, was a constant worshipper in Little Wild Street; and Dr. S. quotes from a letter he had received from Howard as follows, or in words to the following effect (I quote from memory):—"Of all Christian ministers I have known, there is none with whose sentiments I am so much in unison as your own." Now such a statement, with the fact of Howard's attendance at Little Wild Street when residing in London, would lead one to think that he was a Baptist. Yet, in the sermon above referred to, Dr. S. does not say that he was a member of his or of any other church; but only that he was a Dissenter from principle, and was not ashamed to be known as such. Perhaps some light could yet be thrown on this matter, for, if I mistake not, the Little Wild Street Church still exists. I have never seen it stated that Howard was a Baptist, but I should like to see his name in the same list with the "Glorious Dreamer," the eloquent Hall, the Bible-translating Carey, and the brave Havelock.

SMITHSON.

LVIII.—I shall feel much obliged by an answer to the following question:—"If Infant Baptism be right, why was not Christ baptized when an infant?" Although I have been always accustomed to look upon Infant Baptism as the correct thing, yet, on reflection, the fact of our Lord not

being baptized until he was an adult, is to my mind a strong argument in favour of Adult Baptism, and consequently I am in great doubt on the subject. I shall therefore be greatly indebted to any one who will give me a satisfactory answer to the question I have proposed.

L. J. H.

LIX.—Does not Matthew Henry, by implication, admit that Baptism is done by immersion? I refer you to his comments on what passed between our Lord and Simon Peter concerning the Master's washing of the disciples' feet.

"He that is *washed all over in the bath* (as was frequently practised in those countries), when he returns to his house needeth not, save to wash his feet; his hands and his head having been washed, and he having only dirtied his feet in walking home. Peter had gone from one extreme to the other; at first he would not let Christ wash his feet, and now he overlooks *what Christ had done for him in his baptism*, and what was signified thereby," &c.

On a comparison of the two clauses in italics, I see not how the conclusion which I have suggested can be avoided.

J. M. Harr.

LX.—The following hymns have been kindly forwarded to me by Mr. J. C. Marshman, accompanied by the interesting statement that they were usually sung—the former at baptisms, the latter at burials—at Serampore. Verses 4, 5, and 6, of the first hymn are to be found in Rippon's Selection, and also in the New Selection. Can any reader of the Magazine say by whom they were written?

W. G. L.

Come, muse, with love's exalted flame,
On this majestic rite,
Its solemn grace, its awful claim,
And all its pure delight.

How glorious to the thoughtful mind
These waters now appear;
Our souls the sacred emblem find
Of Jesus' sorrows here.

What honours on the mystic flood
Are through the sign conferr'd,
To speak the suff'rings of our Lord,
In death's dark wave interr'd!

Saviour! we seek the wat'ry tomb,
Illum'd by love divine,
Far from the deep tremendous gloom
Of that which once was thine.

Down to the hallow'd grave we go,
Obedient to thy word,
'Tis thus the world around shall know
We're buried with the Lord.

'Tis thus we bid its pomps adieu,
And boldly venture in;
O may we rise to life anew,
And only die to sin.

Hope in the Resurrection.

Through sorrow's night and danger's path,
Amid the deep'ning gloom,
We, soldiers of an injured King,
Are marching to the tomb.

There, when the turmoil is no more,
And all our powers decay,
Our cold remains in solitude
Shall sleep the years away.

Our labours done, securely laid
In this our last retreat,
Unheeded o'er our silent dust
The storms of life shall beat.

Yet not thus lifeless, thus inane,
The vital spark shall lie;
For o'er life's wreck that spark shall rise,
To seek its kindred sky.

These ashes, too, this sacred dust,
Our Father's care shall keep,
Till the last angel rise, and break
The long and dreary sleep.

Then love's soft dew o'er ev'ry eye,
Shall shed its mildest rays,
And the long-silent dust shall burst
With shouts of endless praise.

LXI.—As a reader of the Baptist Magazine, may I be permitted to ask a favour? Will one of your correspondents give a brief account of Bunyan's house at Elstow; its rooms, state of repair, and inhabitants, and what means are made use of to preserve this interesting relic?

A Bunyanite.

[Perhaps some Bedford friend will oblige us by answering these questions.—Eds.]

LXII.—To what extent is baptism now practised in rivers, pools, and other public places? Might it not be proved that out-of-door baptism was a great means of bringing Baptist views before the public mind? Are the disadvantages so great as to justify our giving up a very useful practice?

SUB JOVE.

LXIII.—I have frequently found it a trial of strength to immerse believers by the usual method of plunging them backward, especially tall and bulky persons; might it not be easier, more seemly, and quite as Scriptural, to make the candidates kneel down, and then gently incline the head forward with the hand, till the whole body was covered? Have any of your readers tried this plan? Are there any objections to it, or precedents for it?

PARVUS.

LXIV.—Who were the Petrobrussians? A brief history of their rise and progress, from some such learned brother as H. C. Leonard, would greatly oblige—

M. T. P.

LXV.—A few young men, who have been puzzled by such texts as 1 Cor. xii. 3, last clause; 1 John v. 1; Matt. xvi. 16, 17, are very desirous of an explanation. Does not saving faith consist in something more than a belief that Jesus is the Son of God? How, then, are we to interpret these passages?

CHARLES S., *Chairman.*

THE MISSIONARY HERALD.

SEVENTIETH REPORT.

THE Report which the Committee of the Baptist Missionary Society have, in accordance with salutary custom, as well as the constitution of the Society, to lay before the members on this, their Seventieth anniversary, may be regarded on the whole as a most cheering one. For although there are some shades to the picture, as in all human efforts there must be, yet the Committee have to speak of continued progress in the missions abroad, of increasing agency in the field, and of enlarged liberality on the part of the friends of the institution, owing to the blessing of Him by whose grace alone any increase can come.

A brief comparison between the condition of the mission in 1852 and in 1862, must awaken gratitude to God, and stimulate to renewed exertion in His cause. The truth of the apostolic declaration has been fully realized that in due season we shall reap if we faint not. In the year 1852, the Society sustained in its various fields of missionary labour in India, Ceylon, the West Indies (including Jamaica), Africa, and France, forty-five missionary brethren, and one hundred and fourteen natives as preachers and pastors over native communities. These have increased in 1862 to sixty-six missionaries, and one hundred and forty-eight native preachers and pastors, and China has been adopted by the Society as an additional sphere of exertion. The number of members in the churches at the former date was 5069. This has now advanced to 5800. It is gratifying to note how large a part of this increase is in India. In 1852 there were 1564 persons in membership in that part of our mission: in 1862, they have increased to 2049, an indication of the accelerated rate which we cannot doubt, with God's blessing, will continue in the years to come.

During the year just closed, eight brethren, Messrs. Johnson, Peacock, Monod, Pigott, Edwards, Etherington, Waldock, and Laughton, have been added to the missionary staff; five of them devoted to Christ's service in the East, one in Africa, one in France, while Mr. Laughton for the present continues his studies in this country. One missionary, the Rev. T. Rose, named in the last Report as having reached his station early in the year, has returned, and has retired from missionary work; another, the Rev. V. Bouhon, as this Report was preparing, has been compelled, by the incompatibility of his constitution with the heat of a tropical clime, to come to Europe, but we trust only to be employed in another part of the mission. Sickness has fallen heavily on a few of the brethren who remain at their posts, but death has in no case borne any away. The Rev. J. Anderson has returned to England for a brief sojourn, in accordance with an arrangement made with him at the time of his engagement seven years ago; but during the present year we hope that nearly all the brethren now absent from their stations, will be able to resume their labours. The

Rev. J. C. Page, and the Rev. G. Rouse, arrived safely in Calcutta in February, and are now engaged, the one at his old station in Barisal, the other at Sewry in Birbhoom. These fluctuations in the agency employed are inevitable; but they are, on the whole, fewer this year than for some years past.

WEST INDIES.

The removal of Mr. Gamble from Savana Grande into San Fernando, in the island of Trinidad, proposed last year, has been accomplished, and a room opened for public worship. A small church has been formed, and a fair attendance at public worship on the Lord's day secured. It is, however, highly desirable that a suitable chapel should as soon as possible be erected, and towards this object Mr. Gamble is earnestly directing his attention. In the out stations there has been one change through death in the native pastorate; while at Montserrat a very interesting movement has begun, resembling in character the revival scenes of Jamaica. The chapel is crowded with deeply affected worshippers. This also is the case at the settlement called Fifth Company, where the congregations are larger than ever known before.

In Port of Spain, amid some depression from the falling away of a few, the work of God appears to be making progress: not only is good being done among the native-born population, but the Chinese and Indian coolies receive instruction from members of the church of the same races. A box of Scriptures in the languages of India has been forwarded to Mr. Law from Calcutta, and the books find a ready circulation among the Hindu strangers in Trinidad.

The Bahama Islands continue to render their tribute of saved men to the Redeemer. Upwards of one hundred persons have put on Christ, and united themselves to the churches. Under the general supervision of the missionaries, Messrs. Davey and Littlewood, the churches have continued to enjoy, without cost to the Society, the services of native pastors, with the exception of Turk's Islands, where the destruction of the trade in salt (the only produce of the islands), owing to the American war, has entailed great suffering on the people, and is constraining many to migrate to more fertile spots. Here the Committee have been obliged to render pecuniary aid. At Rum Cay and at Grand Cay, two native brethren have been ordained; one of them, Mr. D. Kerr, only waits the return of the Rev. W. K. Rycroft, to proceed to St. Domingo, where, notwithstanding the Spanish domination, the prospects of Christian evangelization are most hopeful. At Nassau so great is the number pressing to hear the gospel, that Mr. Davey is compelled seriously to entertain the question of enlarging his capacious chapel.

As already intimated, the extension of the mission in Hayti has received a sudden check by the failure of the health of Mr. Bouhon. In other respects the year has been one of much blessing. The church in Jacmel has received an accession of eleven persons, and a very interesting amount of inquiry exists as to the nature of the gospel among the inhabitants of the town. The government of President Geffrard is gradually effecting the most beneficial changes; and though exposed to conspiracies on the part of the adherents of the late ruler Soulouque, it is rooting itself in the affections of the people. The Committee cannot but regret the interruption which has taken place in their plans, for in the region beyond the capital there exist small isolated bodies of persons, some of them immigrants from North America, earnestly desirous of missionary instruction.

JAMAICA.

Although the churches planted by the missionaries of the Society in Jamaica, continue in all respects to remain independent of it in their organization, and to support at their own charge the institutions of the gospel, the events which contribute to their prosperity, or which bring clouds and darkness upon them, must ever be to the friends of the Society of the deepest interest. In the last Report the Committee briefly indicated the nature of that remarkable movement which awakened in multitudes convictions of sin, and a deep anxiety to know the way of salvation. At that time, very few, if any, had been admitted to the churches, for although a material increase was then reported in the number of members in the associated churches, the persons whose minds were under religious impressions had been introduced to the inquirers' classes only. During the year the agitation and first excitement have been allowed to pass away, and the opportunity for discrimination has been wisely employed. The results are seen in the returns that the Committee have just received from the Baptist Union of Jamaica, and which exhibit a most remarkable display of the power of divine grace. The evils which attracted so much attention, the "bodily prostrations" with which so many were seized, have been corrected. Very few persons who were the subjects of these extravagant emotions have proved sincere, while the salutary lesson has been learnt by the people that they profit nothing, and are by no means the signs of true conversion.

The manifestation of the presence and blessing of God has been experienced in various degrees by the churches. A few speak of continued apathy, of a want of liberality, of a mere external work; but by far the larger number of churches tell with gratitude the story of grace. Some reports show that the members have been greatly quickened, while at other stations the dews of heaven have fallen chiefly on inquirers, or on those who were dead in sins. One pastor writes: "Increased spirituality has pervaded the church, and continued solemnity has been manifested at our meetings." Another says: "Faith, hope, and charity have their home amongst us, and exhibit their harmonious action in the varied departments of Christian duty and benevolent effort." Says another: "We have prosperity, and everything looks cheering." And one, taking a wider view of the effects of the movement, says: "Although there is still much evil prevailing, there is a marked improvement in the state of the general population. Our hopes of the awakening have been realized. We believe that the spiritual character of the church has been both improved and elevated."

The following extract from the Report of the Union sets before us the statistical results. "Taking all the reports together, and making all allowances for existing drawbacks, we cannot but employ the language of God's people in ancient days, 'The Lord hath done great things for us, whereof we are glad.' Returns of 59 out of the 61 churches in the Union, show the following result, viz.:—

"Additions by Baptism	3757	
„ „ Restoration	1570	
„ „ Received	136	
		5463
Losses by Death	339	
„ „ Exclusion	508	
„ „ Dismissal	68	

"Losses by Withdrawal and erasures from Church Books	126	
		1041
Net Increase		4422
"Number of Members		20,026
„ „ Inquirers		6,058

"These returns show, so far as the churches in the Union are concerned, what is the result of the awakening. There have been baptized during the year 3,757, and 6,058 inquirers are reported up to the 31st December, 1861, giving a total of 9815 persons who have been or still are inquirers. Deduct 1794 individuals, who were on the inquirers' lists before the 31st December, 1860, and then we can point to 8,021 persons, who, after a trial of several months, are the hopeful results of the awakening. Looking at the net increase, it is with much gratitude we can report that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. Not unto us, not unto us, but unto Thy name, O Lord, be all the glory!"

Such is a brief record of this wonderful work of grace among the churches of the Union alone. There are some twenty other Baptist churches, which also have more or less participated in the outpouring of divine mercy. To these should be added a more than equal number of persons who have joined other denominations of Christians; and the estimate that 25,000 individuals have become the subjects of religion during the movement, is probably not far from the truth. "So mightily grew the word of God and prevailed."

The Institution at Calabar has continued during the year in full operation, not fewer than nineteen young men having enjoyed its advantages. Of these, nine were preparing for the work of teaching in day-schools, and five were theological students. Three of the students have entered on stations of usefulness as pastors of churches. There are now twenty native brethren in the ministry as pastors of Baptist churches, besides some others who act as occasional preachers and assistants. These, added to the European brethren, constitute a body of pastors larger in number than the churches have enjoyed at any former period in the history of the mission in the island. The Committee have only to add that during the year, they have assisted two brethren under the rules laid down on the return of the deputation, and paid the passage to Jamaica of the Rev. J. Kingdon and his wife. Mr. Kingdon settled almost immediately on his arrival at Waldensia, and the Rev. T. Lea, has accepted a unanimous and earnest invitation to the pastorate of the church in Falmouth.

AFRICA.

At the Annual Meeting last year the Treasurer was enabled to announce that the Spanish Government had consented to grant the sum of £1,500, as compensation for the Society's losses on the exclusion of the missionaries from Fernando Po. After a further delay of some months, the money was at length paid, the Spanish government explaining that they laid no claim to the sovereignty of any portion of the continent except Point St. John, a cape opposite to the island of Corisco. As the English government has continued hitherto to maintain its establishment in Fernando Po, the inhabitants of Clarence, whose livelihood almost,

entirely depends on the shipping that resorts to its harbour, have not availed themselves of the settlement in Amboises Bay to the extent that was expected; their promises induced the missionary to purchase the land, and lay out a township for their residence. The Committee are, however, not without some hope that the object contemplated will yet be secured. Recently the Cameroons mountain has been explored by the government botanist and Her Majesty's consul, and a spot has been discovered eminently adapted for a sanatarium for the crews of the cruising squadron. It is also understood that it is likely a trial will be made of the fitness of Amboises Bay, with its islands, for a coaling station. In this case the people of Clarence will be induced to settle at Victoria, and will then enjoy that freedom to worship God which the Spanish authorities continue to deny them.

Meanwhile missionary labour in all its branches has successfully been pursued. Some additions have been made to the churches. The entire New Testament, translated by Mr. Saker into Dualla, has been completed at press, and portions of the Old Testament begun. A station has been opened by Mr. Diboll at Acqua Town, where he has gone to reside, and shortly Mr. Smith will proceed still further into the interior. At Victoria, Mr. Pinnock has laboured with a measure of success, some of the natives of the mountain seeking religious instruction, and the children of the settlement receiving at his hands much scriptural instruction. The Committee have also had the pleasure of strengthening the mission by accepting the useful services of Mr. Peacock.

INDIA.

The Committee are happy to report that in this great country the work of evangelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen, in some cases accompanied with incidents of a very interesting kind. Thus, at Tambulda, near the Mutlah river, where there exists a church of twenty-six members, having a native convert as pastor, and another as an evangelist, an entire household of six persons has been baptized. The heads of this family are two brothers, persons of some property, which they have been not unwilling to spend in the cause of the Saviour. They have erected two chapels, one on their own premises for Sabbath worship, the other in the bazaar for the proclamation of the Gospel to the heathen. In addition, they have given 100 rupees for the general purposes of the mission. The change that has taken place in their character is most decided, and the report of their liberality is acting very beneficially on their fellow Christians. From Barisal, Jessore, and Dacca encouraging reports have likewise come to hand; one missionary remarking that the numerous offers of the people to become Christians for the hope of temporal gain, at least evinces the rapidity with which caste is losing its hold upon them.

The mission in Delhi presents an aspect of a more mingled character, for while sixty-six persons have been baptized, seventy-five have been excluded from the churches. In explanation of this, the missionaries say that some unknown to them had never entirely renounced their old heathen habits, while others had expected to benefit in their temporal circumstances. Being disappointed, they joined themselves again to idols. Such defections are not new in India, and are not unexpected. It is always difficult to fathom

the motives of the people, and to determine on the sincerity of the profession they make. The discipline rendered necessary has, however, in many cases been most salutary. Some were restored, and others more diligently gave themselves to the observance of the precepts of Christ. Both on nominal Christians and the heathen an impression has been produced, that the religion of Christ requires holiness in its followers. One intelligent Hindu was heard to say that to be a Christian is to be holy, and that therefore it is no easy matter to become a true disciple of Jesus. "Nor," said he, "do the Padre Sahibs care for any who are not prepared to forsake their evil habits, for they exclude those who live in sin." On the other hand, some have cheerfully and patiently endured persecution, and the loss of friends and property, for the sake of the Gospel. One convert, a landowner, was deprived of his house, and some of his own fields, was forbidden the use of water to irrigate his lands, and compelled for some time to live with his family in the open air, sheltered only by a tree. Yet, strong in faith, he nobly endured, and devotes more than half his time to the preaching of the Gospel to his fellow-countrymen. For the better instruction of the people, the missionaries hold frequent conferences with the native preachers, and have been encouraged to commence a class, consisting of nine young men, in which to train some of the converts for the ministry.

ITINERACIES.

The year has been peculiarly marked by the frequency and extent of the itineracies of the brethren. These have presented many very encouraging features. In the north of the district of Meerut, where the Committee have resolved to establish a mission, 500 persons are reported as having openly renounced idolatry. Hundreds more were halting between two opinions, and an earnest desire was expressed for a missionary to instruct them in the doctrines of Christianity. For many miles around Agra the missionaries, with their native helpers, have preached the Gospel, visiting towns, villages, fairs, and markets, and finding everywhere a welcome. "Thousands upon thousands," says Mr. Gregson, "have listened to the Word of Life; some, indeed, scoffingly, many with indifference, but by no means a few with devout and rapt attention." In these journeys an unusually large number of scriptures and tracts have been *sold*, the brethren thinking that to sell the books, at however small a price, is better than an indiscriminate distribution. Besides the regular preaching among the inhabitants of Benares, and the tens of thousands of pilgrims who resort to this sacred spot, Mr. Heinig visited the great mela at Allahabad, while Mr. Parsons spent more than four months in travelling, a portion of the time in Oude. At one place the missionary was cheered by the assistance of a native brother, whose conversion was the fruit, through grace, of the labours of a former year. Similarly one of the brethren at Monghyr has spent seven months in scattering widely the heavenly seed. The districts around Gya, Sewry, and Dinagepore have also heard the message of peace. The labours of the brethren in Jessore and Barisal have been, as usual, abundant; and our indefatigable missionary, Mr. Bion, of Dacca, has with most encouraging acceptance pursued his arduous course of itinerant labour. "Where can I find this Jesus Christ?" was the pleasant inquiry of one who heard him. Said some Brahmins in another place, "Do not give up your visits in these parts, for the people begin now to think and to understand about the religion of Christ, and

our hold on them is completely gone." At the market of Jadespore the people said, "You upset the whole country with your preaching, and the distribution of your books. Many have gone mad by thinking over what they have heard of this new religion." One pleasing instance was met with of the effect of the direct preaching of the gospel, though it may be hidden from the eyes of the missionary. A young Hindu heard the missionary preach at Bowal some years ago, and received a bible. The word of God impressed him, and on his return home he began to read the scriptures. Conviction seized him that Christ is the only Saviour, and fearing persecution, he left his home for Calcutta or Serampore. At Khoolnah, on the way, he met another of our missionaries, and going to the native preacher, he made several salaams to the bible, which he kept carefully wrapt in cloth, and said, "I heard a Padre Sahib preach in Bowal. I got this book, and now wish to become a Christian." After a time of probation, he was baptized, and is said to have remarkably increased in knowledge, and to walk worthy of the gospel of Christ. Thus is the name of the Lord Jesus Christ glorified.

SERAMPORE.

Of the important Institution at Serampore, the Committee have to report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youth who come under daily instruction. Not that the immediate fruit is seen in the conversion of souls. Of this the instances are few. Yet the instruction imparted in this and in similar institutions, is exhibiting its influence in the waning of the power of superstition, in the spread of divine truth, and in the awakening of the long dormant energies of the Hindu mind. Great numbers of the rising men of Bengal, who are now entering upon situations of trust and honour, educated under missionary influence, openly deride and abandon the religion of their fathers, and are seeking in many ways some surer resting-place for the soul. Speculation on the highest topics of human thought are everywhere rife; and we see the strange anomaly of European scepticism, resorted to as the last hope of unbelief, battling in the native mind with the truths of the gospel. Of the immediate effects on their scholars in the College the missionaries thus write: "It has been no unusual thing in our senior classes to witness a very general and intelligent interest in a direct personal appeal of some quarter of an hour at the end of a scriptural lesson, such as God often blesses in bible class instruction at home. Many gain a correct apprehension of the need and way of salvation, which abides with them through life. We have sometimes been cheered in learning from old scholars that the habit of reading the scriptures and prayer are retained by them after they have left us; and in some instances we have heard of old fellow-scholars meeting for such purposes, when they could do so in secret. During the last year, at the great social festival of the Hindus, a very considerable excitement was created amongst some of the wealthier families of the neighbourhood, through some of our scholars belonging to these families refusing to do honour to the idols usually worshipped. For a time a rival institution was talked of, and the youths were taken from school. Mammon, however, prevailed over Durgah, and the youths returned."

SIGNS OF CHRIST'S KINGDOM AT HAND.

It is told us by ecclesiastical historians, that the triumphs of the first

preachers of the gospel, were prepared by the changes which had long been in progress before their mission began. The old popular religions had been shaken by the attacks of unbelief, and robbed of their authority. A spirit of inquiry was abroad, and a craving awakened after the simpler beliefs of earlier days. Philosophy had become effete, or a mere play of words, and an eclectic system was originated to supply the place of the old dead theories. The extension of the Roman empire, and its peaceful state, facilitated intercourse; and the toleration of its laws gave free scope for the foundation of a new faith. Greek literature was widely diffused, and afforded a language everyway suited for the communication of new and divine truth, while it opened a wider range of knowledge than any other tongue could afford. The spread of Judaism in the chief cities of the empire had led to the expectation of the speedy advent of a new and purer creed. "Our Saviour," says the great Neander, "referred to the signs of the times as witnessing of Him,—and, in like manner, this contemplation will disclose to us, in the movements of the intellectual world then going on, the signs which heralded the new and great epoch in the history of the world."

In a very remarkable manner these signs are visible in India at the present day. The testimony given above, and abundance more might be adduced, proves that the idol systems of India are shaken, and that Shiva and Krishna do not possess that hold upon the affections of the people they once had. Every large town, especially every Presidency town, presents a considerable number of inquiring minds, who have shaken themselves free of the prevalent beliefs, while the origin and spread of the doctrines of the Bramho Somaj into all parts of the land, exhibit the desire that has been awakened for a religion free from the folly and puerilities of Hinduism, and expressive of the high hopes of man. The old philosophies of India are dead, and are only preserved from utter neglect by the pecuniary rewards given by government to the students of the Sanscrit schools. The paramount authority of England in all parts of Hindustan, and the perfect toleration enjoyed, give full and unimpeded scope to the energies of Christ's disciples, while the diffusion of the English language is everywhere not only pouring out stores of knowledge and science upon the land, but quickening in a wonderful way the minds of those who acquire it. And finally, throughout many portions of the country the expectation prevails of the speedy overthrow of idolatry, and the victory of Christ, while the Scriptures are translated and ready for universal distribution. No one can compare the state of the heathen world at the time of the advent of Christ, and that of India at the present moment, and not be struck at the correspondence of the signs of the "coming in His kingdom of Him whose heralds they are." Are they not the shooting forth of the buds and leaves, which indicate "that the kingdom of God is nigh at hand?"

CHINA.

The hopes expressed in the last Report that the mission of the Society in that great country might be established in Nankin, have been disappointed. The second visit made by Mr. Kloekers at the close of the year, though at the time favourable, has been rendered useless by the determination of the rebel chief, to admit of no missionary labour conflicting with his impious claim to Divine authority. The Committee are, therefore, constrained to turn their attention to the northern districts of

the empire, still under the imperial authority at Pekin. Mr. Hall is settled at Chefoo in Shantung, where he has opened a chapel, and is actively engaged in circulating in various forms the good tidings of salvation. A convert whom he baptized in Shanghai, is studying under his care for missionary labour, and it is probable that before long, Mr. Kloekers will contribute his efficient services to the diffusion of the gospel in this part of China. Amid the hopeless anarchy which prevails, from the feebleness of the Imperial administration, and the irruptions of armed bands of rebels in all parts of the empire, missionary labour must for some time be carried on with peril to life. The Committee commend their brethren to the prayers of the Lord's people.

FRANCE.

It remains only to notice, and that briefly, the work of the Mission in France. Towards the close of the year, Mr. Jenkins received a fellow-helper in Mr. A. W. Monod, son of the late eminent Adolphe Monod, of Paris. This has led to the extension of itinerating labour, while the regular ministrations of the gospel in Morlaix and the three sub-stations, have not been interrupted. Seven persons have been baptized during the year, and the little church of thirty-four members has enjoyed peace and the blessing of the Most High. The work of colportage has vigorously been carried on, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works. Notwithstanding priestly opposition, the itinerant teaching continues to prosper. It never was so firmly established, nor so extensive and efficient as now. At Tremel, where a chapel is in course of erection, the number of learners has risen from 44 to 92, chiefly through the zeal and faithfulness of a pious mother and her son. "The dawn of the gospel," says Mr. Jenkins, "sheds its precious light on Brittany. The different parts of the evangelizing labour are active, blessed, and prosperous. People are awaking, gladness is expressed at the place of worship, at Tremel, individuals come for the New Testament, Romish priestcraft loses its prestige and influence, while our means and hopes of doing good are increasing. The Lord blesses his gospel of salvation, and he will not abandon those who put their trust in Him."

THE FINANCES.

In their last Report the Committee recorded their gratitude to Almighty God, who had graciously inclined the hearts of His servants to acts of unwonted liberality. For notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for General Purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipts under this head being £19,952 17s. 4d.

Without doubt the increase in both years has mainly arisen from larger legacies and donations than usual. But as it is found, if a number of years be taken as the basis of calculation, that the income derived from these sources is nearly as regular as that which flows from the ordinary receipts, the Committee conclude, taking the contributions as an indication of the prevalence of the missionary spirit in the churches, that the Society never had a deeper hold on their affections and confidence than at the present moment. They therefore renew their earnest entreaty to their friends to sustain the Society's labours in ever-increasing efficiency.

While adverting to pecuniary affairs, the Committee cannot pass over in silence the loss which in common with the church at Leicester, and a large circle of Christian friends, they have sustained in the decease of the late Chas. B. Robinson, Esq., a gentleman of high Christian character, and large-hearted benevolence. Early last year he gave a donation of £1,000, and since his removal they learn, that besides liberal bequests to various denominational institutions, he has left to the Society a further sum of £2,500, and though they made no attempt at the time to ascertain what the donor wished to conceal, they have reason to believe that the recent gift of £2,000, under the name of "a Thank-offering," came from the same munificent hand. No one could be more averse to undue eulogy than our departed friend; but the Committee state these facts simply as an act of justice to his memory, and in the hope that his example may stimulate other Christians to a liberality commensurate with their means.

There has been a diminution in the contributions for Native Preachers to the amount of £150. As this fund is chiefly supported by the young, it may be that they have diverted some of their liberality into other channels. In the Widows and Orphans' Fund, there was last year a considerable falling off, owing to the extraordinary severity of the weather throughout the country on the day that the sacramental collection is usually made. This year it has not only recovered again, but exceeded the amount given in any former year, being within a trifle of £700. The smaller and poorer churches continue to evince the warmest interest in this yearly appeal to their sympathy.

The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years; the Committee of this institution having voted £1650 in aid of the versions now being printed in India, Ceylon, and Africa. As the Committee continue to press forward this important part of their labours, they are thankful to receive such effective aid; and it is alike due to themselves and to the Executive of that Society, to take this opportunity of warmly commending it to the continued support of the friends of the Baptist Mission, and of those who sympathise with the catholic principles on which it is founded, and which it seeks to vindicate and maintain.

The Committee have further the pleasure of stating that after repeated efforts and negociations, carried on for some years, they have at last obtained £1,500, as compensation from the Spanish Government for the property seized by them at Fernando Po; in addition to £200 paid to the Rev. A. Saker, about five years ago. For this termination to a long and painful dispute, the Society is mainly indebted to Earl Russell and Mr. Layard, for whose unremitting attention to this business, the Committee are glad to have the present opportunity of publicly expressing their thanks. The entire income of the Society, for the present year, from all sources, is £33,151 4s. 10d., the largest income the Society has ever received, with the exception of the Jubilee year.

In the Society's Expenditure there has been an increase in almost every department of Foreign labour, mainly arising, however, from the increase of missionaries to India, Western Africa, Haiti, and Brittany, and the large number of returned invalid missionaries now in Europe. With the exception of Mr. and Mrs. Anderson, who have only just arrived, all these brethren are expected to return during the present

year. It must not be supposed, however, that the charges under this head are expended without an adequate return. Missionaries at home render most important services in visiting the churches throughout the country. They do a work which none can do so well; for they can tell what they have seen. Their presence at public meetings, and in the families of friends produces the happiest effects in stimulating zeal, and in exciting a more fervent interest in the Mission generally; while towards the actual workers in the field, who become thus personally known, feelings are awakened, which often ripen into enduring friendships. Thus the members of the Society at home, and its agents abroad, become more thoroughly one, both in spirit and in purpose.

In the discharge of their duty the Committee have exercised the strictest economy. During the past year the working expenses have undergone a fresh examination, by a Sub-Committee appointed especially for that purpose, and they have not been able to recommend any changes whereby a reduction could be effected, except in the charges for publications. These expenses have, perhaps, been brought to the lowest point compatible with efficiency. They are less by £330 than they were in 1850; so that with a considerably augmented income, and by consequence an augmented amount of labour in conducting the Society's affairs, they are managed at a smaller cost!

Of the China Fund, to meet prospective payments, there yet remain in the Treasurer's hands £1,178; and the Committee notice with great satisfaction the continued liberality of the churches towards this comparatively new branch of the Society's missions. They trust that ere long, the strife and confusion which have unhappily prevailed in that vast empire, may be replaced by order and peace; and that the missionary of the Cross may have ready and peaceful access to its people, and be able to carry on his work, free from the risk and danger to which he is now so frequently exposed.

The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, make up a balance in the Treasurer's hands of £3,707 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the monies which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realized from the estate of the late Rev. W. Nicholls, of Collingham, of £1,183.

This review of the Society's labours combined with the gradual increase of the funds for carrying on the work, and the more numerous and more hopeful character of the offers for mission service, furnish the most ample encouragement to renew and increase our efforts to save a fallen world. It cannot be denied that the history of missionary societies alike illustrates and confirms the fact which the word of God so unequivocally asserts, that all other instrumentalities than those which He appoints are utterly powerless to effect any vital change in the human heart—that no Saviour but Christ the Lord can satisfy that deep sense of helplessness and want which is universally felt—that nothing brings peace to a guilty conscience but faith in His precious blood and atoning sacrifice. Surely a work which supplies every day fresh illustrations of these truths, which has now

established its claim to be reckoned among the means appointed by God to rescue a guilty race from the deadly grasp of the great Destroyer, should be regarded by His servants as the greatest work in the world, and should be supported by them with unflinching courage and unfaltering faith. Let Christian people, the truest and best friends of fallen man, remember that on them lies the solemn responsibility of sounding out the word of this salvation, inasmuch as they, and they alone, are qualified to do it. While God is pouring out His blessing on all kindred institutions, and the sounds of thanksgiving and praise are heard among them, and they, like ourselves, are not only enabled to hold the ground already won, but are achieving fresh conquests, and while men, well qualified and eager to go forth to the conflict, are waiting the signal to depart,—let it never be said that the members of this Society, which, though not the greatest, is nevertheless, the eldest of them all, are less concerned about its success than were its Fathers and Founders!

The churches of Christ, in these realms, are astir to commemorate the act of a band of godly ministers who, in times of great laxity and temptation, were faithful to the claims of conscience. Let us, too, by the proceedings of this day, commemorate the deeds of men not less worthy of our admiration and love—men, who, by the grace of God, awoke the Church of Christ from her long and fatal repose,—men, who opened up channels through which the water of life might flow to the perishing heathen—men, who by the grandeur of their design, and the greatness of their deeds, have established a claim to everlasting renown. Let us keep this example before our eyes—let us seek to obtain the same measure of devotion and self-sacrifice by which they were distinguished, and to exercise the same simple, but commanding faith in the doctrines and promises of God's most holy word by which they were animated. In this way we shall best glorify God in them, and understand the grandeur of the maxim on which they founded their enterprise—EXPECT GREAT THINGS FROM GOD, AND ATTEMPT GREAT THINGS FOR GOD.

A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

(Continued from our last.)

9th.—We left Futiabad early, and having made a halt at a small village for breakfast, we proceeded on to a town called Pinhat. Here we found a fine shady garden in which to pitch our tent, and a populous bazaar to preach in.

We immediately commenced work, and soon had a large congregation of people around us, most of whom heard well—so well, indeed, that the devil could bear it no longer. He therefore stirred up the prejudices of three pundits present, who successively made bold and blustering attacks upon our doctrine, and who were repulsed repeatedly with apparent confusion and chagrin. The devil, as usual, over-reached himself—and the opposition which was designed, if possible, to silence and shame us and the gospel,—served only to collect for us a larger number of people, and to rivet more closely their attention to the word preached. The people heard with interest the word of life,—laughed at the defeated pundits—and purchased from us several copies of gospels and some tracts. We were not a little cheered, and after preaching for fully two hours, we returned to our tents with thankful hearts.

10th, Lord's Day.—The early part of this afternoon we spent in reading and expounding together in the tent the XVII. chapter of Acts, from which we derived both pleasure and profit. After breakfast we went out to the

Pinhat bazaar to preach, but we did not get nearly as large an audience as we had the evening before. The opposition stirred up turned out rather for the furtherance of the gospel, many having been thus led to come and listen to the truth, who otherwise would not have come near us. This morning, however, our success was only in part, for we sold no books.

Gentle reader, do not startle, and say—"What! missionaries selling books on the Lord's Day, and regretting, too, because it could not be done!" Yes, truly—regretting heartily, that no poor soul was induced to part with an anna for the "pearl of great price," even on a Sabbath. Sorry—not that we lost the anna,—but very sorry that they lost the "pearl," which we could not well give, lest it be thought a thing of no value, and treated with neglect. But we did better on the following Sabbath, as you shall hear again.

At half-past three in the afternoon, we went out again, and were favoured with a large and attentive congregation; sold several tracts and some gospels.

11th.—This morning we visited a village called Baprowlee, about a mile from Pinhat to the west, where we preached under difficulties to some thirty people for an hour or so. Some were inclined to hear, and others were not. One old man of the village was very peevish, if not indeed angry, at our detaining the people from the fields by our preaching. He kept grumbling all the time brethren Williams and Gregson were speaking, and when I began, I preached pointedly to the old man himself, telling him his fields and corn would not accompany him to that world, to the brink of which age seemed to have brought him. The old man softened down, and became so friendly, as to ask us if we would take some milk to drink. We left a tract and a copy of one of the gospels in the village, and returned to our tent. In the afternoon we went for the last time to the Pinhat bazaar. We had pretty fair preaching; we warned the people of their responsibility after hearing the way of eternal life, and told them, should we not meet them again on earth, we should surely meet them at the jugdment seat of Christ. Some appeared to feel our appeal, and we left Pinhat not without hope that some good impression had been made.

12th.—This morning we pitched our tent at Bhudrowlee, one march from the Mela. This is a small village, and we had little or no preaching here: one thing, however, is worthy of note. At the place where we were encamped, a small grove outside the village, there was a temple of the goddess Kali. Outside the temple, on little mounds of earth, were posted several minor devtas, or gods, who seemed to be a kind of guard for the goddess. These minor gods were anything but amiable or modest in their appearance, and it happened somehow that during the night, all the gods took to flight but one. From a plunge we heard during the night in a tank close by, we think it probable that the gods being attacked betook themselves into the deep. However, in the morning, only one was to be seen, and he had evidently been struggling with some firmness with a foe, and though he did not follow his fellows into the deep, yet he bore the marks of violent treatment.

13th.—Arrived about 9 a.m., at Bhuteshwar, and found our wonted encamping ground occupied by the elephants of the Rajah of Gwalior, who had come to the Mela on his return from Allahabad, where he had been invested by Lord Canning with the order of the Star of India. We requested the man in charge of the elephants to get them taken to one side, that we might pitch our tent under the tree,—he did so, and at the same time sent word to the Rajah's camp, whence an order came to let the elephants alone, till reference could be made to the Vakeel, who was out with the Maharajah, taking an airing. Fearing we should lose our usual place, and it being about the only shady spot we could get near the temples, we were resolved to stand out to the last; and knowing something of the double-dealing of native subordinate officials, I went personally to ask the King's permission to get his elephants removed out of our way. As he returned from his morning drive, followed by his retinue of courtiers and mounted guard, I stood on an elevation near the royal tent, and while the King was yet on his horse, I thus addressed him in Hindi:—"Peace, O King! I am one of three missionaries, who have come here to preach glad tidings of salvation through Christ

to all people. The spot of ground on which we yearly encamp under yonder tree, being pre-occupied by your Majesty's elephants, and there being room sufficient for them on one side, I have come to ask if your Majesty will graciously command that the elephants be taken away?"

While I spoke he looked on, rather curiously, and then with a nod said, "Very well;" after which I heard him tell his Vakeel to "attend to the wishes of the padri Sahib." I now made for the tree, but before I got there the Vakeel overtook me, and said the elephants could not be removed. I remonstrated, saying the Maharajah himself had given permission, to which he merely replied by saying, "It can't be done, I fear, but go and see." I went, and soon saw, too, that no one was inclined to get the elephants taken away. So I returned to the Vakeel, found him in his tent, and told him no one would make room for us. "Well," said he, "I can't help it."

How this man thus dared to disobey his master I don't know; but it is likely he had received some quiet hint, by which he found that the Maharajah was not over-anxious to accommodate the padri Sahibs. So much for obedience and sincerity in a native court.

We had now to go in search of some other spot on which to pitch our tent; and we found a fine elevated site, which was far more comfortable than the one we had been contending for, though not so near to the temples, where we generally preach. This year, however, we changed our preaching stand, and found we could secure larger congregations at our new place than we could get at the river's side.

As yet the Mela was rather thin, few people, except those connected with the horses that had been brought for sale, having arrived. From among these, however, we had a pretty fair congregation in the afternoon, to begin with; and we sold gospels and tracts, at one anna per gospel, and one pice per tract, to the extent of 2 rupees 4 annas. The people also heard well, and some appeared even to be moved by what we told them of the love of Him who came and died for them. We were cheered by such a good beginning in the Mela.

(To be continued.)

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
Annual Subscriptions.			
Allen, J. S., Esq.	2	0	0
Barker, Mr. W., Enfield	1	1	0
Beddome, S., Esq.	1	1	0
B.B.	2	0	0
Carey, Mr.	1	1	0
Carey, Mrs.	1	1	0
Craven, R., Esq. Southport	2	2	0
Crispin, Mr. (2 years)	1	1	0
David, Mr. E.	0	10	6
Hassall, Mrs.	1	1	0
Hill, Rowland, Esq.	1	1	0
Irish, Mr.	0	10	6
Phillips, Mr. J. R.	2	2	0
Pike, Rev. J. C.	0	10	6
Young, Mr. R., Forest Hill	1	1	0
Donations.			
A Friend	1	0	0
Bible Translation Socety. for *Translations*	800	0	0
Bird, Mr. Wm., for *China*	1	0	0
Do., for *India*	1	0	0
Carnegie, Mr. Wm.	2	10	0
Carter, Mr. J., Brighton	1	0	0
Gale, Miss, by—			
Bousfield, Mrs.	1	1	0
Marlborough, Mrs.	0	10	6
Goodman, Mr. T., for *Rev. W. K. Rycroft's Chapel*	0	10	0
Harvey, Mr. Tho., Leeds, for *Salter's Hill School, Jamaica*	1	0	0
Mission House Box	2	17	0
Under 10s., for *India*	0	7	6
Legacies.			
Angas, J. L., Esq., late of Newcastle-upon-Tyne	407	11	2
Aspinall, W., Esq., late of Liverpool, balance of Bequest	83	9	6
Do., do., for *translating the Scriptures into the Languages of the East*	83	9	6
Clarke, Mr. Thos., late of London, £300 consols	281	5	0
London and Middlesex.			
Battersea—			
Contributions	22	10	3
Do., Juvenile Assoc.	2	15	0
Bloomsbury—			
Contributions	155	12	0
Bow—			
Contributions	3	3	0
Brixton Hill—			
Contributions	23	18	6
Do., for *Serampore*	1	1	0
Do., Sunday School	1	12	0
Brompton, Onslow Chpl.—			
Contributions	2	14	0
Camberwell, Denmark Pl. Chpl.—			
Contributions	127	8	2
Do., for *Rev. J. C. Page's Chapels, Barisal*	50	0	0

	£	s.	d.
Camberwell, Cottage Green—			
Collections	3	16	0
Contributions	2	7	0
Do., by *Y.M.M.A.*, for *China*	0	5	0
	6	8	0
Less expenses	0	10	0
	5	18	0
Camden Road—			
Contributions	51	10	10
Commercial Street—			
Contributions	18	2	4
Devonshire Square—			
Contributions	19	12	8
Do., for *Mrs. Anderson, Jessore*	3	19	6
Do., by *Y.M.M.A.*, for *N.P.*	2	10	0
	26	2	2
Less expenses	2	2	6
	23	19	8
Dorchester Hall—			
Sunday School	2	11	11
Edmonton, Lower—			
Contributions	2	2	9
Do., for *China*	7	17	2
Sunday School	1	8	5
Fox and Knot Court—			
Sunday Sch., by *Y.M.M.A.*	1	4	1
Hackney, Mare Street—			
Contributions	60	7	0
Do., St. Thomas's Hall— Contributions	4	5	0
Hammersmith—			
Contributions	25	14	9
Do. Juvenile Assoc.	7	11	6
Hayes—			
Contributions	2	4	2
Islington, Cross Street—			
Contributions	23	14	9
Do., Juvenile Soc., by *Y.M.M.A.*	10	0	0
Do., do., by do., for *Rev. A. Saker's School, Africa*	10	0	0
Kingsgate Chapel—			
Collections	5	0	0
Do., for *W. & O.*	1	17	0
Contributions	5	16	0
Do., Senior Bible Class, *T.*	1	7	0
Marsh Gate Lane—			
Sunday School, by *Y.M.M.A.*	0	17	0
Mazepond—			
Collections	2	17	0
Contributions	31	14	8
Do. for *China*	10	9	0
Do., by *Y.M.M.A.*, for *School, Ceylon*	10	0	0
Do., by do., for *Rev. J. Diboll's School, West Africa*	5	8	2
Do., by do. for *N. P.*	3	5	4
Do., Box, by do. for *Rev. J. Diboll*	0	19	6
	63	14	8
Less expenses	3	1	8
	60	13	0

	£	s.	d.
Metropolitan Tabernacle—			
Juvenile Auxiliary, for *Mrs. Allen's School, Ceylon, for Native Girls*	50	0	0
New Court—			
Sunday School by *Y.M.M.A.*, for *N.P.*	1	11	0
Regent's Park Chapel—			
Contributions	106	15	9
Regent Street, Lambeth—			
Contribution	1	1	0
Do., Juvenile Socty. for *Rev. R. Smith's Schools, Africa*	11	0	0
Salter's Hall—			
Contributions	8	5	8
Do., by *Y.M.M.A.*, for *N.P.*	0	5	0
Shouldham Street—			
Contributions	6	10	0
Spencer Place—			
Contributions	3	11	0
Sunday School, by *Y.M.M.A.*, for *Schls, Benares*	10	0	0
Do., by do., for *do., Jessore*	4	8	6
Tottenham—			
Collection	2	1	6
Contributions	21	5	9
Sunday School	3	12	2
Do., Juvenile Soc.	3	19	3
	30	18	8
Less expenses	0	17	0
	30	1	8
Walworth, Lion Street—			
S. Sch., by *Y.M.M.A.*, for *Shoroo, Barisal*	1	12	9
Westbourne Grove—			
Contributions	31	15	5
Do., for *China*	12	13	6
S. Sch., by *Y.M.M.A.*, for *N.P., Delhi*	20	0	0
West Brompton, Grove Chpl.—			
Contributions *T.*	0	18	4
Wilton Square—			
Collection *T.*	0	5	11

BEDFORDSHIRE.

Biggleswade—			
Collection	10	7	10
Do., for *W. & O.*	1	0	0
Contributions	6	3	0
	17	10	10
Less expenses	1	2	0
	16	8	10
Blunham—			
Contributions	1	1	2
Cranfield, New Meeting—			
Collection for *China*	1	11	6
Contribns. for *do.*	0	7	0
Leighton—			
Collections	9	3	5
Do., Burcott	0	10	8
Do., Ledburn	0	13	0
Do., Heath	1	0	10
Contributions	12	5	0
Do., Sunday School	2	17	6
Do., for *Schools*	3	10	0
	30	0	5
Less expenses	2	7	0
	27	13	5

	£	s.	d.
Luton, Old Meeting—			
Collections	12	7	11
Do., for *W. & O.*	2	17	5
Contributions	16	19	0
	32	4	4
Less expenses	0	11	6
	31	12	10

BERKSHIRE.

Abingdon—			
Collection, Drayton	1	0	0
Contribution	0	10	0
	1	10	0
Less expenses	0	9	0
	1	1	0
Newbury—			
Collections	14	1	8
Contributions	18	2	10
Do., Hedley	1	9	4
Do., Sunday School, Long Lane	2	0	7
	35	14	7
Less expenses (2 yrs)	2	17	8
	32	16	9
Reading—			
Contributions	57	14	3
Do., for *China*	8	5	9
Do., for *Africa*	1	5	6
Wokingham—			
Contributions	15	0	0

BUCKINGHAMSHIRE.

Aylesbury—			
Collection, for *China*	1	16	10
Chesham—			
Collections	6	14	3
Contributions	10	3	0
Do., Sun. School	0	6	7
	17	3	10
Less expenses	0	13	6
	16	10	4
Cuddington—			
Contributions	5	12	11
Drayton Parslow—			
Collection	1	4	0
Great Marlow—			
Collection	1	0	0
Contributions	1	14	6
Haddenham—			
Collection, for *China*	1	4	8
Contributions	3	0	3
Long Crendon—			
Collections	3	15	6
Mursley—			
Collections	1	0	6
Sunday School	0	14	3
Stoney Stratford—			
Contributions	7	14	6
Towersey—			
Collection, for *China*	1	10	0
Waddesden—			
Contribs. for *N. P.*	1	10	0
Wycombe, High—			
Collections	7	5	11

	£	s.	d.
Contributions.....	24	12	10
Do., for *China*	1	0	0
Do., Sun. School ..	0	5	10
Do., Marsh.....	0	7	0
	33	11	7
Less expenses	0	14	0
	32	17	7

CAMBRIDGESHIRE.

Burwell—			
Collection, for *China*	1	16	0
Cambridgeshire—			
Contributions	53	16	6
Do., for *Rev. J. C. Page's N.P.*.....	17	12	9
Gamlingay—			
Collection	4	6	8
Contributions	4	17	1
Do., Sun. School ..	0	12	6
	9	16	3
Less expenses	0	10	0
	9	6	3

CHESHIRE.

Birkenhead, Welsh—			
Collection	1	5	10
Contributions	5	14	4
Do., Sun. School ..	0	9	1

CORNWALL.

Falmouth—			
Collections.....	9	6	2
Do., for *W. & O.* ..	1	1	0
Contributions	15	15	10
Do., for *Mrs. Anderson, Jessore*.....	0	15	0
Sunday School	2	3	11
Looe—			
Contribution.....	1	0	0
Marazion—			
Contributions	0	19	0
Penzance—			
Collections.....	8	9	11
Contributions	11	18	10
Redruth—			
Anon.	0	17	0
Do.	0	10	0
Truro—			
Collections.....	5	18	6
Do., for *W. & O.* ..	0	15	0
Contributions	12	15	0
Do., S. School	1	11	8
	73	16	5
Less expenses	3	6	8
	70	9	9

CUMBERLAND.

Maryport—			
Collections.....	2	0	0
Contributions	1	12	0
Do., for *China*	1	3	10
	4	15	10
Less expenses ..	0	5	10
	4	10	0
Whitehaven—			
Collections.....	5	9	11
Contributions.....	8	4	7
	13	14	6
Less expenses ..	1	9	9
	12	4	9

Mr. Joseph Gurney requests the acknowledgment of the following further Sums received by M. Cadot, for Baptist Churches in France.

PETERBOROUGH.

	£	s.	d.
Friends at Newgate Chpl.	2	9	7
E. S. & J. J. Smith	1	0	0
W. Verpoth, Esq.....	1	0	0
J. Sawyer, Esq.....	1	0	0
Sums under £1.....	2	18	6

LEICESTER.

R. Harris, Esq.....	3	3	0
J. W. Rust, Esq.	1	0	0
J. D. Paul, Esq.	2	2	0
Mrs. J. Fielding	2	2	0
J. & G. Vicars	1	0	0
J. Vicars, Esq.	1	1	0
Sums under £1.....	6	12	0

BIRMINGHAM.

— Middlemore, Esq. ..	2	0	0
Friends at Wycliffe Chpl.	4	2	6
Friends at Circus Chpl.	4	14	0
J. H. Hopkins, Esq. ..	1	0	0
Friends at Cannon St. Chapel	1	17	0
Mr. Thomas Adams	1	0	0
H. Gurney, Esq.	1	0	0
Mrs. Thomas Avery....	1	0	0
Thomas Crowley, Esq..	1	0	0
C. P. Show, Esq.....	1	0	0
J. C. Woodhill, Esq....	1	0	0
Messrs. Phillips and Pinner.....	1	1	0
H. Allbutt, Esq.	1	1	0
W. H. Avery, Esq.	1	0	0
P. F. Griffiths, Esq.....	1	0	0
Messrs. J. W. & J. Mc Cardie	1	1	0
Sums under £1.....	4	7	6

MANCHESTER.

Friends at Grosvenor St. Chapel	4	0	0
Rev. Arthur Mursell ..	1	0	0
Sir James Watts	1	0	0
J. T. Nale, Esq.....	1	0	0
Thomas Bickham, Esq..	2	0	0
William Woodward, Esq.	1	0	0
Henry Browne, Esq. ..	1	1	0
W. R. Callendar, Esq...	2	0	0
Great George St. Chpl.	1	11	5
James Burford, Esq. ..	1	0	0
N. Bannatyne, Esq.....	1	10	0
Messrs. Armitage and Rigby	1	1	0

LIVERPOOL.

Pembroke Chapel.....	9	5	0
Edward Monsey, Esq...	1	0	0
J. G. Brown, Esq.....	2	0	0
Myrtle Street Chapel ..	12	7	7
A. Brown.....	1	0	0
John Houghton, Esq...	2	0	0
John Cropper, Esq.....	1	0	0
John Cripps, Esq.....	1	0	0
W. Dawbarw, Esq.	1	0	0
Mrs. Eglington	2	0	0
James Underhill, Esq..	1	0	0
John Stevens, Esq.....	1	0	0
Thomas Brandon, Esq.	1	1	0
T. A. Hope, Esq.	2	0	0
C. H. Jones, Esq.....	1	0	0
J. Stuart, Esq.	1	0	0
Miss Jane Houghton ..	1	0	0
Richd. Houghton, Esq.	1	0	0
J. and W. J.	1	0	0
R. Edwards, Esq.....	1	0	0
Alfred King, Esq., per W. K.	2	0	0
James Houghton, Esq..	1	10	0
Mrs. Waterhouse	1	0	0
Misses Waterhouse	1	0	0
T. Coward, Esq.	2	0	0
William Hope, Esq.....	5	0	0
W. K. Coubrough, Esq.	1	0	0
Samuel Stilt, Esq.	1	0	0
Alfred H. Cowie, Esq..	1	1	0
Thomas Matheson, Esq.	2	0	0
J. W. Pickford, Esq. ..	1	0	0
Birkenhead Baptist Chpl.	6	14	3
Baptist Chapel at Bootle	3	4	0
William Lockhart, Esq.	1	0	0
John Harris, Esq.....	1	0	0
E. Stevens, Esq..... ..	1	0	0
Sums under £1	10	5	7½

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

MAY, 1862.

EXTRACTS FROM THE ANNUAL REPORT.

THE COMMITTEE OF THE BAPTIST IRISH SOCIETY present their REPORT of proceedings during the year now closed with great thankfulness. The measure of support rendered by the Christian public, and the degree of success granted through the Divine blessing, give occasion for gratitude and joy. They trust that the brief statement now offered will afford satisfaction to friends of evangelical truth, interested in the spiritual welfare of the Irish people.

CITIES AND LARGE TOWNS.

In the fulfilment of their trust the Committee have deemed it to be of primary importance, in the present state of the Irish Mission, *to provide in Ireland itself a permanent agency for the diffusion of the Gospel.* They have, therefore, continued to direct their attention to towns in which there is reason to hope that Christian Churches can be gathered which will themselves become the means of further evangelical effort.

The station at Ballymena, under the charge of the Rev. J. G. McVicker, has afforded remarkable encouragement. Upwards of 150 members are now in Church fellowship; a very commodious chapel, opened in August last by the Rev. William Brock, is well filled by an attentive congregation. The cost of the erection has been almost entirely defrayed by the liberality of the people, and the earnest efforts of their pastor; in addition to which, one-half of the amount formerly granted by the Society in aid of the ministry has been spontaneously relinquished. Considering the short space of time during which these results have been secured, the Committee regard the cause at Ballymena as presenting the strongest inducement to persevere in their purpose, to establish Churches of Christ in the large towns of Ireland.

CHANGES IN THE SOCIETY'S AGENCY.

In the prosecution of their purpose to establish churches in large towns and cities, the Committee have deemed it right to make some changes in the agency hitherto employed. A Sub-Committee was appointed to consider the operations of the Society in order to their revision. In compliance with their recommendations, the Mission in county Sligo has been discontinued; and the female missionary employed in the city of Dublin is no longer in the service of the Society. In making these announcements the Committee gladly bear testimony to the Christian character and devotedness of Mr. Willett and Miss Curtis. The expenditure of the Society in the districts of Athlone and Ballina has also been reduced. By the arrangements which have been made the people in some districts have been induced to bear a larger share of the expense of the Mission; and some portion of the Society's funds has been thus set free, to be employed in more successful efforts in other places.

EDUCATION OF YOUNG MEN.

It would have afforded the Committee much pleasure if they had been able to carry fully into effect the proposals mentioned in the last Report with regard to the education of young men for the Christian ministry in Ireland. The limited income of the Society,

and difficulties attending the work itself, have rendered it necessary to refrain from the great increase of expenditure and responsibility it would have involved. They have, therefore, confined their efforts to some assistance rendered to brethren who have afforded instruction to young men in their congregations, several of whom are now employed in different departments of Christian effort, and one in the service of the Society itself.

PROPOSED ASSOCIATION OF BAPTIST CHURCHES.

It is proposed by the brethren in Ireland to form an Association of Baptist Churches. It is hoped that more vigorous and systematic direction may thus be given to the means of Christian usefulness existing among them. Such an association was formerly very serviceable; and, if worked with energy, it may, in the present state of the Mission, give great effect to the operations of the Society. The Committee have, therefore, heartily concurred with the request to render aid in the formation of such Association.

NEW ARRANGEMENT WITH THE SECRETARY.

The Committee have to announce that some modification has been made in the arrangement with their esteemed Secretary. Mr. Middleditch, having received an invitation to the pastorate from the Church at Bow, requested the permission of the Committee to accept it, proposing, at the same time, that the arrangement should be open to revision at the termination of twelve months; and proposing, also, to relinquish a portion of his salary in order to defray the expense of extra deputations. To this proposal of the Secretary the Committee have agreed, and trust that it will conduce to the increased happiness and usefulness of the Secretary, without interfering with the efficient discharge of his secretarial duties.

REVIEW.

In concluding their Report, the Committee congratulate the friends of the Society on the present hopeful state of the Mission. The Funds, though still far from being such as to enable them to enter on various important stations which they would have gladly occupied, have been so far sustained, that the year closes without the burden of a debt. The interest in the operations of the Society has been considerably increased; and aid has been received from Churches which had not for some time contributed to its funds. The agents have continued to fulfil their ministry with devotedness and zeal. A spirit of hearing prevails among the people. Some of the Churches have considerably increased in number and efficiency.* And finally, the state of the Mission is such that the Committee can commend it with unfeigned confidence to the sympathy, support, and prayer of British Christians. Let these be manifested in a measure proportioned to the importance of this interesting Mission; the conviction is firm and strong, that, by the Divine blessing, Ireland will then supply cause for devoutest thankfulness on the part of the Church because of the glory it will bring to Christ the Lord.

* Many interesting details will be found in the Extracts from the Annual Statement, appended to the Report.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from Jan. 21st, to March 15th, 1862.

(*Continued from last number of the* CHRONICLE.)

	£	s.	d.
Liverpool, Pembroke Chapel, by Mr. J. Jones	25	0	0
Ditto—Greenwood, Mr. H., by do.	1	0	0
Llandudno, by Mr. W. Pritchard	2	0	0
Markyate-street, by Rev. T. W. Wake	1	10	5
Norwich, St. Mary's, by J. Fletcher, Esq.	11	0	8
Penbore, by Mrs. Risdon	7	3	0
Reading—Craik, Miss	2	0	0
Ripon—Earle, Mrs.	1	1	0
Romsey, by Miss George	1	14	9
Semley—King, Rev. T.	1	0	0
Shaftesbury—A Friend, by Mr. Soule	1	0	0
Shipston-on-Stour, by Mr. J. L. Stanley	0	10	0
Somerleyton—Daniell, Rev. C.	1	0	0
Stroud, by Rev. W. Yates	1	5	0
Surbiton—Butterworth, Mr. W. A.	1	0	0
Trowbridge, Back-street, by Rev. W. Barnes	17	3	8
Wantage—Liddiard, Mr. T.	1	0	0

By Rev. J. Hunt Cooke, *North Wilts and East Somerset.*

	£	s.	d.
Beckington	1	12	10
Bourton	0	12	4
Bradford	2	3	0
Corsham	0	19	0
Devizes, by P. Anstie, Esq.	13	16	2
Frome—			
Badcox-lane	5	14	6
Naish's-street	0	18	0
Sheppard's Barton	10	0	0
Penknap	1	3	2
Swindon	1	0	0
Warminster	2	8	6
Westbury Leigh	1	5	0
Wincanton	2	5	0
	43	17	6

By Rev. W. B. Davies, *West Somerset and North Devon.*

	£	s.	d.
Appledore	1	16	9
Bampton	2	10	6
Barnstaple	1	0	0
Brayford	0	12	6
Bridgewater	8	10	0
Burnham	0	12	1
Hatherleigh	0	7	2
Ilfracombe	1	10	6
Instow	1	1	0
Minehead	1	15	1
South Molton	1	4	0
Stogumber	1	12	0
Tiverton	4	5	0
Torrington	1	6	6
Weston-super-Mare	1	6	2
Williton and Watchett	1	2	8
	30	12	0

By Rev. T. C. Finch, *Somerset.*

	£	s.	d.
Bath	7	12	6
Bristol	6	14	9
Chard, by Rev. E. Edwards	3	7	0
Crewkerne	1	3	6
Hatch	1	0	0
Keynsham	1	8	7
Paulton	1	0	0
Street	0	12	7
Taunton	0	11	0
Wellington	5	11	3
Wells	1	9	11
Yeovil	2	15	0
	33	6	1

By Rev. J. Sprnt, *South Devon.*

	£	s.	d.
Brixham	1	15	0
Bradninch	1	0	0
Collumpton	2	11	7
Devonport—			
Hope Chapel	5	15	0
Morice-square	5	5	0
Exeter	6	0	0
Plymouth, George-street	16	13	2
Saint Hill	0	12	8
Stonehouse	0	14	8
	40	7	1

Received from March 15th to April 15th:—

London—

By Mr. C. Gordelier, Collector—

	£	s.	d.
Benham, J. L., Esq.	1	1	0
Blake, Rev. W. A.	0	10	6
Bligh, Mr. J. S.	1	1	0
Bousfield, Mrs.	1	1	0
Burgess, Mr. J.	0	10	6
Eames, Miss	0	10	6
Freeman, Miss	1	1	0
Gillman, Mrs.	1	0	0
Gurney, J., Esq.	2	2	0
Gurney, T., Esq.	1	1	0
Haddon, Mr. J.	1	1	0
Heriot, Mr. W.	1	1	0
Hiett, Mr. W.	0	10	6
Hill, Mrs. R., 1861	1	1	0
Ditto, 1862	1	1	0
Ivimey, J., Esq., 1861	1	1	0
Ditto, 1862	1	1	0
Kelsey, G., Esq.	1	1	0
Lowe, G., Esq., F.R.S.	1	1	0
Lush, R., Esq., Q.C.	1	1	0
Maliphant, Mr. G.	0	10	6
Miall, Mr. James	1	1	0
Moore, G., Esq.	0	10	6
Pattison, Mr.	1	0	0
Rawlings, D., Esq.	1	1	0
Rippon, Mrs.	1	1	0
Room, Rev. C.	0	10	0
Whitehorne, J., Esq.	2	2	0
Woolley, G. B., Esq.	1	1	0
B. B.	2	0	0
Crowe, Rev. W.	0	10	0
Evans, Rev. W. W.	0	5	0
Hanson, Mr. W.	0	10	6
Knight, S., Esq.	1	0	0
McDonald, Mrs. (Dividend for Schools)	6	13	10
Peto, Sir S. Morton, Bart., M.P.	20	0	0
Pewtress, Thomas, Esq.	1	1	0
Battersea—Cadby, P., Esq., by Rev. I. M. Soule	2	2	0
Bow, by Mr. J. Burford	2	14	0
Brixton, Salem Chapel, by W. H. Millar, Esq.	6	1	6
Camden-road, by Mrs. Underhill	7	9	0
Commercial-street, by Mr. Hardesty	5	0	0
Hackney, by G. B. Woolley, Esq.	10	12	11
John-street, by M. Martin, Esq.	11	19	3

	£	s.	d.
Kingsgate Chapel, by Rev. F. Wills	5	5	0
Lee Chapel, by Rev. R. H. Marten, B.A.	7	16	0
Lion-street, Walworth, by Mrs. Watson	8	0	0
Maze Pond	3	15	0
Norwood—Rev. F. Trestrail	2	4	2
Regent's Park, by Mr. Thompson	2	5	0
Spencer-place, by Mr. Newton	0	7	6
Ditto ditto	1	7	9
Tottenham, by Rev. R. Wallace	3	7	3
Abingdon, by Mr. J. Williams	2	15	0
Banbury, by Mr. Cubitt	1	10	0
Beverley, by Mr. T. H. Sample	2	0	6
Birmingham, by Rev. E. Adey	2	0	0
Blaenconin, by Rev. O. Griffiths	1	15	6
Bradford-on-Avon, by Rev. S. Green	1	14	10
Bratton, by J. Whitaker, Esq.	11	7	7
Bristol, by Mr. J. R. Daniell	18	16	6
Boxmoor—Rev. H. C. Leonard, M.A.	1	1	0
Bures—Mr. R. Stannard	1	0	0
Calne, by Miss Chappell	0	14	0
Cambridge, by J. Nutter, Esq.	4	12	0
W. E. Lilley, Esq.	25	0	0
By W. Johnson, Esq.	3	11	6
Canterbury—Mr. Carter	1	0	0
By Mr. F. R. Bateman	2	14	8
Cheltenham, by Rev. A. W. Heritage	1	12	6
Chesham, by Rev. W. Payne	3	4	0
Clipstone, by Rev. T. T. Gough	2	14	0
Crayford, by Mr. J. Smith	2	3	2
Derby, by Miss Spurgeon	0	17	6
Diss, by Rev. J. Keed	5	12	2
Downham, by Rev. W. Symonds	1	10	9
Dunstable, by Mr. M. Gutteridge	0	16	4
Eye, by Rev. J. Keed	1	17	0
Falmouth, by Mr. P. H. Gutheridge, jun.	1	19	6
Gloucester, by Rev. W. Collings	1	10	6
Great Brickhill, by Mr. John Deverell	2	0	0
Great Missenden, by Rev. C. H. Harcourt	2	0	0
Haddenham, Bucks, by Rev. A. Dyson	0	14	1
Harlow, by Miss E. Miller	1	4	6
Hastings, E. S.	0	10	0
Haverfordwest—W. Rees, Esq.	10	0	0
High Wycombe—Mr. G. Thompson	0	10	0
Huntingdon—Mr. J. R. Phillips	0	10	6
Leamington—Rev. J. Clark	1	1	0
Leicester, by R. Harris, Esq.	7	9	6
Llanfair—Mr. Hugh Ellis	0	10	0
Loughborough—Rev. T. Wilshere	0	10	6
Louth, by Mrs. Orton, and Mrs. G. Kiddall	1	14	4
Lymington—Mr. Mursell	1	10	0
Maidstone, Miss Watts	0	10	0
Manchester, Union Chapel, by T. Bickham, Esq.	20	0	0
Montacute, by Rev. J. Price	5	15	9
Newbury, by Rev. J. Drew	2	17	6
Newcastle-on-Tyne, New Court, by Mr. T. Sharp	3	0	0
Norwich, St. Mary's, by Rev. G. Gould	41	8	0
Plymouth, by Rev. C. Kirtland	1	1	0
By Mr. T. W. Popham	10	7	0
Redruth, by Rev. W. Walker	1	1	6
Rochdale, by G. T. Kemp, Esq.	24	7	6
Sabden—G. Foster, Esq.	10	0	0
Shortwood, by Miss Flint.	4	14	0
Shrewton, by Rev. C. Light	2	10	0
Southampton, East-street, by Rev. R. Cavan	3	19	0
Southport—R. Craven, Esq., M.D.	1	1	0
Staplehurst—W. Jull, Esq.	1	0	0
Stratford-on-Avon, by Rev. E. Adey	0	10	0
St. Austell, by Mr. E. Stocker	1	3	3
Tring, by Mr. J. Burgess	1	10	0
Trowbridge—Mr. R. Edminson	0	15	0
Truro, by W. H. Bond, Esq.	2	1	0
Whitchurch, by Rev. T. Morris	1	15	6
Woolwich, by Miss Davis	2	12	10
Worcester, by Mr. G. Grove	6	12	9
Wotton-under-Edge, by Rev. T. Francis	4	0	0
Yorkshire—			
By Rev. Dr. Evans—			
Scarborough	6	12	10
York	5	10	0
By Rev. J. W. Morgan—			
Burlington	0	16	0
Driffield	1	0	0
Hull	8	0	6
By Mr. J. Petty—			
Bradford	11	17	6
Shipley	7	11	6
Scotland.			
Bridge of Allan—Mrs. Blair	10	0	0
Glasgow, Hope-street, by Mr. J. T. Duncan	10	0	0
Stirling, by Rev. J. Culross, M.A.	2	0	0
Ireland.			
By Rev. T. Berry—			
Athlone	9	5	6
Moate	5	11	0
By Rev. T. W. Medhurst—			
Coleraine	10	14	0
Londonderry	6	7	6
Newtown Limavady	1	0	0
Portglenone	0	10	0
Ballina, by Rev. W. Stokes	3	16	0
Belfast, by Rev. B. M. Henry	10	10	0
Dublin, by Miss Curtis	15	0	0
Tubbermore, by Mr. John Graham	6	1	0
Waterford, by Rev. T. Evans	2	5	6
India.			
Mr. and Mrs. E.	50	0	0
Legacy.			
By S. R. Pattison, Esq.—Aspinall, W., Esq., balance of final account; less expenses	83	9	6

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THE

BAPTIST MAGAZINE.

JUNE, 1862.

"THE HOMILIST," AND THE "BAPTIST MAGAZINE," AND "A CLERGYMAN."

A LEARNED and puissant judge was lately trying a case in one of her Majesty's courts of law, when a witness, in the course of his evidence, had something to say about *skittles*. "Skittles," said his lordship, lifting his eyebrows, and affecting a lofty ignorance of such vulgar things, "what are skittles?" We should think his lordship would have felt himself more grossly insulted still, if any one had said, "*Nine pins*, my lord," and expected him to understand what *nine pins* were.

The "Clergyman" who has interposed between the BAPTIST MAGAZINE and the "Homilist," lately went, we suppose, to a small tea-party, held in the back-parlour of a friend living in a "populous suburb," who had once been a "Baptist;" and when the friend asked him if he had seen the article on the "Homilist," in the March number of the BAPTIST MAGAZINE, this "Clergyman," too, lifted his eyebrows and said, "The BAPTIST MAGAZINE? What's that?" And then the friend humbly explained "that the Baptists were a respectable body of people," and that they had a magazine which didn't represent them. Somewhat conciliated by this explanation, he lifted his glass to his eye, and loftily glanced over the said article. As a second article was promised, he gave way to the weakness of ordering the April number; and having read the two articles, consisting of about eleven pages, and found that "they were hardly worth the trouble," he very logically proceeds to indite a reply, extending over sixteen pages of letterpress, which we entreat our readers to order directly. If they would like to see how ridiculous a curate can make himself by affecting to patronise such men as Mr. Spurgeon and Mr. Thomas, and by his blundering attempts to answer our charges against the "Homilist," let them spend twopence and read this tract. For the writer evidently thinks that the mere fact of a "Clergyman" coming to the rescue of a Dissenting minister in difficulties will produce an "immense sensation," confound all the critics of the "Homilist," and extinguish the BAPTIST MAGAZINE for ever.

But passing by, as we can well afford to do, all the impertinence of this tract, we hasten to notice two charges made against us. The one is a charge of *unfairness* in criticising the style of the "Homilist." The other is a charge of quoting *dishonestly*.

I. *Unfairness.* "The first article objects to the *style* of the 'Homilist.' This is unfair. The editor should, in common justice, be allowed the benefit of his own declarations on his cover, and in his standing preface, where he anticipates objections of this sort. He makes no pretensions. He says, 'It (the "Homilist") does not deal in the "ready-made," but in the raw material.' Again, he says, 'The book has no *finish*.' The editor had not only not the time to give an artistic finish to his productions, but not even the *design*. Their 'incompleteness is *intentional*.' Common justice forbids to criticise a man's style after such repeated protests; or, at least, the BAPTIST MAGAZINE ought to have stated that the protests had been made. Only this would have deprived its criticism of point. Will the 'Baptist denomination' own such dealing as this? [The "Baptist denomination" would be sorry to own such English as this.] Do they reckon it as honesty?"

Was there ever such obtuseness as this? We found no fault with the want of finish or with the incompleteness of the style of the "Homilist:" what we complained of was the presence of other offensive peculiarities of style. Its "great swelling words of vanity," its stilted, would-be philosophical phraseology, which under the pretence of profound thought and much learning, expresses very frequently nothing but nonsense. These were the faults we objected to; and these are the things which this "Clergyman" prudently refuses to refer to or defend. Suppose that an author in his preface pleads ignorance of grammar, and we were to charge him with vulgarity; would it be any answer to us to say that the man had admitted his ignorance of grammar, when it was not his grammar that was in question, but his vulgarity? And yet this is precisely the *kind* of mistake which this astute "Clergyman" has made. He has quoted from some former number of the BAPTIST MAGAZINE a criticism recommending the "Homilist," with the purpose of showing that the BAPTIST MAGAZINE, when under "different management," regarded the "Homilist" with unqualified approval. And yet that same magazine, when under "different management," has the following criticism of a sermon reprinted from the "Homilist," in 1857: "It is remarkably free from those exaggerations and affectations of phraseology—those big words to express little ideas—which so unpleasantly disfigure many of Mr. Thomas's otherwise admirable writings." We have said nothing stronger than that.

II. *Dishonest quotation.* This is the only charge of any weight we feel concerned to answer. A great deal has been made of it, and Mr. Thomas himself endorses the charge in the last number of the "Homilist." * The reader should bear in mind that we made seven quotations at least from the "Homilist," to prove that it was defective in its views of the Atonement, and that it is only this one which is impeached.

* At first we did not intend to notice this tract; we did not think it worth powder and shot; but when Mr. Thomas adopted it, and accepted its defence, we determined then to show it up.

We stated as plainly as words could express it, that Mr. Thomas held the doctrine of the Atonement in a certain way, and in a modified sense; that he "coldly confessed" it, and gave it a "stinted acknowledgment." We certainly did not think it necessary to quote any evidence of that which we admitted; we were only concerned to prove, not that he held the doctrine of the Atonement (for that was granted), but that he did not hold it in any intelligible and orthodox sense. And the very parts of the quotation which are omitted, serve only to strengthen our case, and to damage the defence of his over-zealous friend. We quote the passages willingly. The reader will find the context of the quotation in page 207 of the April number of this Magazine: "Sure I am that the man who has looked the most devoutly and profoundly into the question, will be the less disposed to attempt any explanation, and more ready to receive it as an unquestionable though a mysterious doctrine of Scripture; saying, 'Even so, Father, for so it seemeth good in thy sight.'" Then, a little further on: "We take this fact on God's own authority, we present it in God's own language, and doing so, we say of Christ, with unshaken faith, *mingled with amazement*, 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.'"

It was simply because we had acknowledged all that the passages now quoted to *could* prove, that we thought it unnecessary to encumber our pages with them. But it is an old device of dishonest controversy, to charge an opponent with "garbling" when it is impossible to deny that which is quoted. We dare say the clergyman would have been equally ready to charge us with "garbling" had we quoted the passages now given at length, without quoting the whole discourse from which they are extracted. With such contemptible trickery we know how to deal; and we challenge our accuser to show in what respect the cause of the "Homilist" has profited by the presence of evidence to prove what had been granted, or in what way our charge against its editor is answered by it.

This "Clergyman" says, "The second article arraigns Mr. Thomas for heresy before the 'Baptist' bar." As if the doctrinal standard with which we compared Mr. Thomas's views of the Atonement were a 'Baptist' standard. Then we will take the Churchman's standard—the Thirty-first Article—and see how Mr. Thomas's doctrine will agree with that. "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone." Here we have, according to the "Clergyman," the "standard doctrine, the result of a standard interpretation of Scripture;" though we confess we do not understand what a "standard interpretation" means.

In a sermon on "Christ's Sufferings," in the vol. for 1859, p. 417, we have this remark: "*They* [the sufferings of Christ] *were endured to bring the unjust to God.* (1) *Legally: They remove all governmental obstructions to reconciliation.* (2) *Morally: They remove the enmity of the human heart, and are the means of uniting the soul to its Maker.* (3)

Locally: . . . *Christ's sufferings are the means of bringing men to God in heaven.*" Though the first and second of these statements are very vague, and capable of great latitude in the interpretation, yet the first of them seems to imply that the sufferings of Christ had some effect upon the government of God. The impression left upon the cursory reader is, that those sufferings were a satisfaction of the Divine law. But now turn to p. 586 of the same vol., and you get quite bewildered, and ask, What *can* be the editor's meaning in the former remark? For here you have this statement: "*That the necessity of the Atonement cannot be satisfactorily argued, to thinking minds, on the remote relationship of God as the governor of man.* The necessity of the atoning work of Christ I hold with an earnest and growing tenacity; but to argue it on such a basis is only to awaken doubt in the minds of the thoughtful." What is a reader to do with these contradictions? What is the atoning work of Christ, if the necessity of it cannot be argued partly from our relation to God as the moral governor? Plainly, it cannot be that "perfect propitiation and satisfaction" of which the article just quoted speaks.

In the same vol., p. 520, in a sermon on the words, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation," &c., you have this: "II. THE GOSPEL OF CHRIST IS A SYSTEM OF DIVINE POWER TO SAVE. . . . . Salvation may be regarded as consisting in three things: First, *In a restoration of a lost love.* Secondly, *In a restoration of a lost harmony.* The soul is all in tumult: passions, conscience, thought, interests, all in battle. . . . . Thirdly, *In a restoration of a lost usefulness.*" Here there is not a word of any salvation from the penalties of sin; and a real atonement cannot be required in such a system as these statements imply.

If any one would like to test the value of those repeated assertions that the editor holds the necessity of the Atonement with increasing earnestness, let him look at the following *very* shaky way of maintaining it. In the same vol., p. 98, in a sermon on Hebrews v. 7, the question is asked, "What in death distressed him? . . . . (3) Was it the *mode* of death? We think so. The tortures and ignominy of crucifixion seems to be 'the cup' which he wished to have put away. Anyhow, the terrible horror which he displayed in prospect of death shows that his death was not a *personal* but a *relative* matter; that he died for others; that he was Mediator." We don't know whether the logic or the theology of this curious passage is the more slippery. The preacher proposes to account for Christ's dread of death; and after rejecting two explanations, proposes a third, which he accepts; viz., that it was the *mode* of Christ's death—the *crucifixion*—which accounts for his dread of death. But that is a way of explaining the suffering of Gethsemane which looks a great way off the orthodox explanation; so then we have another reason awkwardly introduced by the word "anyhow," referring his dread of death to the fact "that he died for others; that he was Mediator." We say again, that is not the manner of a man who has settled and strong convictions to utter on the subject of Christ's "perfect propitiation and satisfaction," but rather the sham-

bling gait of a man paralysed by doubt. There must be a limit somewhere to these quotations, or else we could fill pages of this Magazine with similar extracts, all tending to prove that the doctrine of the Atonement is not held in the orthodox sense, notwithstanding the orthodox phrases used in reference to it.

Before turning again to the "Clergyman," we wish to say to Mr. Thomas, and we hope his temper will allow him to heed what we say, that amongst cultivated men who have acquired some self-control, it is not customary to deal in vituperation. Indeed, when a man gives way to bad temper, and begins to pelt an opponent with Billingsgate, it is usually thought that he is on the losing side. For the sake of those who do not see the "Homilist," we select a few flowers of speech from the review of this "Clergyman's" tract in the last number. It speaks of "an illiterate criticism of our style, evidently written by a man who knows better the legerdemain of sect than the laws of syntax." The alliteration of this last line is very effective, and quite settles our pretentions to truthful criticism. We have another hard by: "A stricture on our theology, by one evidently more familiar with the miserable tricks of a religious slanderer than the moral truths of a revealed Saviour." We are characterized as "a clean-minded fraternity," which "hoots blasphemies and calls them theology." Perhaps three things, not very closely connected, may account for this vulgar ebullition of temper. First, that our criticisms have not been answered by the "Clergyman," and, perhaps, are unanswerable; secondly, we understand the circulation of the "Homilist" is not what it has been; and thirdly, Mr. Spurgeon's Tabernacle is a good deal too near Stockwell for some people's peace of mind. But whether these things are true or not, we beg to remind Mr. Thomas that *bullying* is not countenanced by respectable society, while argument is.

We now turn to some miscellaneous and amusing trifles of criticism in the "Clergyman's" pamphlet. We could not help smiling when we saw on the very first page that everlasting puff from Dr. Lester, of Lower Norwood. We don't think we have seen any advertisement of the "Homilist" for the last two years without seeing this precious paragraph from Dr. Lester. How Dr. Lester is distinguished, and why his opinion should be so highly valued, we have no means of knowing. But plainly, what the Earl of Aldborough is to Holloway's pills, Dr. Lester, of Lower Norwood, is to the "Homilist."

This white-kid-gloved critic is shocked at the metaphor of "the concrete bowels of a text." We freely grant him that the phrase is pleonastic; but it is such a pleonasm as is often used in vivid writing. We also grant that, strictly speaking, "bones and flesh" are left as well as skin, after the bowels have been removed from an animal. But how the wise critic can require a metaphor to be distinguished by "logical precision," we profess ourselves wholly unable to see. He may as well demand that an Act of Parliament shall be distinguished for poetical beauty. But we were greatly "astounded" to find that this "Clergyman" is so ignorant as not to know the difference between *physiology* and *anatomy*. He

evidently means to charge us with ignorance of *anatomy* when we seemed unaware that bones and flesh were constituent parts of the body. But instead of anatomy he uses the word *physiology*. For the sake of the "Clergyman" we quote definitions of these words. "*Anatomy* is the art of dissecting the different parts of an animal, to discover their situation and structure." "*Physiology* treats of the *functions* of organized beings, such as nutrition, secretion, respiration," &c. We are afraid our "Clergyman's" ideas of physiology are as dim and confused as his ideas of *philology* seem to be; for he speaks of us as offering to teach philology to the editor of the "Homilist." Every schoolboy knows that philology is that branch of literature which teaches the etymology, or origin and combination of words; whereas this writer evidently confounds it with the cognate science of *grammar*. Now, we did offer a few hints to the editor of the "Homilist" on his barbarous coinages, and did object to his bloated style; but what these things have to do with *philology* we wait to learn. The editor has need to pray that he may be saved from his friends.

In every attempt which this critic has made to be critical, he has committed some extraordinary blunder. We said we intended "to *devote* another paper to the theology of the 'Homilist.'" Whereupon he turns to *Johnson*, and cites five senses in which the word was then used, and finds that we have not employed the word in any of those senses. And with what a chuckle of triumph this discovery is announced! We are afraid our critic does not often consult his oracle *Blackwood;* or so late a number as that for April of this year would have taught him that the word is used frequently and properly in the sense of "to give up wholly." Here is a sentence with the word used in that sense, page 488: "The Prince, whose loss we mourn, *devoted* no small portion of his life to the service of those arts which the Exhibition is designed to illustrate." Another, from the March number of *Blackwood:* "The chief services of the book-clubs have no doubt been *devoted* to historical materials; but they have done something also for pure literature," &c. Here is another, from Dean Alford's *Prolegomena* to 1 John, page 165: "For mere English readers, it would require an introduction far longer than that which Düsterdieck has *devoted* to it, at all to enable them," &c. Another, from the same volume, page 245: "For English readers, the large portion of Mr. Elliott's fourth volume of his '*Horæ Apocalypticæ*,' which is *devoted* to the subject, contains an ample account," &c. We have marked five or six examples of the same use of the word in "Macaulay's Essays," but it would be only wasting our space to quote them. This critic can be but very slightly acquainted with modern literature, or he would never have made the mistake of supposing that the English language was stereotyped by Johnson, and that no new meanings to old words had grown up since his day.

We are afraid of falling into the prosing style of this "Clergyman," and wearying our readers; but we cannot forbear giving a few more samples of his English, just to show the weight to be attached to his abuse when he calls us "*ignorant* slanderers." We will give them with the most sparing comment.

"The April number contains a very fierce one [that is, attack] against Mr. Godwin." It should be, an attack *on* Mr. Godwin, not *against*.

"The palpable contradiction between this passage and the articles in the March and April numbers is, I should hope, a *remarkable* phenomenon, even in sectarian literature." A phenomenon is in itself *remarkable:* the writer meant *rare*.

"The pugnacious propensities of the *owner* of these letters." He meant, the *writer* (not the owner) of these *articles* (not letters).

"I retort the charge of heresy on M. P. S. I say that it is he, not Mr. Thomas, *which* misconceives the nature of salvation." *Which* needs no comment.

"Mr. Godwin, who is one of the professors at a Congregational college at St. John's Wood, and *has recently delivered* and published what is called 'the Congregational Lecture.'" The phrase in italics is ungrammatical. It should be the *imperfect*—"and who recently delivered." The rule is, "that you cannot connect a present perfect with an adverb that expresses past time."

"I suppose the more we reflect," &c., "the more we shall be disposed to the modest reticence for which Mr. Thomas is blamed, and *of* which Bishop Butler affords a precedent." It should be, *for* which Bishop Butler affords a precedent.

Yet this is the critic who has carefully scanned our articles on the "Homilist" in the hope of finding examples of bad grammar; and when he failed, betook himself to another writer in the same magazine, and did find one *lapsus;* whereupon he calls *us* "ignorant slanderers." Our great consolation, after the samples we have cited from him, is, that if our articles were full of bad English, he would never find it out.

This discoverer of mares' nests has discovered the cloven foot of Antinomianism in our definition of the *special aim of Christianity!* We can discover in this mistake a very foolish person. Surely union with Christ, love to him, are the highest, broadest, and most inclusive facts of the Christian life, and imply and ensure spiritual morality more certainly than the vague theology of the "Homilist." Paul glorifies love as the highest thing to be aimed at and possessed. In doing this we preach a higher morality than that of the "Homilist."

Towards the close of this pamphlet, the writer meanders away into an attack upon the style and doctrine of Mr. Spurgeon. A very obvious question must occur to the most careless reader here: What reason can there be for attacking Mr. Spurgeon in a reply to articles which most likely Mr. Spurgeon had never seen till they were in print? And a very obvious answer will as readily occur: that it is more easy to attack Mr. Spurgeon, and make random inapposite quotations from Virgil, Cyril, and Bishop Butler, than it is to reply to the specific charges of M. P. S.

"Mr. Thomas might safely allow the issue of the question between him and Mr. Spurgeon to depend on this alone." What question? We were not aware before this that Mr. Spurgeon recognised any question as pending between him and Mr. Thomas. Does this "Clergyman" fancy that because he has been infected by the "Homilist," that the eyes of the entire Christian world are turned upon Stockwell, either to applaud

or to condemn? Because Mr. Thomas talks the crudest *Arminian* metaphysics, is it a logical consequence that Mr. Spurgeon can't sleep o'nights till the one-sided theology of the "Homilist" has been crushed? Is Mr. Spurgeon nervous and agitated when he compares the circulation of his own sermons with the circulation of the "Homilist"? Pshaw! Mr. Spurgeon has every week a hundred envious dogs barking at his heels, and yet he remains the acknowledged greatest preacher of his age.

Assuredly we are not going to pay Mr. Spurgeon the ill compliment of attempting to defend him against an incompetent "Clergyman." He is very well able to take care of himself.

But we will take the liberty, in conclusion, of saying a word to this champion of the "Homilist." We can see plainly enough that, forgetful of the "Articles" of his church, to which he has solemnly sworn, he has been weakly led away by the pretentious style, and vague and uncertain theology of the "Homilist." Whether he and "many of his brethren," who "read the 'Homilist' with much delight and benefit," ever make any improper use of it in the pulpit we do not pretend to say; but as the preaching faculty is not conspicuous amongst the clergy as a body, there is a danger of this. Well, then, in view of this danger we warn them that if they wish to arouse their congregations from their apathy, the style of the "Homilist" will never do it. The greatest preachers amongst us are men of strong common sense, who eschew metaphysics, whether Arminian or Calvinistic; of thoroughly Evangelical sentiments; and with a style simple, earnest, and direct; while the unsuccessful preachers are the half-educated men who, following the cue of the "Homilist," fancy that the people are crying out for the "abyssmal problems," and, muddled themselves by a superficial study of theology, they mystify, and at last scare away the people whom they should have fed with the bread of life. As there seems some doubt as to the signification of our initials of M. P. S., we beg to subscribe ourselves in full as a

MILD PROTESTER AGAINST SHAMS.

THE BLIND BEGGAR.—JOHN IX.

BY THE REV. D. KATTERNS.

IT is no uncommon thing for men to persecute and punish those whom they cannot confute. The scribes and Pharisees could not confute this man, nor shake his testimony to the miracle wrought upon him; nor could they convince him that He who had performed such a cure was not a prophet at least. What remedy, then, have they against such contumacy? Why, they cast him out of the synagogue; they excommunicated him. Now, it is beyond doubt that the Jewish Church possessed the right of excommunication; but then they could only properly exercise that right in case of certain offences specified by the written law. Here they made a new crime; they made it a crime to confess that Jesus was the Christ; and because this poor beggar did so, they cast him out. Certainly it is very dangerous to trust men with power; for if even it be only administrative in the first instance, they will soon, without

some check, make it legislative. These priests and rulers took the law and applied it to their own purposes. How this principle has been abused in succeeding ages is written in the blood of the saints. Surely we ought to abhor that principle with as much heartiness as we do the worst errors of Popery. No man ought to be cast out of any Church except for crimes to which *the Lawgiver of the Church* has attached that penalty.

But now this man is excommunicated; he is cast out of the Church; and it will not be amiss for us, before we come to the conversation recorded in this chapter, to notice how strong were his grounds of conviction, and how signal was the discomfiture of the scribes and Pharisees. First, they set up the pretence that this was not the person who was born blind. But this was speedily dissipated by the testimony of his parents, who said, as of course they must needs have said, "We know that this is our son, and that he was born blind." They were timid folk; they feared to commit themselves; and therefore confined themselves to saying, "He is our son: but he is of age; ask him: he shall speak for himself." Next they tried to persuade the man that Jesus was a sinner, because he had done this deed on the Sabbath-day. But he was too noble-minded to entertain so glaring a sophistry, and answered, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Still they were not satisfied; they must probe his convictions. They will know what he thinks. At length he is so tortured that he rebels. "I have told you already." It is now plain that if he only knew who Jesus was, he would be a disciple; and so they say, "Thou art his disciple." And they cast him out. Poor man! Unworthy of Church fellowship because Christ had made him see; and he would believe that the person who opened his eyes must be a prophet.

Mostly when Christ healed people, or opened their eyes, he conferred the spiritual benefit at the same time. Here he instructs the man how his eyes may be opened, and sends him away. He does not know to whom he is indebted for his cure, except that he is sure of his being a prophet; and if he were to announce himself as the Messiah, he would believe him. He *does* believe him. As soon as Christ says, "Thou hast both seen him, and it is he that talketh with thee," then he cries out, "Lord, I believe," and worships him.

In taking a brief review of this interesting narrative, we are first of all delayed by the question of the disciples when they beheld this poor man, and pitied his miserable case. "Master, who did sin, this man, or his parents, that he was born blind?" It appears to us not a little absurd; and, as to one part of it, difficult to explain. It was not unnatural, nor altogether inconsistent with their Scriptures, for them to think that the sins of the fathers might be visited upon their children; but upon what principle they could imagine that a person was born blind in punishment for his own sin, is certainly not easy, perhaps not possible, to determine. Some interpreters have attributed to the disciples the thought, that God, foreseeing the sins he would commit, had perhaps punished them by way of anticipation. But besides that this explanation is forced, it is not

solid; for granted that God foresees sins to come, it does not appear that his justice permits him to punish them before they have been actually committed.* Modern critics agree almost unanimously in rejecting what we cannot but regard as the most probable supposition, and yet they have no better solution to offer than that the disciples did not perceive, "at the moment when they asked the question, the self-contradiction, at least as far as words go, which was involved on one side of the question."† We of the BAPTIST MAGAZINE are, as all men know, "antiquated" in comparison with such men as Olshausen; though it is not often that we dissent from Trench on points of criticism. But we think that after the Jews became subject to the Greeks, and learned the Greek language, it is by no means unlikely that many of their doctors threw themselves into the study of the philosophy of the Greeks, and adopted their opinions. Among these opinions was that of the pre-existence and transmigration of souls. That several of the disciples could both read and write Greek is testified by the New Testament Scriptures. And if they were ever so slightly tinctured with this notion, it would at once account for that part of their question which creates the present difficulty. At all events, this supposition (and it pretends to be no more) furnishes a principle upon which such an inquiry might possibly be raised, and does not convict the disciples of uttering words without meaning, or involving a contradiction.

Our Saviour, in reply to this question of his disciples, tells them and us the reason why this man was born blind: it was that God might be glorified and Christ himself attested by this miraculous cure. If every miracle manifested forth his glory, much more one like this, when the recovery of sight was a thing not only hopeless, but, apparently, impossible. Such a cure had never been heard of in a like case since the beginning of the world. How often, in all probability, had this poor man groaned under his calamity, not at all suspecting what deep and gracious designs lay under his affliction. We need not doubt but that God has always some end to answer now in similar cases; less splendid, less likely to be known in this world, but equally worthy of his wisdom and goodness. But although it was a great honour and blessing to be thus made a living monument, exhibiting Christ's power and glory, yet this was not the whole of the design; for this man's blindness was manifestly a part of the Divine method for bringing him to the light of everlasting life, and giving him, in addition to his bodily eyesight, "the light of the knowledge of the glory of God in the face of Jesus Christ." No one can read this chapter with any attention, without perceiving that the whole of our Saviour's conduct on the occasion was constructed with a view to this end. At first he knows not who the Saviour is, but he goes whither he is sent. Then he believes that he must be a prophet. All attempts to persuade him of the contrary are in vain; his convictions grow stronger and stronger the more the scribes and Pharisees urge their cavils and objections against him; finally, being cast out, Christ meets

* Saurin "Discours Historiques, Critiques," &c., vol. x. p. 68.
† Dean Trench on the Miracles.

with him, and reveals himself. Then he at once believes, and confesses his faith: "Lord, I believe; help thou mine unbelief."

There is probably no clearer instance in proof that these cures of Christ were significant and symbolical of the higher cures that should be wrought upon the soul by his grace; for it will be observed that our Saviour, having put clay upon his eyes, commanded him to go and wash in the Pool of Siloam, and the Evangelist significantly adds, "which is by interpretation, Sent." Why does the Evangelist think it necessary to give us that interpretation? Plainly because this pool bore a name expressive of the great cleansing work of Christ, in relation, not to the body, but to the soul. His was a mission: he was sent. Sent, among other views, that we might take of his office, to open the eyes of those who are spiritually blind; and this is represented to be the condition of every man before he becomes a subject of his saving grace. We walk in darkness till He comes to us who alone is the Light of the world; not only the light of the world as revealing truth, but as giving to us the capacity for beholding it. How wretched, then, is the state of the unconverted man, of whom this man, in his blindness and beggary, is but a living type! How glorious the change, when the understanding is enlightened, and we can say, "One thing I know, that, whereas I was blind, now I see." Imagine how enrapturedly this recovered man would look about him on all the face of things. Not less marvellous is the revelation of the spiritual world. It is a new birth, a new life, a new existence, and a new world.

But how soon are the joys of the new-born child of God exposed to the chilling blasts of trouble and temptation. This man, in the midst of all his delight, must be dragged before a spiritual tribunal. It was the Sabbath-day. Oh, impiety! And the scribes and Pharisees condemned it as an offence in men to go and be healed. "There are six days in which men ought to work: in them, therefore, come and be healed, and not on the Sabbath-day." Rare sticklers for the ceremonial law, these. One must not take up his bed and walk, for "it is not lawful for thee to carry thy bed." What a scandal, then, for one who was born blind to come and look at them out of his eyes, opened on the Sabbath-day. But if those who dare to be healed are sinners, what must he be who actually works their cure? This man is not of God, because he keepeth not the Sabbath-day. Oh, what a struggle they made to get rid of the fact, to prove the man an impostor. First they examine him; then they send him out and call in his parents; then they call him in again, &c., &c. Finally, they cast him out. Ah, but no human power can cast out of the Church of God. Yet, no doubt, it was a sore trouble and indignity. No Jew was likely to be unaffected by it. Now is the time for Christ to meet him, and give him some cheering word; and so we are come to the momentous question, "Dost thou believe on the Son of God?"

Here it will be observed that Christ proposes himself as the proper object of man's faith, if he would be saved. It is not believing in his word or doctrine—though this will follow as a natural and inevitable consequence—but in Christ, the personal Saviour. The importance of this distinction will be apparent if it be remembered that the work of

our redemption rested upon Christ personally. We are saved in virtue of what he did, and in virtue of what he does now. It cannot be too strongly insisted upon, that the faith that saves is not the mere belief of a creed; for there are examples innumerable among us of persons whose creed is above all exception, who are total strangers to that faith which is of the operation of the Spirit of God. One proof is, that their belief produces no religious affections, and in particular no love to Christ, as a living being, who reigns in heaven, but who speaks in his Gospel upon earth, and whose vital presence is realized by all his true disciples. That love is not excited in them by all the proofs he gives of his loving-kindness; not excited by the sad story of his painful sufferings and cruel death; not kindled by all the promises he holds out, by all the hopes he would inspire, by all the invitations he gives. Another proof is, that it produces no effects. It does not sanctify the heart; it does not destroy sin: the man is unchanged in spite of all his creed. This speaks to the consciences of men. But if Christ, the living, loving Saviour, were only once received into their hearts, oh then those hearts would begin to warm with gratitude and love to him; it would make them new creatures. Old things would pass away, and all things become new.

We have called this a most momentous question: Dost thou believe in the Son of God? The reader may judge for himself of its importance by the simple testimony of Scripture respecting it, making it the very turning-point of salvation, and the very first requirement of the Gospel, when a man inquires, What must I do to be saved? He that believeth shall be saved: he that believeth not shall be condemned. "Believe on the Lord Jesus Christ, and thou shalt be saved." It involves, therefore, the whole question whether one is or is not in state of salvation. How dreadful is the alternative; and yet all the dreadfulness of it cannot be represented in words, and we may be sure was never yet realized by any human being on this side of the grave. Not to have faith is virtually (in spite of all creeds) to be an enemy of the Lord Jesus Christ and his Cross; an enemy of Him who is God's embodied love, whom God has made King and Judge. Not to have faith is to be lying still in sin, unforgiven sin; sins unthought of and forgotten, innumerable, each of which is sufficient for the condemnation of a world; yet not one forgotten before the face of eternal justice, *not one* pardoned. Not to have faith is to be still lying under sentence, exposed to the curse of a holy law, from which not a jot or tittle of its claims can pass away, though heaven and earth dissolve in one mighty ruin. Not to have faith is to be still a rebel against the government of God, adding day by day this to all former acts of rebellion, that the sinner refuses that free and sovereign mercy which he may have by coming to Christ. But oh, while we write these solemn words of undoubted truth, what mind has ever fathomed the depth of awful significance that is involved in every sentence? With this alternative before him the sinner is asked the question, Dost thou believe on the Son of God? If he does not, this is what it involves. But to have faith is to be the friend and disciple of the Lord Jesus Christ; to be reconciled to God;

to have sin all forgiven; to be freed from the bondage and condemnation of the law; to be citizens and heirs of heaven itself. Look on this side and on the other, and say, Dost thou believe on the Son of God. It is not what you believe and profess, but do you believe in Him?

Now notice the ready response which, on the present occasion, the question receives. At first the man is ignorant who was his questioner; yet even in that ignorance we may observe how completely his heart is prepared for the reception of the Lord. Who is he, Lord, that I might believe in him: as if he had said, Do but reveal him to me; I am ready. How willingly would I give him my heart at thy bidding! We cannot help fancying that he said this trembling with joyful expectation, already anticipating that he now stood in the presence of the Son of God. Let us pause on the threshold of those next words; for surely, if his mind was in such a state as we have conceived, they contained a revelation in comparison with which the recovery of his sight was but a poor temporal benefit, and which must have brought a rapture to his soul unspeakably greater than even the first sight of the wondrous world of things around him. Christ spoke some words which, to our thinking, were calculated to fall upon the hearer like a sudden blaze of light from heaven; words which, but for the joyfulness of their import, must have made the hearer stagger and fall down, like Saul of Tarsus, helpless and overwhelmed. Such were the words which so suddenly and unexpectedly fell upon the ears of the woman of Samaria: "I that speak unto thee am He." Why, it is like a thunderbolt of speech; only it is a messenger of mercy, not of wrath. If there are words that could kill a man outright with joy, they would be such as these. Who is he, Lord? my soul longs to know him, pants to embrace him. Where is he? How would you have felt, disciple and lover of the Lord Jesus Christ? how, if you had been in this man's place? What would have been the confusion, the tumult, the rapture of your thoughts and feelings—had this been yourself—to hear these words; "Thou hast both seen Him, and it is He that talketh with thee?"

And now we may see that there is one thing that this man can do. He can answer that question, Dost thou believe on the Son of God? "He had gone on from seeing to seeing. From faith in the wonder-working prophet, this apt scholar of grace at last arrives at faith in the Son of God." * And there is something in the brief, pregnant, almost if not quite passionate manner, that tells of strong emotion; that does not admit of many words; that can only stammer out, "Lord, I believe;" and the rest is swallowed up in silent adoration. Need we take the trouble to point here to a faith that worketh by love? The remark draws us away from a picture of heaven begun upon earth. Oh, could we but divine the secret sentiments of that heart that now lies beating in homage at the Saviour's feet. But no! Even now, in such cases, the joy is unspeakable and full of glory. When the dark soul that has been seeking long, finds at last its Redeemer, then will he be able to comprehend what we cannot express, the blessedness with which heaven has

* Besser: "Light of the World."

invested this once blind beggar. Does it trouble him that he is a beggar still? Yet how rich! Does it distress him that he is cast out of the synagogue? But Christ has received him. He belongs now to a better, purer Church. "For the tabernacle which he had lost, he was indemnified by the altar of the true tabernacle." * Poor Pharisees, the blessing is upon him, but the judgment upon you. "For judgment am I come into this world, that they who see not might see, and they who see might be made blind."

ADDRESS DELIVERED AT THE MISSIONARY PRAYER MEETING HELD IN THE BAPTIST MISSION HOUSE APRIL 24TH, 1862.

BY THE REV. C. J. MIDDLEDITCH.

The present is a meeting for Prayer. In the few words which I shall speak, I wish to keep this fact distinctly before us, and to speak such words only as shall serve to promote the special object of our assembly. There is thus an important difference between this meeting and some others which we are accustomed to hold. The address to fellow-men is intended to prompt to human effort: the prayer before God is to secure the Divine blessing. Speaking with fellow-men, we seek to stimulate to nobler deeds; suppliant before God, we confess that, without his blessing, the noblest deeds will be performed in vain, and that we work because we have his word to warrant prayer.

Our prayer to-day has special reference to the conversion of the heathen. Sometimes, yea, often, our prayer has a more direct bearing on our own interests and relations. We pray for ourselves, for our families, our churches, for our own countrymen, or for the Christian Church at large. To-day we pray for the *Heathen World. Then*, we pray for the greater power of Gospel truth in scenes where it has been already felt; that religious life may be more nearly what it ought to be. *Now*, we pray for the introduction and the success of the Gospel among nations to whom it has hitherto been unknown, and by whom forms of false religion have hitherto been espoused. It is well when the disciples of Christ are earnest in prayer for themselves; it is better still when prayer for the Church of Christ, as it now exists, is blended with fervent prayer for a world yet lying in darkness, sinfulness, and woe.

Prayer for the conversion of the heathen is an act in which *the human and the Divine are seen in concert and agreement.* The Divine character is misrepresented and dishonoured by idolatry: we pray that that character may be vindicated and glorified in the prevalence of true religion. The Divine claims are denied and set at nought by the profane and impious services rendered to false deities: we pray that those claims may be established and acknowledged throughout the world. The Divine covenant, with and concerning our adorable Redeemer, has not yet

* Besser: "Light of the World."

received its accomplishment. "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We present the prayer our Lord himself has taught us—"Thy kingdom come"—and thus we pray that that covenant may be fulfilled. It is an impressive scene presented by the Church of Christ in prayer for heathen lands; men pleading with God for the honour of the Divine character, for the claims of the Divine government, and the fulfilment of the Divine promise.

Another aspect of the Church in prayer for the conversion of the heathen is thus presented to us. We pray, not merely *in the name of Christ*, but, in one sense, we *pray for Christ himself;* and prayer fulfilled with respect to him shall become the theme of praise. "Prayer shall be made for him continually, and daily shall he be praised" (Ps. lxxii. 15). Prayer for the extension of the mediatorial kingdom of Christ, is prayer for Christ himself. It is by that mediatorial rule that the Divine authority is to be re-established among men. And thus, when we pray, we pray not only for ourselves, not only for the nations of mankind, but for HIM whose word we plead, and whose blessing we implore.

This is a form of prayer altogether *peculiar to the worshippers of the true God.* Idolators do not pray for their god. The idolater prays that his god would not destroy him: the Christian prays that God would glorify himself. The Hindoo, prostrate before the hideous divinity whom he serves, prays that that divinity would have pity on the wretched suppliant crouching at his feet; he does not pray that Vishnu would honour himself in the fulfilment of his prayer. His prayer is the wail of distress, because of his own woes; it is not the expression of sympathy with the purposes and glory of a being whom he joyfully adores: it is the utterance of grief on the part of the worshipper; it is not the outgoing of a spirit in communion with the Divinity whom he loves. But the Christian, sincerely offering the prayer, "Thy kingdom come," prays, not merely as one who deprecates some judgment, or as one who implores some blessing for himself; he prays as one whose strongest sympathies blend with the honours of the God to whom his prayer is offered. Dignity and glory are thus impressed upon the nature and the office of prayer. Prayer is no longer the mere wail of woe, the call of distress, the suit of want, the desire of good, for the suppliant himself alone; it is the outgoing of a spirit that is one with the God it serves, rejoices in his purposes and counsels, and pleads the promises of the Almighty, the Holy and the True.

We need not stay to vindicate the reference to Christ of the psalm in which these words are found. Whatever may be its reference to Solomon, the king of Israel, it can have its complete fulfilment only in Him who is the Prince of the kings of the earth. And David, speaking of the worship that should prevail under his reign, says, not merely that prayer shall be offered *to* him, but *for* him. His people are not merely suppliant before him for blessings which they themselves may need; they are associated with him in the purposes and glory of his exalted kingdom. Prayer of this kind must be an act of pure and high devotion. When

we attain to it, we rise above the low ground occupied by the needy, penetrated with the sense of his own want; we take the more elevated position of spirits that sympathise with the purposes of God, and blend their desires with the counsels he has formed.

Prayer in behalf of the Church is *prayer for Christ himself.* For his own personal welfare Christ needs the prayer of none: in his mediatorial kingdom he is the great reference of his people's prayer. As the Son, he is above all supplication whatever; as the Christ, he may be made the subject even of a mortal's prayer.

How did the ancient Church thus pray for his appearing! His advent was the subject of devoutest supplication with many an ancient saint. He had been expressly spoken of as "he that shall come." Faith thus looked for him. So Daniel prayed; and Simeon, gazing with fond delight on the Incarnate One, gave utterance to an emotion that many an ancient saint had felt—only in their case it took the form of desire; in his case it took the form of delight. And how often did that desire find utterance in prayer, in prayer for him that he would come!

We have not to pray for him in the same sense now. The spiritual manifestation of the Saviour is, however, as much within the scope of a Christian's prayer as the bodily advent of the Messiah was within the range of prayer to a devout and pious Jew. That spiritual manifestation is as needful now as the bodily appearing was needful then. Without that spiritual manifestation of the Saviour to the souls of men, no more real good will be accomplished than would have been wrought if he had never been beheld in human form. The incarnation at Bethlehem, if it existed alone, would be of no more benefit to man than the birth of the most unknown of all the tribes that ever roamed upon the plain. And Jesus must be revealed spiritually, he must come in the power of the Spirit, or the world will be still unsaved and unblessed. Our prayer for the revelation of the Saviour to the minds of men should be as fervent as the prayers of David or of Daniel for his bodily appearing. And our delight, when he is so revealed, may be as pure and as elevated as that of him who wept for joy as he looked on the Incarnate One, and exclaimed, "Mine eye hath seen thy salvation." It was this that gave all its importance to the sublime event for which they prayed; and this remains to us as deeply momentous as it has ever been. And this is truly prayer *for him.* His interests are one with those of his Church. He himself has taught us this delightful truth. In all their afflictions he is afflicted: their sorrows and their joys, their trials and their triumphs, are his. When you were redeemed, your redemption was the joy of his heart; and when the whole Church shall be presented faultless before the throne of his glory, their bliss will be his recompense, the joy for which he endured the cross. Prayer for the conversion of sinners is prayer for him; and prayer for the perfecting of the saints is prayer for him. His office and his works are maintained and carried on for the sake of his Church. Christ and the Church are one. "The Church is his body, the fulness of Him that filleth all in all." When, then, you pray for the

gathering in of the redeemed, and for the sanctification of them that have believed, you pray for him.

Prayer for Christ is to be *continual*, without suspension or intermission. The lamp of the tabernacle was to be continually fed with oil, that it might burn always (Exod. xxvii. 20). Thus unintermitting should be the devotion of the Church. The flame must not be allowed to die; continually, as it may need, it must be replenished by grace from Heaven. The personal ministry of our Lord was neither fitted nor designed to be the means of the ultimate extension of his kingdom. He came in human form to found a spiritual empire. Its enlargement was reserved for another and a different kind of ministration. His personal presence was well suited to establish his kingdom; but the limited and local character of that personal presence was not fitted to secure its universal spread: and yet that universality is to be attained. The Holy Spirit has, therefore, been revealed. At first he endued apostles with power to prove their doctrines true: now he puts forth his power to give those doctrines success. The Saviour's promise is fulfilled. The Holy Spirit, the Comforter, is come. And that Spirit is given in answer to prayer. His office is to take the things of Christ, and show them unto men. Prayer for the bestowment of that Spirit is prayer for Christ.

Brethren, what dignity is thus enstamped upon the act of prayer! The desires of a feeble mortal man uttered in the form of prayer, the means of bringing into effective exercise the mighty power of God! A spectacle of greater feebleness we cannot conceive of, than a man in prayer. No worldly power is there; no deeds of might are attempted by his hand; the very attitude is that of conscious feebleness; the foot is not firmly planted; the man is on his knees;—his weakest posture; his language is the language of desire, the utterance of humble, though strong entreaty. Yet from that bending form there issue words that rise to heaven; and rising there, they bring down a power, even that of God's own Spirit, a power mightier far than all beside. And when that Spirit comes, he takes of the things of Christ, and shows them unto men. Prayer for the bestowment of that Spirit is prayer for Christ, and prayer for that Spirit must be continual. The influence of the Holy Spirit is continually needed. The conversion of each succeeding man is as truly the result of the Spirit's power as the conversion of the first. All our acquaintance with the religious history of men serves to show that every conversion is a fresh act of power put forth by him. As Peter turned from the 3,000 men whom he had seen converted on the day of Pentecost, and addressed himself to some single individual, he would feel that the Spirit was as really needed to accomplish his salvation as he was to subdue the multitude that he had lately looked upon. Much as he had seen of the Spirit's work on that great day of Pentecost, he himself had not learned the mode or gained the power to effect the work himself. In every after case the Holy Spirit must be still invoked. Prayer must be made continually. The Church can no more prosper now without the life-giving influence of the Spirit, than it could in the days when that Spirit was poured upon the multitudes to whom apostles

preached. "While Peter spake, the Holy Ghost fell on all them that heard the word." It was the voice of man that uttered Gospel truth; it was the power of God that made that truth effectual. Human instrumentality and Divine power thus act in concert by the appointment and the promise of our God.

Prayer for Christ will be followed by *praise to Christ*. "Daily shall he be praised." The Spirit which prompts to prayer will fit for the exercise of praise. The blessings received in answer to prayer will furnish matter for praise; for prayer presented from sincere regard to Christ will assuredly be followed by manifestations of his grace that will call forth the song of praise to him who is at once the Lord for whom the prayer was offered, and the Mediator through whom that prayer prevailed. Let us see to it, dear brethren, that we are influenced by the fixed and abiding principle of regard to Christ himself; oneness with him in his mediatorial work. Our zeal may be occasional, fitful, uncertain, dependent on circumstances. And so it will continue to be, if we do not derive our motives from the mediation of Christ. If we are influenced only by personal gratification in the magnitude or renown of this or that society, our zeal will soon flag. We shall faint under discouragement, and shall not be prepared for success. But let us feel that the extension of religion is the cause of Christ; that the evangelisation of the heathen is for his glory; that the design of Christian missions is the honour of God in the mediation of Christ; then, if success comes, we shall be prepared to make a right use of it; if apparent failure, or even sad disaster comes, we shall be sustained by a principle equal to the trial. It was not our own gratification, our own honour, our own cause, that we were seeking; it was the cause of Christ; and this will prevail whatever our discomfiture may be. Sustained by this assurance, our prayer will be made for him continually.

This, my hearers, is our great want: the motive supplied by sympathy with our Lord in his mediatorial work. Not the mere feeling that is concerned for the organizations of men, and which may be strong or feeble, burning or cold, eager or listless, according to the view we take of them; but a principle that shall form its purpose, and a devotion that shall derive its impulse from the mediatorial plan and the mediatorial work of our gracious Lord; a spirit that shall harmonise with the Divine; a spirit that shall blend and sympathise with the heavenly; a spirit like that which prompted Henry Martyn to exclaim, "Oh! may I never prefer work for God to communion with him." The spirit hallowed by communion with God, will be prepared to work for God. Such devotion will find its appropriate expression in the full resolve. "Christ shall be magnified in my body, whether it be by life or by death." "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

"Were the whole realm of nature mine:
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all."

THE SIN AND TRESPASS OFFERINGS.

In consequence of the declaration that "Christ *is* the end of the law for righteousness to every one that believeth," many individuals suppose that they can dispense with the Old Testament, its types, prophecies, &c., notwithstanding the command of our Saviour, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." It is much to be regretted that a book which is professedly received from God, or as having been given to us by "holy men of God who spake *as they were* moved by the Holy Ghost," is treated by thousands with indifference because say they the New is better.

Were we to imitate the Saviour, we should be found beginning at Moses, for the purpose of discovering and bringing forth all those Scriptures which refer to him, whether in the books of Moses, the prophets, or the Psalms. One can scarcely understand how it is that so few Christians take an interest in studying the types of the Old Testament, seeing that there is in store such treasures for all who dig in that mine. It is readily admitted that every believer sees *a* fulness in Jesus, and is ready to acknowledge that he was both a servant for God to man, and a servant for man to God; yet at the same time it must be confessed, the views of many are far from correct respecting his person, offices, and work. In order to obtain correct views of the Lord Jesus and his work, it is absolutely essential that the Old as well as the New Testament be prayerfully studied. If we in this spirit examine those portions of holy writ which refer to the burnt offerings, the meat offerings, and the peace offerings, which were offerings made by fire of a sweet savour to the Lord, we discover that they represent, in various forms, the infinite perfections of Christ's offering of himself to God, and that the different classes of offerings presented set forth the different degrees of apprehension existing among men respecting the person, work, and death of the Lord Jesus.

As space will not allow an explanation being given in the present article of the sweet savour offerings, we at once enter upon an examination of the sin and trespass offerings which occupy such a prominent position in the Old Testament.

SIN OFFERINGS were of two kinds—the greater and the less. *The greater* were offered when a priest had committed an offence, and thereby had brought guilt upon the whole nation (Lev. iv. 1—12); when the whole nation had committed an offence through ignorance, and afterwards made the discovery and repented (Lev. iv. 13—21); also on the great day of atonement for the high priest and the nation (Lev. xvi). *The lesser kind* were brought when a magistrate committed an offence through error (Lev. iv. 23—27); when a private person sinned through ignorance (Lev. iv. 28—35); when a Nazarite had touched a corpse (Num. vi. 10—14); at the consecration of a priest or Levite (Lev. ix.; Num. viii. 8—12); and at the purification of a leper (Lev. xiv. 19—31).

TRESPASS OFFERINGS were brought when a person did not give information if he had been legally required to do so (Lev. v. 1—6);

when a person had touched any unclean object, and discovered too late to bring the sacrifice of purification (Lev. v. 2, 3, 6); when a person had rashly sworn that he would do a particular thing, and then through forgetfulness neglected to do it, but thought of it afterwards when too late (Lev. v. 4—6); when, through mistake, a person had applied to a common purpose anything which had been consecrated to a holy use (Lev. v. 15, 16); when a person had refused to give up what had been committed to his trust, or violated an engagement, or had been guilty of theft, or had concealed and forsworn any lost property which he had found (Lev. vi. 1—6); when any person had through ignorance done something forbidden, and afterwards was apprised of it; for inadvertent uncleanness; when advantage had been taken of a betrothed bondwoman (Lev. xix. 20, 21). In *addition to the sin offering* which the Nazarite had to bring for defilement contracted by touching a dead body, he was called upon to bring a trespass offering (Lev. vi. 12). The same also was required of the leper who had been cured (Lev. xiv. 12, 24).

THE SIN OFFERING was—for a priest, a young bullock; for a ruler, a male kid of the goats; for a common individual, a female kid or lamb. If the leper who had been healed could not afford a lamb for an offering, two turtle-doves or two young pigeons were to be brought, one of which was to be offered for a sin offering, the other for a burnt offering (Lev. xiv. 19—31). The same liberty was granted to a woman after childbirth (Lev. xii. 6—8). In extreme cases of poverty, the offering might consist of the tenth part of an ephah of flour. No frankincense was to be mixed with it, "for it is a sin offering" (Lev. v. 11).

TRESPASS OFFERINGS must be either a ram without blemish (Lev. v. 15—19) or a he lamb. It is worthy of remark that neither of these were to be presented for sin offerings.

THE CEREMONIAL.—If the *sin offering was for a priest*, he was to bring a young bullock to the door of the tabernacle of the congregation before the LORD. It was shown in the first article on "The Cherubim,"* that by such expressions as, "before the LORD," "in the presence of the LORD," we must understand some specific locality referred to in which there was a peculiar manifestation of the Divine presence. The priest killed the bullock before the LORD after his hands had been laid upon its head. The priest then dipped his fingers in the blood, and sprinkled it seven times before the LORD; not in the holiest of all, but in the holy place before the vail, behind which the symbol of the Divine presence in the midst of Israel was to be seen by the high priest only, and that but once a year. Some of the blood was then put upon the horns of the altar of sweet incense, which was before the vail within the holy place, and the remainder was poured at the foot of the altar of burnt offering. This being done, the priest took the fat, with the two kidneys and caul, and burnt them upon the altar of burnt offering; but the skin, and all that remained of the bullock, "even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire" (Lev. iv. 12). The same rules

* See "Baptist Magazine," 1859, p. 276.

were to be observed on the great day of atonement with the bullock, and also the goat upon which the LORD's lot fell (Lev. xvi. 27). If the *sin offering was for the congregation*, a young bullock was to be brought to the door of the tabernacle. After the elders of the congregation had placed their hands upon its head, it was to be killed with the same ceremonies, excepting that its fat only was to be burnt on the altar of burnt offering. All that remained of this bullock was carried without the camp, and burnt. If the *sin offering was for a ruler*, a male kid of the goats was to be brought before the LORD. After the hands of the offerer had been placed upon the head of the goat, it was killed by the priest, and the same rules observed as in the offering for the congregation. If the *sin offering was for a common individual*, it might be a female kid or lamb, turtle-doves or pigeons. The same ceremonies were observed as in the last two cases, excepting that the blood was sprinkled upon the side of the altar (Lev. v. 9), instead of being put upon the horns of the altar (Lev. iv. 7). "No sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire" (Lev. vi. 30).

THE TRESPASS OFFERING was to be presented before the LORD. After this had been done, and the offerer's hands had been placed upon the head of the ram or he lamb, and restoration made to the parties injured to the amount of the value of the offering, and one-fifth additional, the victim was killed by the priest, and its blood was sprinkled round about upon the altar. "And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar [not without the camp, as was the case with the sin offering, but on the altar of burnt offering] for an offering made by fire unto the LORD." Why this distinction? "It *is* a trespass offering."

The peculiarity of *sin* as distinguished from *trespasses*, it is difficult to state with precision. "Abrabanel considers that sins to have been acts committed in a consciousness of their illegality. Aben Ezra considers the difference to be, that the one class of acts was committed in ignorance, the other in forgetfulness, of their illegality. Grotius conceives the difference to be the same as that existing between positive and negative faults. Another writer conceives the difference to be, that sins were acts done in mere thoughtlessness; trespasses, acts done from design, and from motives positively malicious." Gesenius in referring to the interpretation given by some that the difference is between sins of omission and sins of commission, says: "It appears a perfectly arbitrary supposition, that the trespass offering was for sins of omission, and the sin offering for those of commission." In most of the interpretations to which allusion has been made, it must be admitted with Poole, that "there seems to be more curiosity than solidity." The learned annotator, however, does not, in our opinion, make the subject much clearer when he writes, "Either they seem to be the same, as may be gathered from ver. 6 [Lev. v.], where

these two words, *asham* and *chata*, which they so carefully and critically distinguish, are both used concerning the trespass offerings, and from ver. 9; or the difference may be this, that *sin offerings* were more indefinite, or general, being for any particular sin; and *trespass offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as ver. 1, or to his sanctuary, by approaching to it in one's uncleanness, ver. 2, 3, as hath been now said; or to one's neighbours, by swearing to do them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, ver. 15." Professor Lee is equally unsatisfactory when he says the true distinction seems to be that *chata* signifies any act of sin or error, and *asham* its guilt as affecting the mind of the sinner. Fairbairn* refers to Numb. v. 5—8, in order to show that there is a difference between sin and trespasses, or between *chata* and *asham*, and to show further that *asham* is a consequence of *chata*, or in other words, that trespasses result from sin. Although the explanation given by Fairbairn has much in it to commend it to our attention, the real difference does not appear to be apprehended. May the Spirit so direct us that we may not err in a question of such importance! It must never be forgotten that individuals were compelled to present sin offerings, whereas sweet savour offerings were voluntary. It is not improbable that this point of difference will conduct us to a right conclusion.

What would an intelligent and spiritually-minded Israelite see in the offerings presented before the LORD? Some writers, like Baehr, say: "As the presentation of the blood of the animal is a giving away the life of the animal in death, so should also the natural, selfish life of the offerer be given away, *i.e.*, die; but since this is a giving away to Jehovah, it is no more ceasing to be, but a dying which *eo ipso* becomes life." Mr. Godwin observes, "The great lesson of sin offering, and trespass offering, would seem to be,—that man should yield up himself to God, even as the victim was surrendered; that this was good for him; and that while without submission forgiveness was impossible, with it there was the assurance of Divine mercy."† Surely if this had been the only object which God had in view it would not have been stated, "In those *sacrifices there is* a remembrance again *made* of sins every year" (Heb. x. 3). Or again:—"But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people." For what purpose did the high priest go into the most holy place and present before God the blood of the sin offering? Was it to teach the Israelites that it was their duty to surrender themselves to the Lord? Assuredly not. What then were the lessons taught, and what were the truths which an intelligent worshipper discovered? "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle

* Typology, vol. ii. p. 348.

† "Christian Faith, its Nature, Object, Causes, and Effects."—P. 345. Quoted in the BAPTIST MAGAZINE, April.

was yet standing: which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation." Again:—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 7, 8, 9, 13, 14). It is evident from these quotations that in the *sin offerings of every grade the idea of substitutionary expiation is involved*, and not that of self-sacrifice. In the first degree of expiation the horns of the altar of sweet incense had blood put upon them. In the second degree of expiation the horns of the altar of sweet incense were sprinkled with blood, in addition to blood being sprinkled towards the curtain which separated the holy from the most holy place. In the third degree of expiation we see blood carried into the most holy place and sprinkled upon the mercy-seat and before the mercy-seat. (Lev. xvi. 14, 15). It may truly be said:—"In the sprinkling of the blood seven times before the mercy-seat we learn that whatever be the application of the atonement of Christ, whether as to things, to places, or to persons, it is perfectly estimated in the Divine presence. The blood which secures the salvation of the Church, the 'house' of the true Aaron; the blood which secures the salvation of the 'congregation' of Israel; the blood which secures the final restoration and blessedness of the whole creation—that blood has been presented before God, sprinkled and accepted according to all the perfectness, fragrance, and preciousness of Christ. In the power of that blood God can accomplish all his eternal counsels of grace. He can save the Church, and raise it into the very loftiest heights of glory and dignity, despite of all the power of sin and Satan. He can restore Israel's scattered tribes. He can unite Judah and Ephraim. He can accomplish all the promises made to Abraham, Isaac, and Jacob. He can save and bless untold millions of the Gentiles. He can restore and bless the wide creation. He can allow the beams of his glory to lighten up the universe for ever. He can display, in the view of angels, men, and devils, his own eternal glory—the glory of his character—the glory of his nature—the glory of his works—the glory of his government. All this he can do, and will do; but the one solitary pedestal upon which the stupendous fabric of glory shall rest for ever, is the blood of the Cross—that precious blood, dear Christian reader, which has spoken peace, divine and everlasting peace, to your heart and conscience in the presence of Infinite holiness. The blood which is sprinkled upon the believer's conscience has been sprinkled 'seven times' before the throne of God. The nearer we get to God, the more importance and value we find attached to the blood of Jesus. If we look at the brazen altar, we find blood there; if we look at the brazen laver, we find blood there; if we look at the golden altar, we find blood there; if we look at the vail of the tabernacle, we find blood there: but in no place do we find so much

about the blood as within the vail, before Jehovah's throne, in the immediate presence of the Divine glory.

> 'In heaven His blood for ever speaks,
> In God the Father's ears.'"*

If attention is given to the ceremonial connected with the sin offering, it will be discovered that there are some very striking types of Christ, who offered himself without spot to God. In the laying on of hands, we see that Christ "was made sin for us, that we might be made the righteousness of God in him." (2 Cor. v.) And again, that the Lord "laid on him the iniquity of us all" (Isa. liii. 6). In the burning of the sin offering without the camp, we have the Lord Jesus presented to us in a twofold aspect. First, as bearing our sin; Second, as rejected by the world. Hence says the inspired writer: "Let us go forth, therefore, unto him without the camp, bearing his reproach" (Heb. xiii. 13).

If we keep in mind some of our Saviour's expressions, and remember what inspired men have written, it is probable that we shall be able to see a difference between *sin offerings* and *trespass offerings*, and also between *sin* and *trespasses*. When our Saviour began to wash the disciples' feet, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me" (John xiii. 8). It must be admitted that many different explanations have been given of this washing. None, however, which we have met with appear to be nearer the truth than that of Tholuck, who says that Peter's "declaration had shown anew how thorough was the internal hold which Christ had upon him (vi. 68, 69). Now, he who had received Christ's word so deeply into his inner nature was pure (xv. 3), only the extremities were yet to be purified, it was only needful that the internal principle should unfold itself further, and penetrate the whole man, while in the case of a Judas, this principle was wholly wanting." Or yet further, Peter was made clean when first he believed on the Lord Jesus; but, like every other child of God, he needed cleansing afresh every day afterwards. Sin is for ever put away the moment a sinner believes in Jesus. Trespasses being committed after having believed, we need cleansing as often as they are committed. "If we confess our sins (trespasses), He is faithful and just to forgive us our sins." The difference between sin and trespasses—that is, sin in the abstract as an evil in the sight of God, and the weakness and failings of the child of God—is more clearly marked in 1 John ii. 1, 2: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world." The meaning is somewhat obscured by the insertion of "the sins of" by the translators. If they are omitted, it is at once evident that Christ is set forth as the propitiation for his people's actual *sins;* whereas, in the last clause, it is not a question of *sins* or of *persons* at all, but of *sin* and the world in general; or, in other words, "the whole verse presents Christ as the antitype of

* "Notes on Leviticus."

the two goats, as the One who has borne his people's sins, and, also, as the One who has perfectly glorified God with respect to sin in the abstract, and made provision for dealing in grace with the world at large." Although it cannot for certainty be said that the interpretation given in this paper of the sin and trespass offerings is correct, we cannot see how any objection can be urged against it, unless it be that what refers to the sin offering (Lev. v. 1—6) is quoted as appertaining to the trespass offering. As throughout the section sin is denominated an *asham*, may we not understand that for the sins mentioned, sin as well as trespass offerings were required? This appears probable from the last clause of verse 6: "And the priest shall make an atonement for him concerning his sin."

That many may be induced to search the Scriptures with reference to the subject of this article, is the wish of the writer; and that all may see more of the fulness which there is in Jesus, is his prayer.

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THOUGHTS FOR THE AFFLICTED BELIEVER.

BY THE REV. JOHN STOCK.

CHILD of God! you are in the furnace! The cup you are quaffing is bitter, and the burden you are bearing is heavy. We desire to minister to your consolation through the pages of our Magazine. Let these thoughts be the companions of your sorrow. They shall be brief and condensed, for grief cannot endure a lengthened homily. We shall not attempt to pry into the nature of your distress. It is sufficient that the hand of the Lord is upon you. Whatever your affliction may be, ponder these meditations.

1. *Think of your true deserts.*—You are suffering much, very much, but remember you have deserved vastly more. You are a sinner, though a saint, and you know it. This very morning on your knees you told God that you had merited eternal banishment from his presence. Anything short of hell is below your deservings. Shall you then murmur at the correction which you are now suffering? Perdition might justly have been your doom, and you are only receiving chastening. Eternity might have been the duration of your woe, whereas your affliction is but "for a moment." Think of your confessed deserts, and let that thought quell your murmurings. "He hath not dealt with you after your sins, nor rewarded you according to your iniquities" (Psa. ciii. 10).

2. *Remember how many mercies are still spared to you.*—Grief for what we have lost too often blinds our eyes to what we possess. The heart is so absorbed with its afflictions that it has no leisure to remember its mercies. Tears dim our vision of "the bright light which is still in the clouds" (Job xxxvii. 21), however dark. But think, my brother, of the

blessings which God has left you. He has spared more than he has recalled. He might have taken all, but he has left you much. Remember that the fulness of Christ is still yours. This is a portion inexhaustible, eternal, and unalterable as God himself. This you retain. Not a fraction has it abated in value. It still exists in all its amplitude; and your title to it is unimpeached. You are rich in mercies, for God in Christ is yours. Look, then, not merely at the lesser blessings, which are gone, but at the greater, which are left. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

3. *Reflect on the heavier afflictions of others.*—However backward we may be to think ourselves the chief of sinners, generally in sorrow we think ourselves the chief of mourners. We are prone to imagine that there is no grief like ours. But this is an exaggeration. There are heavier burdens than our own. There may be myriads of saints on earth worse off than we are. And surely the godless sinner in adversity is in a more grievous plight than the most afflicted Christian. He who is without grace goes into the darkness of sorrow without hope. He has no solace left. A guilty conscience aggravates his suffering. The bitter cup of affliction is made more bitter by the terrors of condemnation. And, believer, this might have been your portion. But, through grace, it is not. Your heaviest burdens are lightened by the love and presence of your God. A saint's lot, however trying, is never so bad as it might have been. There are woes infinitely worse than his. "Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind" (Isa. xxvii. 7, 8).

4. *Recall your daily prayers for sanctification.*—Your supplication, ever since your conversion, has been, "Oh, God! sanctify me wholly to thy service." The Eternal Spirit taught you that prayer. And, it may be—yea, undoubtedly is so—that your present affliction is a direct answer to this petition. God has put you into the furnace that he may purify you. He is chastening you for your profit, that you may be a partaker of the holiness for which you have wrestled with him. The result which you desired could not be obtained in any other way so well as by your present discipline. Your Father in heaven has taken you at your word. "This is his will, even your sanctification" (1 Thess. iv. 3); and you have been daily crying to him, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. li. 10). Hence your existing grief. And will you repine at answers to your own prayers? Did you *mean* those petitions when you presented them? May not Jehovah choose his own way of fulfilling your supplications and his own gracious purposes? Alas, alas! we too often rebel against what are emphatic responses to our best desires! Afflicted saint! compare thy prayers with thy corrections, and learn submission. Oh! murmur not when the God of thy salvation

answers thy petitions for sanctification by "terrible things in righteousness" (Psa. lxv. 5). You have asked to have your sin mortified, and God is striking at it in his providence. You have desired to grow in grace, and in every virtue, and your Father is producing in you "the peaceable fruits of righteousness" by your trials (Heb. xii. 11).

5. *Recognise the hand which orders all your woes.*—You believe in a special as well as in a general providence. You know who—

> "Plants His footsteps in the sea,
> And rides upon the storm."

"The very hairs of your head are all numbered" (Matt. x. 30). No event, however insignificant, is beyond the control of your Lord. Divine providence is now administered by the God-man Christ Jesus. The government is upon his shoulders. The book of Jehovah's decrees is in his hands. The keys of Hades and of death are suspended from his pontifical girdle. All power in heaven and on earth is given unto him. The hand which was pierced on the cross now grasps the sceptre of the universe; and the voice then feeble and tremulous in death, now speaks in the thunders of retribution. And it is HE who weighed your sorrow in the balances of his wisdom and love before it became yours. The hand of your Saviour placed on your back the burden under which you are now sighing, and that hand will not suffer you to sink beneath the load. Surely under such government your lot will be mercifully ordered! It may be a painful one, but it must be a wise one. Every believer should rejoice in the arrangements of Him who "has power over all flesh, that he should give eternal life to as many as were given him" (John xvii. 2). He who is "Head over all things" for the special behoof of "the Church, which is his body" (Eph. i. 22, 23), will never give one disciple of his, just cause for murmuring. Sorrowing one, take comfort: "Thy times are in his hand" (Psa. xxxi. 15).

6. *Call to mind your Lord's personal intimacy with grief.*—If you will, you may see his weary footprints in the very path of trial which you are now treading. He has been before you in the school of affliction. He became a MAN that he might be conversant with grief. He purposely chose the rough road of woe, that he might know how to succour them that are tempted. He quaffed the cup of bitterness that he might be able to sweeten it for us. He knows the taste of *all* sorrow. Poverty, weariness, hunger, thirst, bodily pain, slander, persecution, unfaithfulness from friends, satanic temptation, soul trouble, and death, have all mingled in his lot. And, above all, he bore the curse due to your transgressions, and died as a propitiation to eternal justice for your guilt. His sorrow stands alone in the annals of woe. It is unique and unapproachable in its stern majesty. It was the agony of our Redeeming Surety by which he brought forth to life and glory an elect world. He sorrowed under Heaven's frown, that you might be afflicted in love. He agonised in the dark, that your blackest sky might be spanned with a bow of hope. He expired under Divine desertion, that you might die in the sunlight of Jehovah's favour. "In that he himself hath suffered being tempted, he

is able to succour them that are tempted" (Heb. ii. 18). "We have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore [mark that "*therefore*," afflicted saint] come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 15, 16). You need not shrink from afflictions which your Master has endured before you, and for you!

7. *Examine the provision made for your support and consolation.*—All the grace that you need is laid up for you in Christ Jesus. A special supply is prepared for the Lord's tried ones. Every believer is welcome to the throne, but to the afflicted a *peculiar* invitation is given. "Call upon me in the day of TROUBLE" (Psa. l. 15). There are promises for all saints, but the strongest cordials are mixed for fainting souls. To those who need the "shoe of iron and of brass," because of the roughness of their path, Jehovah emphatically says, "As thy days, so shall thy strength be" (Deut. xxxiii. 25). For the grievously distressed, revelation pours forth this cheering strain: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2). Pre-eminently to those who have a sharp thorn in the flesh, Jesus says, "My grace is sufficient for thee; for my strength is made perfect in weakness." This made Paul exclaim, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 7—10). When we are weakest in the flesh we are often strongest in the spirit. As the body decays, the soul is renewed; as riches flee away, the Lord draweth nearer; as the world recedes, heaven becomes more visible. Our readiness to perish only gathers more tightly round us the arms of everlasting love: as our afflictions abound, so also "our consolation aboundeth by Christ" (2 Cor. i. 5). Think of the rich supply of comfort which eternal love has treasured up for your times of sorrow. Your darkest clouds are fringed with light by God's "exceeding great and precious promises" (2 Pet. i. 4).

8. *Contemplate the blessed present results of sanctified affliction.*—With the believer sorrow is but a means to an end. It is for his profit, that he may be a partaker of the Divine holiness (Heb. xii. 10). It is intended to lead him into a deeper and more experimental knowledge of inspired truth. David was "afflicted, that he might learn God's statutes" (Psa. cxix. 71). Not that he was utterly ignorant of them beforehand, but his knowledge was widened and deepened by his trials. The stars of revealed promises shine most brightly in the midnight of adversity. It is then we see their glory. In "the valley of weeping" we learn more of the mingled majesty and tenderness of the "brother born for adversity." We know more of Christ, more of the love of his heart, more of the might of his arm, more of the tenderness of his sympathy, more of the glory of his salvation. His presence is found to be no delusion, his redemption no fable. We lean on him, and find him "mighty to save" (Isa. lxiii. 1); "able to save to the uttermost" (Heb. vii. 25). Thus we are strengthened for future trials. Calling to mind former "songs in the night" of

sorrow, we are nerved for fresh conflicts. By the same discipline sin is mortified, the flesh weakened, the world overcome, and grace developed. Shrink not then from a process by which such results shall be obtained. "No affliction for the present is joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

9. *Think, too, of the future mischief which your affliction may prevent.*—Sometimes God sends us adversity lest a worse thing should befall us. By affliction Divine wisdom not only corrects us for past follies, but saves us from impending falls. Prevention is better than cure, but sorrow is often *both*. Jehovah can foresee the future. He is privy to all the designs of our spiritual adversaries, and to all our dangerous susceptibilities. He knows whither we are tending. He perceives every snare which Satan and the world are preparing for our feet. And to avert the threatened mischief, he often lays affliction upon our loins. He sets up a hedge about our path to keep us in the right way. The designs of our enemies are thus thwarted, and our preservation is effected. Oh! believer, could you penetrate the secrets of the invisible world, could you apprehend all the relations of Divine providences to your perseverance in grace, you would see that many a sharp, and sudden, and mysterious turn in your path just saved you from plunging headlong over some frightful precipice, and that the roughest part of your pilgrimage has been the most merciful. "All things [our heaviest trials included] work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28). When from the height of heaven we survey the way by which we have been led through the wilderness, we shall see that all the windings of the road were to avoid some danger; and with our harps of victory, we shall sing, "He hath led us by the right way to our city of habitation" (Psa. cvii. 7).

10. *Anticipate the heaven for which your present discipline is meetening you.*—Jehovah's scheme of things is one and indivisible. Earth and heaven, time and eternity, are intimately united. It is so in the experience of Christians. "Their light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). Christ has gone to prepare a mansion for them, and the Holy Spirit has come to prepare them for the mansion. The discipline of earth is an education for the rest of glory. We are being trained here not merely for heaven, but for the very station which we are to fill in that bright world. The niche in the King's palace is ready to receive the statue which is to be placed there, but the Divine Sculptor has not yet completed his work on earth. With the chisel of affliction, and the hammer of his grace, he is preparing his workmanship for its place. And not till every feature of the image of Christ is perfected shall the saint be removed to his glory above. Sorrowing believer, learn to view your present trials in their relation to your final blessedness! Tears are, *instrumentally*, to bring forth the fruits of eternal joy; your burdens are to ripen you for rest above; the thorns and briars of the wilderness are to fit your feet for treading "the golden streets." Every sorrow must do its part towards

making you "meet to be a partaker of the inheritance of the saints in light" (Col. i. 12). Better travel by a rough road to heaven than by a smooth one to hell! Courage then, my brother! Soon you will come out of your great tribulation. Soon you will take your final plunge in the fountain of atoning blood, and will rise without pollution to bask in the eternal presence of your Lord. "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

Devonport.

PAPERS FROM MY NOTE BOOK. No. X.

BY C. H. S.

THIS month the Note Book will be indebted to old Elnathan Parr, whose scarce work upon the Romans is well deserving of a reprint. It would have been easy to cull flowers from every bed in the garden, but the comment on verse 14th of the 8th chapter is so exceedingly rich, that we give it as it stands.

"VERSE 14. *For as many as are led by the Spirit of God, are the sonnes of God.*

"The latter part of the verse going before is here prooved: namely, that such as *mortifie the deeds of the bodie by the Spirit, shall live.* The argument is taken from the proper subject of the life before spoken of; that is, the sonnes of God. Thus,

"The Sonnes of God shall live.

"But they which mortifie, &c. are the sonnes of God.

"Therefore they shall live.

"The Minor is proved thus,

"They which are led by the Spirit, are the sons of God.

"But they which mortifie, &c. are led by the Spirit. Therefore,

"*As many as are led by the Spirit:* that is, by the Holy Ghost.

"*Led.* Those things are said to be led, which are mooved by a superiour instinct,* which is either Common or Proper: of the common, all men, the Reprobate, yea, beasts are partakers. The beasts come to Adam,† to Noah:‡ the Beare slaies the Children,§ the Lyon the old Prophet‖ by this common instinct. The proper is that, whereby the elect children of God are mooved to beleeve, repent, &c. This is here meant.

"*Are led;* Not furiously, but mildely and familiarly: not as bruite beasts, but as reasonable creatures; Not as though we doe nothing, but lest we should doe no good thing: we are actuated by the good spirit that we may doe.

"Neither are we led violently and against our will, but willingly: and yet were we not willing *before* we were led: but in the leading made willing to be led: so willing, that when God hath once *breathed* his grace unto us, we cannot *resist*, but earnestly desire to bee led. And yet is not the nature of the will overthrowne, nor naturally so determined to one side, that as heavie things moove downeward by an inward beginning, so the will absolutely can only affect this one thing. But as *Orators* by their Eloquence doe *rule* in the minde of their Auditours; so God *much more effectually draweth* us to desire Christ, and affect the Gospell.

"If a covetous man were offered to take what hee would of a heape of Gold; no man doubts but hee would gladly *embrace* such occasion, though simply and absolutely it were in his power to refuse it. So our heavenly Father doth so commodiously shew us the Riches of his Grace, so *lovingly* doth he *invite* us to receive it; and so *aptly* doth hee exhort us, that he doth perswade us, without any impairing of our wills: so a

* Aquin. in loc. † Gen. ii. 19. ‡ Gen. vii. 8, 9. § 2 Reg. ii. 24. ‖ 1 Reg. xiii. 24.

Beast with *Provender*, *Children* with *Nuts*, and every one is led or *drawne* by his *pleasure*. We are then led being willing, not *before*, but *after* grace received.

"*Are the Sonnes of God:* not making us such, but declaring us to be such.

"*The Sonnes*, that is, Children, as *verse* 16. for sonnes and daughters are in the Covenant.

"*They which follow and obey the counsell, prescriptions, and precepts of the Spirit, are the sonnes of God*, Joh. i. 12; Joh. vi. 45; 1. Joh. iii. 9. *Now it is the Spirit which workes faith, teaches and begets us.*

"Take knowledge of thy *Impotency* to good things without the *spirit*. As a *guide* to a blinde man, or as a *Nurses finger* to a little Childe, so is the Spirit to us; without the which we can neither *discerne* or *walke* in the good way. Without the Spirit wee catch many a knocke by stumbling and falling at every sinne. As therefore the little childe when it would first goe, reaches for the Nurses hand; so, crave thou the Spirit, to bee led into the knowledge and practice of the Truth.*

"The Israelites that would presently goe towards *Canaan* without *Moses*, were all slaine; so is it not safe to attempt any thing without the Spirit, which is to bee our *Counsellour*, and to us as the *piller* of the *Cloud* was to the *Israelites;* the *Rule* of their marching and pitching their tents.†

"If thou yeeldest thy selfe, and thy reason and affections to be led by the Spirit, thou art the *Child* of God, and so contrarily: which that thou mayst the better discerne, observe 2. things; first, the *way* wherein. Secondly, the *minde* wherewith thou walkest.‡

"First, Are drunkennesse, whoredome, &c. thy waies? who led thee into these waies? The Spirit? no: the Divell leades thee, for these are his waies. Are Faith, Repentance, Humility, &c. thy wayes? How camest thou into these wayes? The divell would never bring thee into them, nor thy selfe never have chosen them. Surely, if these bee thy waies, thou art led by the holy Spirit, whose waies these are.

"Secondly, what is *thy minde?* Doest thou walke in the way of Prayer, hearing the Word, Repentance, &c. *willingly*, and *cheerefully?* Thou art then *led* by the Spirit: for though we may be found in these wayes: yet if we walke in them as a *Beare* is drawne to the stake, we are not led in them by the Spirit; for the Spirit makes us *delight* in such things.

"Every thing lives according to the *breeding*, water-fowles are ever paddling in the water, and Land-fowles are feeding on the dry ground. So, if thou hast a spirituall *breeding*, all thy delight will be in spirituall things; if a carnall *onely*, then in carnall."

MR. DIBDIN'S VIEWS OF INFANT FAITH NO NOVELTY.

FANTASTIC, frivolous, and ludicrous as Mr. Dibdin's views must have appeared to the readers of last month's Magazine,§ they are by no means novel. Good men, desperately enamoured of infant baptism, and yet clear-headed enough to perceive that faith is a scriptural pre-requisite to baptism, have thought a bad excuse better than none, and have therefore resorted to the curious theory that infants possess faith and repentance. The estimable clergyman whose writings have been so well criticised by Mr. Gould is not the only Episcopalian holding the same views; and whatever we may think of the *unscriptural* and irrational character of their notions, we do not see that they are contrary to the Book of Common Prayer. Indeed, the Prayer Book is such an old curiosity-shop, that all opinions, from the universalism of Maurice up to the Popery of Pusey, may find stores of argument therein. This modern monstrosity,

* Ver. 1. † Num. xiv. 45. ‡ Ver. 2. § See Rev. G. Gould's article.

compounded of the noblest truths and the vilest errors, must surely die by self-destruction, like the man in the fable, who ate himself up, head and all.

The following passage, from the "Common-places" of Wolfgang Musculus, shows that the hypothesis of infant faith had some admirers in the reformer's days. The quotation is from Man's translation, 1578, p. 689.

"OF THE BAPTISM OF CHILDREN.

"*The Anabaptistes doe argue upon this place, In case (say they) that repentance be requisite before Baptism, then infants are not meete to receive Baptisme, for they can neither repent nor beleve the preaching of the Gospel. Therefore they ought to be Baptised at such time, as they come to yeares of understandyng, and be able to do both. And hereunto they doe apply that whiche Chryst spake, setting fayth before Baptisme: He that doeth beleve and is Baptised, shall be saved. Besides that, that the Apostles also did baptise onely suche as were of some understanding, and did professe their faith: and they say also, that it is not readde in Scriptures, that they did baptise infants. And they be moved by these argumentes utterly to condemne the baptisme of children, and therefore doe bring in Rebaptising.*

"*First, whereas they do say, that infants can not beleve the preaching of the gospel, nor professe repentance, they be not the first alone that do so saye. Albeit there be some in oure dayes whiche in disputation of the fayth of infantes doe holde, that they maye beleve: which opinion we can not allowe, as we declared before in the place of fayth, in the seventh Article. And it is not sufficiente in thys case to have a secrete fayth, but there is requisite also the profession of fayth, whiche can not doubtlesse be ascribed unto infantes, although the Papistes do demande the same of them at their baptisme particularly, one peece after another throughout al their Crede, as wel as they do of them that be of understanding.*

"*Secondly, whereas they do argue hereupon: Seing they oughte not to be baptised whiche can not professe repentance and faith, but infantes can professe none of them both:* Ergo, *infants ought not to be baptised. Albeit we graunt the seconde part of the argument, yet we do stick in the first part, and wil have that more specially sifted, and we do denie the conclusion. If the question be touching them that be of yeares of understanding, we do allow the first part, but in case it be touching infants, we do not so. For the case of infantes is otherwise also before God than the case is of them which bee of yeares of understanding: nor it is not fitte, that the very same in matters of religion be required of infants whiche is of necessitie required of them that be of yeres of understanding. Wherof we have noted more at large in our Commentaries upon Math.* 8. *Wherefore some men have written very inconsiderately in our days, that if it doe appeare that infants have no fayth in Christ, they doe advise us that we shoulde utterly and speedily forbeare from the Christening of them, whych kynde of wryting I beleve hath ministred greate occasion of errours to the Anabaptistes, albeit that they whych wrote it wer cleere inough from their error.*"

Reviews.

Church and State Two Hundred Years Ago: a History of Ecclesiastical Affairs in England from 1660 *to* 1663. By JOHN STOUGHTON. London: Jackson, Walford, & Hodder, 18, St. Paul's Churchyard.

AMIDST the animosities created or fostered by the Bicentenary commemoration, it is a great gratification to open a book like Mr. Stoughton's, written in the Christian spirit of the Confessors of 1662, and not in the temper of their persecutors. While the "sin of conformity" is retorted by the "sin of schism," we turn with delight to a publication which maintains a calm and Evangelical tone, and presents so pleasing a contrast to the storm which rages

around. Nor is the work less remarkable for its historical value than for its genial character. It is not a mere compilation from existing chronicles. The author has resorted to original sources of information, and carried his researches into the journals of the two Houses, and, more particularly, into the State papers which Sir John Romilly is now for the first time unlocking to the public. By concentrating his attention, like Mr. Forster, on one prominent transaction of that stirring period, Mr. Stoughton has been enabled to clear up doubts, to correct errors, and to throw a flood of light on the antecedents, the progress, and the results of the great event to which the Act of Uniformity gave birth, and of which we may, at length, congratulate ourselves on having a full and reliable history, distinguished by a severe and conscientious spirit of impartiality.

In the very limited space we are able to devote to this notice, we can do little more than offer a very brief epitome of some of the salient facts which Mr. Stoughton has elucidated by his investigations. The Presbyterians were all-powerful in the Rump Parliament, and it was they who influenced Monk to restore monarchy. They were at first paramount also in the Convention Parliament, which met on the 25th of April, and welcomed the envoy of Charles II., who presented his celebrated letter to the House, accompanied by the Declaration from Breda, which deceived the Puritans by promises never intended to be kept; for, as Lord Halifax affirmed, during the reign of the Stuarts "dissimulation was a jewel of the crown." That Declaration stated, "We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion, in matters of religion, which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an Act of Parliament as, upon mature deliberation, shall be offered to us for the full granting of that indulgence." It was the Convention Parliament, with its Presbyterian majority, which, instead of making conditions with the King for the maintenance of civil and religious liberty, and securing the fruit of twenty years of convulsion, contented itself with making orders touching beds of velvet, and chairs of state, and quilts of satin, and Holland sheets, and damask table-cloths, for the royal wardrobe. Charles landed at Dover on the 25th of May, when Mr. Reading, the chaplain of the mayor, presented him with a Bible, and "our most religious and gracious King," fresh from the embrace of Lucy Walters, assured him that the book was that thing which he loved above all things in the world. Episcopacy was at once reinstated; and every minister who had been ejected under the Commonwealth was restored to his living, unless he was chargeable with the two great and unpardonable crimes, of having been implicated in the King's death, or discountenanced infant baptism.

But the Presbyterian element was daily becoming weaker in the Convention Parliament. The Presbyterians were in the saddle at Easter, and were completely thrown out before Christmas. In November, the Episcopalians had become sufficiently strong to pass the order, which has consigned that Parliament to the contempt of posterity, for disinterring the bodies of Cromwell and Ireton, Bradshaw and Pride, and "drawing them on a hurdle to Tyburn, and hanging them in their coffins, and then burying them under the gallows." Then came the farce of the Savoy Conference, composed of twelve bishops and twelve Presbyterian ministers, with nine coadjutors on either side. They received authority to review the Book of Common Prayer, comparing it with the most ancient liturgies; to take into consideration all things which it contained; to consult about the exceptions which should be taken to it; and to make such necessary alterations as should be agreed upon for giving satisfaction

to tender consciences. But the bishops, who were now in the ascendant, refused all friendly conference, and haughtily affirmed that they had nothing to do until the necessity of alterations should be proved; as if anything which the Presbyterians could advance would have convinced them of any such necessity. The disputations ended in a failure, which some have not scrupled to lay at Baxter's door. But the failure was a foregone conclusion. The Conference was unsuccessful because it was never intended to succeed. The concessions for which Baxter pleaded, in order to retain a body of the most eminent and able ministers in the Establishment, were far less weighty than those which had been cheerfully made by the early Reformers to retain the Roman Catholics within the communion of the Church of England. But it was considered far more important to keep Bel and the Dragon in the services of the Church, than to continue Baxter and Calamy within its pale.

The new Parliament met on the 8th of May, 1661, and entered with zest on the career of persecution. The change of Episcopalian for Presbyterian influence was exemplified in one of its earliest orders, which denied every member the right of taking his seat until he had taken the Sacrament according to the ritual of the Church of England, before two witnesses. On the 20th of May, the Commons ordered the Solemn League and Covenant, which the Convention Parliament had suspended on the wall of the Chamber about fourteen months before, to be taken down and burnt by the common hangman. On the 19th of June, the Corporation Bill, as it stood for a hundred and seventy years, was brought in, and soon after passed. On the 25th, a Bill was read for confirming the Liturgy, and providing for an effectual conformity to it. Then came the crowning act of this brief session of two months—the Bill of Uniformity, which was read a first time on the 29th of June, and pushed forward with such precipitation that it passed the third reading in less than a fortnight, and was presented to the Lords.

The Convocation, which had been suspended for twenty years, met simultaneously with Parliament on the 8th of May, and immediately proceeded with the revision of the Prayer Book. The task was completed in the short period of a single month, during which, however, six hundred alterations were made, some of them retrograding towards Popery. Parliament re-assembled on the 20th of November, and the King opened it with a speech, in which he frankly and truly confessed that "the matters which concerned religion were too hard for him, and he therefore confided them to their care and deliberation." The Act of Uniformity, sent up by the Commons at the close of the preceding session, was not, however, taken up for more than three months; but the Lords made up for lost time by improving upon the severity of its provisions. Every incumbent was required to declare his unfeigned assent and consent not only to the *use* of the Prayer Book, but to "all and everything contained in and prescribed by it." Every minister was enjoined utterly to repudiate the Solemn League and Covenant, as contrary to the laws and liberties of the kingdom. Every minister was likewise to be constrained to receive Episcopal ordination, and every lecturer to take out a licence from the bishop; and, by an act of singular injustice, the Act was appointed to come into operation, not, as the Commons had proposed, at Michaelmas, but a month earlier, at St. Bartholomew Day, which had the effect of depriving all who would not conform of the tithes due to them, and thereby enriching their successors. At the same time, however, the Lords, imitating the laudable example set them by the Long Parliament when the Episcopal ministers were superseded, granted every minister who might be displaced *one-fifth* of the forfeited living. On the 20th of April, the Bill was returned to the Commons, where all the malevolent

additions made by the House of Lords were at once adopted, but the equitable clause for appropriating a fifth of the benefices to the ejected was expunged. At the same time, the Act was rendered more stringent by ordaining that any Nonconformist who undertook the instruction of youth, or even of children in a village school, should be subject to the penalty of imprisonment. And so, "after every man, according to his passion," as Clarendon states, "thought of adding somewhat to the Bill which might make it more grievous to somebody whom he did not love," it received the Royal assent on the 19th of May, 1662.

The ministers preached their own funeral sermons on the Sunday before Bartholomew Day, to congregations crowded almost to suffocation, and dissolved in tears. But in no instance were their bitterest enemies able to discover in these discourses the slightest expression of resentment at the injustice of which they were the victims. It would be difficult to find the record of a more sublime example of Christian patience and resignation. And thus were expelled from the parish churches of England more than two thousand of the most holy, zealous, and useful ministers who had occupied them since the Reformation; and it is only within the last fifty years that their loss has been fully made up in the Establishment. To quote the words of Julius Charles Hare: "The Act of Uniformity cast out many of the best fish from the net: all the bad, all the careless, all the unscrupulous, all the unprincipled, might abide in it." The commemoration, in the present year, of the noble sacrifices to which they submitted rather than violate their conscientious convictions, is the most appropriate tribute we can pay to their memory. And the value of this tribute will be in the proportion in which it represents the Evangelical spirit they manifested, in carefully abstaining from any reflection on their brethren who thought fit to remain in the Church; not even on Reynolds, though he earned a mitre by his decision.

Then followed the twenty-five years of persecution which disgrace our annals, when the malignity of human passions was aggravated by polemical bitterness. The only palliation of this crusade—and it is feeble indeed—is to be found in the fact that it belongs to a period when the principle of toleration had not obtained the ascendency. "Heathen precedents," as Mr. Stoughton observes, "had been in a very early age followed by Christian princes. The Reformers had fallen into the same cruel blunder. The wise statesmen of the wisest of Queens could not shake off the folly. The men who fought the battle against Charles I. committed themselves in a measure to this other kind of tyranny: the Presbyterians to a large extent; the Independents in a much less degree, yet enough to make some of them but awkward advocates afterwards of a full toleration for themselves." In fact, as Dr. Marshman facetiously remarked, the Baptists were the only body which had never persecuted—because they never had the power. But it is historically true that the Prelatists who got into the saddle in 1660, and hunted down their antagonists with the cry of "*Væ victis!*" heaped more heartless and atrocious injuries on the Puritans than the Puritans, in their most palmy days, had ever inflicted on them. Then came, with the Revolution, the dawn of religious freedom, and the acknowledgment, for the first time, of the great truth that every man ought to be at liberty to worship God according to the dictates of his own conscience; though it required nearly a century and a half to get rid of the doctrine that he ought, nevertheless, to be subject to civil disabilities for so doing.

It may not be without its use to look back upon this vista of two centuries, and to mark the great change of opinions, and sentiments, and principles, which it presents to our view. Of these changes one of the most singular is that which has occurred in the opinions and aims of those who claim to be the

successors of the old Nonconformists, and to expound the creed of modern Dissent. The ejected ministers of 1662 felt no repugnance to the connection of Church and State. It was from churches supported by tythes, and fortified by legislative enactments, that they were expelled by violence; and if the few and moderate concessions they asked for had been granted, they would have been content to remain within the bosom of the Establishment. But we are now told that all Dissenters, with the slightest pretensions to consistency, now recognise the existence of a State Church as a State sin, and that the breaking up of the unholy connection is an object to be sought by all who believe in the spirituality of the kingdom of Christ. No men more fervently believed, and more earnestly taught the spirituality of Christ's kingdom than Baxter, and Owen, and Calamy, and Bates, and Howe, and hundreds of others; but they considered a State Church anything but a State sin. And thus are we presented with the amusing anomaly of commemorating their expulsion upon a principle utterly foreign to their views and practice, and endeavouring to do honour to their memory by condemning one of the most prominent of their tenets. It is, however, but fair to state that there are scores, perhaps hundreds, of conscientious Dissenters who have no sympathy with this modern spirit of antagonism, who are grateful to God for the liberty they enjoy, and have no desire to contract the liberty of others, and who can cordially rejoice in the labours of seven thousand ministers of the Gospel, holding the Evangelical views, and emulating the Christian zeal of the Two Thousand, without any wish to upbraid them for following the dictates of their own consciences, and teaching from the pulpits of an Establishment.

The Act of Uniformity was passed, not simply from a feeling of vindictiveness, but from a desire to strengthen the National Church by subjecting all who would not conform to it to heavy penalties. If there be one truth more striking than another which this retrospect teaches us, it is that the Church of England is far more strong and secure at the present time, amidst the free competition of thousands of Dissenting chapels, that it was when attendance on its services was enforced by the constable. We believe that it would derive increased strength from increased liberality. In too many cases, the coarse, old form of persecution, by the use of the gaol and the gibbet, has been exchanged for a more modern style of intolerance, which is exhibited by a lofty abhorrence of Dissent, and a systematic refusal of any concession to the "outside barbarians." We are confident that this is an element of weakness. If the Liberation Society be, as some have supposed, a bugbear to the Church, Churchmen should reflect that it is their own illiberality, not the acrimony of Dissenters, that gives strength to that body. Every act of liberality is a death-blow to its influence; for a Dissenter with a grievance is far more formidable than he can be without one. Let the Church adopt a spirit of generosity in regard to the grievances which, in this advanced age, Nonconformists have just reason to complain of, and it may smile at every attempt to uproot the Establishment.

Another fact which the history of these two centuries presses on our minds, is the signal failure of the endeavour to secure Uniformity by an Act of Parliament. To propitiate this idol, its votaries have for three centuries not scrupled to sacrifice every principle of justice, of humanity, and of Christian charity. It was to secure Uniformity beyond the possibility of change that two thousand eminent and pious men were turned out of the Church in 1662. And where is the Uniformity of 1862? Is it to be found in an Establishment which embraces the High Church tenets of the Tractarians, and the Evangelical teaching of the Low Church party, and the ambiguous doctrines of the Broad Church, and

the free-thinking latitudinarianism of the "Essays and Reviews"? Have we not more vital and more acrimonious differences within the Church itself than those which divided the Nonconformist from the Conformist in 1662? Even that new kind of Uniformity which would be produced by razing the Establishment to the ground, is considered by some Dissenters whom we know likely to prove but an equivocal blessing while it lasts. They consider that the real interests of religion are not endangered, and may possibly be promoted, by the continued existence of diversified religious organizations, which serve as an equipoise to each other, and prevent any single body from becoming too powerful and domineering, and that the Church of England is all the better for Dissent, and Dissent all the better for the Church of England. The reader must not suppose that we commit ourselves to these views, though we consider it right to represent them. The motto of this section of Dissent is not *Delenda est Carthago*, but *Civil equality*. They claim exemption from church-rates, not with any ulterior design of exterminating the Church, but upon those broad principles of justice and equity which are the glory of the present age. They consider that the time has arrived when those impositions and restrictions on Dissenters, which are intended simply to support the prerogatives and supremacy of a National Church, should be removed from the statute book, and the Church content itself with the position of *primus inter pares*. First, it cannot fail to be. With the most magnificent endowments of any Protestant Church in Christendom; in possession of nine-tenths of the wealth of the most opulent country on which the sun ever shone; with the two great seats of learning all but exclusively its own—combined with the zeal, energy, and earnestness of its ministers, and the deep and almost idolatrous devotion of its members—*the Church* must necessarily be the first and foremost in our religious commonwealth. It has nothing to fear, except from internal discords, which are far more portentous than the most virulent resolutions of the Liberation Society. The parties to whom we allude claim that civil equality to which they consider themselves entitled in this country of free and liberal institutions, and which they believe it would be the best and wisest policy of the Church to grant. As to social equality, they know that it is a question of caste, beyond the control of Lords or Commons, and they are content to bide their time, when, amidst the fluctuations of fashion, Dissent shall cease to be considered "a low style of thing." But this review has been too far extended, and we bring it to a close by one observation. How far it may be necessary for the highest and best interests of our beloved country, that "Ephraim should continue to envy Judah, and Judah to vex Ephraim," may admit of a difference of opinion. But upon one point there can be no difference: that while two millions of the population of this nominally Christian country attend neither church nor chapel, it is the duty of every minister of religion, whether within or without the pale of the Establishment, to labour with redoubled zeal in this unoccupied field, in which there is room for more agents than Church or Dissent can supply; and it is certain that the more earnestly they are enabled to attend to this paramount duty, the less leisure and inclination will they have to wrangle about the minor points of sectarian difference.

An Exposition of the Epistle of the Apostle Paul to the Hebrews, by the late JOHN BROWN, D.D., *Professor of Exegetical Theology to the United Presbyterian Church, &c.* Edited by DAVID SMITH, D.D., Biggar. 8vo, 2 vols. Edinburgh: William Oliphant & Co. London: Hamilton, Adams, & Co. 1862.

DR. BROWN has already, by works published in his lifetime, laid the Christian Church under great obligation; and that which we have now before us is well

worthy of its lamented author. We think we could hardly give these two goodly volumes higher commendation. Here is a rich commentary on the Epistle to the Hebrews; not bristling with the Greek text, and split into ten thousand fragments headed with chapter and verse for reference, but consisting of discourses that may be read straight through, with equal pleasure and profit, by uncritical Christians. This plan, of course, entails trouble upon those who may wish to consult Dr. Brown on particular passages; but then it will and ought to create for him a larger circle of readers. Not that we mean to disparage the learned labours of those who write for theological students, but we do regret that there are so few interpreters who write for private persons who have a desire to understand the Scriptures. The days of pulpit exposition are in England, from some cause or other, gone by, though they are not yet past in Scotland; and since the great public will not endure it, the enlightened few must seek the supply of their want, not from their pastor, but from the press. For this reason, we hail with pleasure these lucid and elegant discourses, which, like Dr. Wardlaw's lectures on the Epistle to the Romans, mingle together, in a manner almost perfect, the excellencies of both the sermon and the exposition. We thank Dr. Smith, too, for his editorial care and labour, which are not the less deserving of praise because they are unostentatious.

With unfeigned pleasure, too, we read the title of the work. The author boldly calls it the Epistle of Paul the Apostle to the Hebrews. In his preface, however, Dr. Brown merely contends for a high degree of probability; but it should be remembered that a high degree of probability means a degree of certainty which ought to be sufficient to convince any reasonable mind. It has always been known to those who have had any critical knowledge of the Scriptures, that objections have been raised against the Pauline authorship of this book; but it has been generally thought that the reasons and arguments on the strength of which it is ascribed to the great Apostle, are so numerous and weighty, that the few objections become trivial in comparison. Surely the question ought to be regarded as so far settled, that, without concealing the fact that one or two difficulties exist, and that a few critics here and there dissent from the general conclusion, there yet remains a moral certainty that the common opinion upon this subject is true.

We, therefore, commend these volumes not only to our ministers, but to the educated members of our churches who read and buy books, as a most valuable addition to their libraries.

The Hallowed Spots of Ancient London, &c. &c. By ELIZA METEYARD (SILVERPEN). London: Marlborough & Co. Price 10s. 6d. Presentation copies, one guinea.

WHEN Macaulay's New Zealander—whom we take to be the first cousin of Kirke White's savage sitting upon the stone,

> "That marks where stood her capitols, and hears
> The bittern booming in the weeds, and shrinks
> From the dismaying solitude"—

accomplishes the destiny allotted to him, and surveys the ruins of the Modern Babylon, should he hear of the folios of Stow, Camden, Pennant, Strype, Maitland, and Burgess, the hand-books of Cunningham, the curiosities of Timbs, and the almost countless treatises on Roman, Saxon, and Norman London, he will not have to complain that the city lacked historians either of its social or general aspect. Numerous, however, as the chroniclers of the capital have been, this beautiful volume, in supplying sketches of the haunts, the homes, and the

graves of the pioneers of civil and religious liberty, has entered upon a sphere hitherto but imperfectly illustrated. The easy, charming style of the authoress, the beauty and abundance of the engravings, and the artistic skill of the binder, unite to make it a gem for presentation. Although we cannot endorse all the views of Silverpen, we think that the Bicentenary year has not yielded a richer contribution to our national literature, and that the International Exhibition is not graced by the presence of a more beautiful specimen of book-art.

Nichol's Series of Standard Divines. The Works of Richard Sibbes, D.D. Edited, with Memoir, by the Rev. A. B. Grosart, &c. &c. &c.

Although we have made repeated mention of this matchless series of the Puritan Divines, the appearance of the seventh volume in the course, and the first of the works of Sibbes, affords an opportunity of brief comment, which we find positively irresistible. "*The Bruised Reed*" and "*The Soul's Conflict*" are, we feel quite sure, treasured by many of our readers who can understand how it was that Izaak Walton bequeathed the former to his daughter and the latter to his son, "*desiring them to read them so as to be well acquainted with them.*" It has always been a source of surprise and regret to us, that a man who exercised so powerful an influence as Dr. Sibbes in the halls of Cambridge and the chambers of Gray's Inn, who left his mark so plainly upon the age of heroes in which he lived, and who, for generations after his departure, was catalogued as a star of the first magnitude, shining even in the constellation which includes the "venerable" Bede, the "judicious" Hooker, "the holy" Baxter, as the "heavenly" Sibbes, should, nevertheless, have had no biographer—and no editor. Under circumstances of great disadvantage, through being two centuries behind his work, Mr. Grosart has supplied this hiatus in our literature. With all the ardour of enthusiastic admiration, he has explored Suffolk villages, Cambridge libraries, and the crabbed manuscripts of London Courts of Inn, to trace out the personal history of this popular preacher and eminent saint. The results are given in one hundred and forty pages of most delightful reading. We believe that this is the first public appearance of Mr. Grosart as an author. He could scarcely have fleshed his pen in a more laudable or toilsome effort. His success inspires the confidence that his name will become a familiar and loved one with the large circle of readers of religious literature. It is cause for regret that two of Sibbes's works are not as yet to be found: "The Saints' Comforts, the Substance of divers Sermons on Ps. cxxx.," and "Antidotum contra Naufragium Fidei et Bonæ Conscientiæ." We name these in the forlorn hope that some reader of the Magazine may light upon them. Nothing ought to be lost that proceeded from the pen of him who told Dr. Thomas Goodwin, "Young man, if you ever would do good, you must preach the Gospel and the free grace of God in Christ Jesus." Mr. Nichol, in the punctuality with which these volumes appear, and the exactness of the text, is keeping faith with the public in the fulfilment of the large expectations which his prospectus awakened.

Brief Notices.

The Crucifying of the World by the Cross of Christ. By Richard Baxter. Edited by the Rev. John Baillie. London: Nisbet & Co. 5s.—This is a *fac simile* of the original edition published in Baxter's lifetime. "The Cross of Christ hath set up such a sun as quite darkeneth the light of worldly glory. Though earth were something if there were no better to be had, it is nothing when heaven standeth by." Such is the

keynote of the book; the strain is therefore sweet and heavenly. Our commendation would be superfluous, if not impertinent.

Bible History in Connection with the General History of the World. By the Rev. W. G. BLAIKIE. London: Nelson & Sons. 3s. 6d.—An admirable work in all respects. We have used it as a class-book with very great success. The language is simple in the extreme; the matter distinguished by discrimination and research; and the whole performance most creditable to the author. To the young Timothys of the Church we cannot do better service than to urge them diligently to study the Bible History.

Bible Geography. By Rev. W. G. BLAIKIE. London: Nelson & Co. 1s.—An outline of Biblical Geography, which, from personal trial, we can cordially commend to young students. The maps are very accurate, and arranged upon a novel and useful plan. The book is purposely made as brief as possible; but a long list of works by popular travellers is appended, so that teachers may know where to find graphic passages with which to supplement the outline, and convey a life-like picture of scenes and places to their pupils. This "Geography" with the "History" will be invaluable to village preachers and young aspirants to the pulpit, as well as to Sunday-school and Bible-class teachers.

History of the Development of the Doctrine of the Person of Christ. By Dr. J. A. DORNER, Professor of Theology in the University of Gottingen. Division Second. Vol. I. Translated by the Rev. D. W. SIMON, Manchester. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams, & Co. 1861.—This is another of those works which come teeming from the press of Messrs. Clark, of Edinburgh, translated for our benefit by the Rev. D. W. Simon, of Manchester. After having waded through a volume filled with such names as Audianites, Hypsistarians, Anthropomorphites, Dysphysitism, Monophysitism, Aphthartodocetists, Phthartolatrists, Monotheletism, and the like (we hope the reader will pity us), what can we say? We can only commend it to learned readers. Such will find it to be full of instruction, and not the least valuable of the works which have been issued from the same press.

The Works of John Howe, M.A., sometime Fellow of Magdalen College, Oxon. Vol. I. With a general Preface, by HENRY ROGERS. London: Religious Tract Society, 56, Paternoster Row. 1862. 5s. —The just estimation in which the works of John Howe are held, not only by divines, but by all who read good books for their private edification, will ensure this edition a favourable reception. It is intended to comprise the Life, by Henry Rogers, and the whole of the contents of Calamy's two folio volumes. The editor has also engaged to revise the punctuation throughout, and to modernise the orthography, that the reader may the more easily comprehend the author's meaning. The volume before us contains, "The Blessedness of the Righteous," "The Vanity of this Mortal Life," and "Man's Creation in a Holy, but Mutable State."

The Testimony of Sceptics to the Truth of Christianity, with the Evidence of Pagan Historians, and the Confirmation of Fulfilled Prophecy. By the AUTHOR OF "HEROINES OF OUR TIME." London: Darton & Co., 58, Holborn Hill. 1861. Pp. 151.—This little work is calculated to do good service, as showing, by quotations from their works, how sceptical authors have in some places conceded what in others they have laboured to disprove. The passages appear to us to be well chosen and arranged under the names of their respective writers, of whom some brief accounts are given. It would be an excellent book to put into the hands of any young man whose faith needed confirmation.

The Letter and the Spirit. Six Sermons on the Inspiration of Holy Scripture, Preached before the University of Oxford, in the discharge of his office of Select Preacher, by CHARLES P. CHRETIEN, M.A., Rector of Cholderton, Fellow and late Tutor of Oriel, Cambridge. London: Macmillan & Co. 1861.—These discourses display an accomplished mind and rare ability, both of which we greatly admire; and to these we must give their due meed of praise. Altogether the book is of a healthy tone, good for the thoughtful, and for those who are able to judge for themselves upon the points under discussion. But we wholly dissent from many of the views and principles that are advocated by the author; while at the same time we give him full credit for more than an ordinary measure of candour and charity.

Memoir of the Rev. Henry Wight. By HIS SON. Edinburgh: Edmonston & Douglas. 1862. — Those who are acquainted with the character and labours of the subject of this biography will not need to have the volume commended to their attention. To those who are not, we will give no information, but exhort them to purchase and read this record of a life which was distinguished for great usefulness, from Edinburgh to Carlisle. We assure them that they will derive both pleasure and profit from the perusal.

The Great Exodus; or, "The Time of the End." How near are we to it? By the

Rev. J. A. Wylie, LL.D., Professor in the Protestant Institute of Scotland, Author of "The Papacy," &c. London: James Nisbet & Co. 1862.—This is a work in which the unfulfilled prophecies of Scripture are treated of in a judicious, able, and eloquent manner. Nothing could be better than the serious and reverential spirit in which Dr. Wylie enters upon his subject. While he advocates the earnest study of prophecy, he objects to prophesying, as inconsistent with that humility of mind which is necessary in order to "search the Scriptures" with profit. The following passage is truly admirable:—

"Do we seek to know principles, rather than events? Are we desirous of learning lessons, rather than of fixing dates? If so, then we shall find Prophecy a field in which lie hid treasures of inestimable price, whose value will amply repay all the pains we may bestow upon the search for them. Prophecy, studied with these views, will be to us a true Apocalypse—a real unveiling of the Godhead—an unveiling of him in the glories of his Person, in the wisdom of his Purposes, and in the steady and resistless progression of his Providence towards the final and glorious triumph of his Church."

One Hundred and Thirty Hymns and Melodies for Sabbath Schools and Families. Edited by the Rev. C. H. Bateman. Edinburgh: Gall & Inglis. London: Houlston & Wright. Price Three Halfpence.—*Songs of Zion: consisting of One Hundred and Fifty Popular Hymns; with Music.* Edited by the Rev. J. H. Wilson, M.A., Author of "The Golden Fountain; or, Bible Truth Unfolded." London: T. Nelson & Sons. 1862.—Both these little works contain a good variety of excellent pieces for children; and they are marvels of cheapness, considering their contents. "Songs of Zion" may be had without the music at 10d. per dozen; and the best edition, with the music, in two parts, for 2s. per dozen.

The Way to Life. Sermons by Thomas Guthrie, D.D. Edinburgh: A. & C. Black. 1862.—Since the days of Chalmers no preacher north of the Tweed has attained to such popularity as Dr. Guthrie. During the three or four weeks which this little volume has been lying on our study table, waiting its turn, no doubt several thousand copies have been sold. It possesses all the pictorial embellishment of language and the evangelical sentiment which characterise the productions of this eminent divine; and we believe the blessing of God will attend it wherever it goes.

The Sanctuary at Home; or, Lord's-day Services for Christian Invalids, Mothers, &c. By the Rev. R. D. Duncan, Minister of Union Church, Bread Street, Edinburgh. Edinburgh: Oliphant & Co. London: Hamilton, Adams, & Co.—We believe that the motives which have led to the production of this volume, and the manner in which it is executed, are worthy of all praise. Its respected author could hardly expect from us approval of the service for the baptism of children; but, with this exception, its contents have charmed us by their sound Gospel teaching. It contains twelve interesting sermons, and six services of prayer and praise.

Toils and Triumphs; or, Missionary Work in the World's Dark Places. By Harriet Warner Ellis. London: Seeley & Co.—An excellent little book to place in the hands of young people for the purpose of making them acquainted with some of the thrilling incidents connected with the progress of the Gospel in heathen lands.

Where do we get it? and How is it made? A Familiar Account of the Modes of supplying our everyday Wants, Comforts, and Luxuries. By George Dodd. London: James Hogg & Sons. 3s. 6d.—This work is one of an admirable series published by Messrs. Hogg, entitled "Books with a Meaning." The history and mystery of objects in domestic use are presented in an attractive manner, and its appearance at the time of the International Exhibition is seasonable. We recommend it to parents who are desirous of teaching their children the use of common things.

Russia, Ancient and Modern. By the Rev. George Trevor, M.A., Canon of York. London: Religious Tract Society, 56, Paternoster Row.—The empire of Russia—which contains two-thirds of the land surface of the globe, and whose metropolis is in telegraphic communication with every town of our country—is still almost an unknown land to Englishmen. We hail, therefore, this portable and well-written hand-book of its history, its religion, its government, and its social life. Like all the publications of this excellent Society, it is cheap and comely.

The Railway Traveller's Handy-book of Hints, Suggestions, and Advice, &c. London: Lockwood & Co. 1s. 6d.—There is a laudable, but we fear unsuccessful, attempt in this book to enable the reader to understand Bradshaw. Its remaining contents might be of some value to the fast people who jump out of railway carriages while they are in motion, and to the slow ones who are invariably too late for the train. But those who are possessed of common sense would lose nothing if the Japanese ambassadors should purchase the copyright and deport all existing impressions to their interesting country.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

RAMSBOTTOM, LANCASHIRE.—A new chapel was opened on Good Friday. The Revs. H. S. Brown, T. Pottenger, and A. M'Laren, B.A., preached. On Easter Sunday, the Rev. J. Acworth, LL.D., preached. On Monday, April 21st, two sermons were preached by the Right Hon. Lord Teynham; and on Sunday, April 27th, the opening services were brought to a close by two sermons preached by the Rev. J. Pywell, of Stockport. The chapel is a very neat, substantial stone building, capable of seating, when the galleries are put in, 800 persons. The cost has been about £1,850, towards which about £1,150 have been collected and promised.

OLDHAM ROAD, MANCHESTER.—A few friends have long been wishful to open a place of worship in this district of the city of Manchester, and on the 20th of April it was opened for public worship. The Revs. R. Chenery and S. B. Brown, B.A., conducted the services. On the following Lord's-day, the Rev. R. Chenery preached in the afternoon, and Abraham Ward, Esq., in the evening.

PORT DINORWIC, NORTH WALES.—On Good Friday the opening services of this new and neat chapel were held, when the Revs. O. Davies, J. Jones, and J. P. Owen, officiated. Notwithstanding the inclemency of the weather, the meetings were well attended, and the prospects are very cheering.

GREENWICH.—On the 17th of April, the chapel in Bridge Street was opened for the congregation under the pastoral care of the Rev. B. Davies. A sermon was preached by the Rev. C. H. Spurgeon (under whose auspices the cause was first established); and in the evening a public meeting was held, when addresses were delivered by the Revs. G. C. Bellewes, J. Cracknell, E. Dennett, R. H. Marten, B.A., J. Trestrail, and T. Williams. The building has been purchased for £1,200, of which sum £1,000 are still wanting. During three years and a quarter 256 members have been added to this church; but as the great majority of them are in humble circumstances, the assistance of their wealthier brethren is much needed, and will be most gratefully received.

SOUTHAMPTON.—The first anniversary services of the church worshipping in Carlton-rooms were held on the 6th of May, when the Rev. C. H. Spurgeon preached. At a public meeting in the evening it was determined to build a new chapel, towards which object the pastor and people have promised £1,000 in the course of the year. The Rev. J. A. Spurgeon, pastor of the church, is willing to make arrangements for preaching anniversary sermons for any congregation, on condition of having half the collections for the carrying out of the above object. Address, Rev. J. A. Spurgeon, Bedford Place, Southampton.

RECOGNITION SERVICES.

BARNSLEY.—Recognition services in connection with the settlement of the Rev. J. Compston, as pastor of the Baptist church, Barnsley, were held on April 22nd. The Revs. Dr. Acworth, J. P. Chown, C. Larom, J. P. Campbell, S. Compston, G. Normandale, W. J. Stuart, J. Ashmead, J. Cummins, F. Britcliffe, G. C. Caterall, and W. Colcroft, took part in the proceedings.

THORPE-LE-SOKEN, ESSEX.—Mr. Thos. Cockerton, a student of the Metropolitan Tabernacle Theological Institute, was publicly recognised as pastor of the church on the 18th of April. The Rev. J. Cubitt, one of the tutors, addressed the newly-chosen pastor; and a public meeting was held, in which the neighbouring ministers took part.

BOW, MIDDLESEX.—On the 14th of May the public recognition of the Rev. C. J. Middleditch as pastor of the church was held. The Revs. G. W. Fishbourne, J. H. Millard, B.A., C. Woollacott, P. Cater, W. Bevan, D. Katterns, W. H. Bonner, and C. P. Grosvenor, of New York, took part in the proceedings. Mr. J. Freeman, sen., read a highly-interesting paper on the history of the church, with affecting references to several persons who suffered martyrdom at Bow under the persecutions of the notorious Bishop Bonner.

PARADISE CHAPEL, CHELSEA.—The recognition of Mr. F. H. White, of the Metropolitan Tabernacle Theological Institute, as pastor of the church, was held on the 14th and 15th of May. On the former day the Rev. C. H. Spurgeon preached; and on the latter the Hon. and Rev. B. W. Noel. The Revs. I. M. Soule, J. Bigwood, J. C. Hooper, and W. G. Lewis, jun., took part in the services.

MISCELLANEOUS.

NEW COURT CHAPEL, NEWCASTLE-UPON-TYNE.—On Feb. 3rd in the present year, the Rev. Wildon Carr entered upon his pastoral labours in connection with the above church. His predecessor, the Rev.

J. W. Lance, resigned the charge last October. Mr. Carr was invited to supply the puplit on the two following Sundays; and before leaving, on this his first visit, he received a unanimous invitation to the pastorate. After some deliberation, in which Mr. Spurgeon was consulted by both parties, the invitation was cordially accepted. On April 3rd, a Public Recognition Meeting was held in the Congregational Chapel, West Clayton Street, at which John Fenwick, Esq., the senior deacon of New Court Chapel, presided. The chairman's speech contained an interesting sketch of the history of the church, from personal reminiscences of the past forty-five years. Mr. Carr then responded to the call made upon him, addressing himself chiefly to the principles that should guide him in the discharge of the pastoral office. The various Nonconformist bodies were represented by the senior ministers of the town, who severally spoke in terms of Christian greeting.

Since then the Church has entered upon a new phase of its history. The congregation having increased beyond the capacity of the chapel to furnish the requisite seats, it was agreed to hold the services in the New Town Hall on Sunday evenings. This was commenced on the 20th of April. It was subsequently resolved that the chapel should be sold.

The stimulus, it is hoped, has now been given to set to work in real earnest for the erection of a new chapel. There is a site in prospect, and we trust before many more numbers of our Magazine are issued, we shall be able to report that the foundation has been constructed, and the corner-stone laid.

Australia.—The following question is presented for the consideration of the members, officers, and pastors of all Baptist churches in the Australias. May we not, and *ought we not*, as a denomination, to have a mission to the heathen in the South Seas? There are large islands largely populated, yet untouched by missionary effort. Could not men and money be raised by Australian churches with which to begin such a mission and carry it on. Already, in anticipation of such a glorious work, a sum quite equal to that with which the *Baptist Missionary Movement* was begun, has been subscribed at different times by friends at Bathurst Street, at the Monthly Missionary Prayer Meeting.—*Australian Evangelist.*

Sydney, Bathurst Street.—On the 20th of February, the rite of immersion into the Lord Jesus Christ was administered by the Rev. James Voller to the Rev. A. W. and Mrs. Murray, who for nearly five-and-twenty years have laboured in the South Seas, as missionaries in connection with the London Missionary Society. A large assembly gathered to witness the interesting and solemn ordinance. —*Christian Pleader.*

Burnley, Lancashire.—April 18.—The foundation-stone of a new chapel was laid by J. Houghton, Esq., of Liverpool. The Revs. H. S. Brown, R. Evans, A. Strachan, and L. Whittaker, Esq., also engaged in the proceedings.

Harrow-on-the-Hill.—The members of the church are contemplating the erection of a new chapel, and solicit the co-operation of Christian friends. £400 only are required to complete the undertaking. Address, Mr. W. Smith, Albert Cottage, Harrow, Middlesex, N.W.

MINISTERIAL CHANGES.

Mr. W. H. Payne, late of the Baptist College, Regent's Park, has accepted the unanimous invitation of the church meeting at Presteign and Stansbatch.—The Rev. W. Lloyd, late of Eye, Suffolk, has accepted the unanimous invitation of the church at Barton Mills.—The Rev. Thomas Grove, of Rawdon College, has accepted the unanimous invitation of the church at Wednesbury, Staffordshire.—The Rev. William Cheetham, of Rawdon College, has accepted the unanimous invitation of the church at New Mill, Tring, Herts.—The Rev. W. Davies, of Pontypool College, has accepted the unanimous invitation of the Baptist church, Argoed, Monmouthshire.

Correspondence.

CHAPEL DEEDS.

To the Editors of the Baptist Magazine.

Dear Sirs,—You will probably be glad to be made acquainted with the fact, that on the 16th May, 1862, an Act was passed intituled, "An Act to extend the time for making enrolments under the Act passed in the last session of Parliament, intituled, 'An Act to Amend the Law relating to the Conveyance of Land for Charitable Uses,' and to explain and amend the said Act."

By this new Act—

(1) The time for enrolling trust-deeds executed before the 17th May, 1861, is extended to May 16th, 1864.

(2) Such deeds may be enrolled without being acknowledged by the grantor.

(3) Where the conveyance of the property does not state the trusts upon which it is held, any deed declaring such trusts, although executed after the 17th May, 1861, may be enrolled within six months after May 16th, 1862.

(4) Money laid out for the substantial and permanent improvement of the trust property, by building or otherwise, shall be deemed equivalent to money actually paid for the purchase of the land, so as to entitle the property to the benefit of these two Acts.

Yours truly,

WM. H. WATSON.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

PSALMODY.—SINGING IN WORSHIP.

Query IV., pp. 44, 106. *Vol. for* 1861.

DEAR SIRS,—Probably many of your readers are not aware of the difficulty which attended the introduction of singing into public worship even so recently as a century since, or that the vexed question extended its baneful influence over a period exceeding half that term. Ivimey states (vol. ii. p. 373) that the subject was taken up by the renowned Benjamin Keach, in 1691, in a work entitled, "The Breach Repaired in God's Worship; or, Singing of Psalms, Hymns, and Spiritual Songs proved to be a holy Ordinance of Jesus Christ;" but "though he had very great success in this controversy, yet it brought upon him much trouble and ill-will." "So far was Mr. Keach or the church [Horsely-down, Southwark] from imposing on the consciences of those few that dissented, that they agreed to sing when prayer was concluded, after the sermon; and if those few who were not satisfied could not stay the time of singing, they might freely go out, and the church would not be offended." Notwithstanding such "great prudence and caution," a division took place, which led to the founding the church in Maze Pond, "upon the same principles, *singing only excepted.*" This quotation shall suffice; for the "Notes and Queries" will lose their interest when burdened with extracts from books which are generally accessible. The following particulars are original.

Among the worthies of a past age were two ministers, each deservedly distinguished; one, more particularly as the historian of the Welsh Baptists; the other, a most attractive and successful preacher, and withal no mean poet and hymnist.* I refer to the Rev. Joshua Thomas, of Leominster, and the Rev. Benjamin Francis, of Horsley. The fraternal feeling which united them may be inferred from their correspondence having been carried on under the adopted names of Jonathan and David. "They were lovely and pleasant in their lives," and their memories refreshing as are the dews which fall upon Gilboa. It is interesting to scan the large foolscap sheet, filled in every part, and reflecting the lights and shades of a pastor's life. Many a topic might be dwelt on, but it is with singing we are concerned, and here we are privileged with a glance at an Interior, truthful as was ever depicted by a Flemish pencil. Writing from Leominster, December 8, 1769, Mr. Thomas remarks, "We are likely to have singing in worship soon, though J. thinks we have loud calls for prayer. Our younger people are at it, learning tunes in their own houses this winter. Mr. Llewelyn being not well enough to preach, is in town, and is a notable singer. Mr. B.'s daughter, of Worcester, married to young Dr. W., is a member, a good woman, and a great singer. Another came to town from Mr. M.'s, London, though one of our original members, a great singer too. These fresh persons, and some concurring circumstances, excited an attempt in their respective houses. I was consulted, and consented, if they would carry it on themselves. The church in general is for it; nay, I believe the major part against it are merely so lest I should be offended. I don't think there is above one or two that is for carrying it on by hook and by crook. However, I gave all full liberty, though I have many things

* Can it be that his name is not to be found in "Psalms and Hymns, prepared for the use of the *Baptist* Denomination"?

against it, and several inward conflicts about the time, persons, and manner of introducing it. I may whisper into D.'s ear, I had several secret thoughts of leaving Leominster, but kept them to myself—am now more reconciled in my mind. I wish they may not disagree among themselves as at U——, and other places. I design to be at Broseley, 17th inst., Mr. Llewelyn to preach here then, and begin to sing at meeting. I intend to be at Bewdley 24th inst., my friend, T. Phillips, Pontypool, to be here, to sing then, and Christmas-day —Mr. Llewelyn here all the time, I expect; so before your passive friend J. returns, singing is to be established. But I must do myself and others this justice: I had intended, some time ago, to visit the above two destitute and distressed churches, in compliance with their repeated solicitations; so I myself proposed the plan of introduction: most approve of it, and I choose to have it begun in my absence. Lord, direct all for the best. Satan is an artful enemy, corruptions strong, bubbling up various ways." An old divine has said, "The devil hath had many things laid to his charge wrongfully." Whether it will be applicable here we will not decide. This is certain: one so averse to *crotchets* as was Mr. Thomas, could not himself have been crotchety. No; with us his anxieties may excite a smile rather than sympathy, but he had seen churches severed, pastorates relinquished, painful feuds originated, and well might he dread such results.

Now a word as to the psalmody. It must not be taken for granted that these "great singers" devoted their winter evenings to learn exclusively the almost forgotten strains which are again regarded as models of perfection, Psalmody, if we may credit it, having retrograded since the "palmy days of Ravenscroft," while—strange anomaly—Poetry, more favoured, has ignored her Sternhold and Hopkins to boast of Montgomery and Heber. As with Wesley and Whitfield had commenced a new style of preaching, so a new class of tunes speedily followed, which, however faulty, roused the dormant vocal powers as effectively as those illustrious heralds had the mental, and proved no trifling auxiliary to the great work. Watts would have ceased to complain of "dull hymns, with tunes of equal dulness." It is to be regretted, that in claiming for the sanctuary genuine and richly varied melody—the charm of music—the line of demarcation between the secular and the sacred was too often disregarded; the evil continuing to increase till this part of Divine worship became debased. In the needed reform which has occupied much attention, it will be well if a characteristic of the age be avoided—the tendency to extremes—and also that a kindly regard to the predilections of others be not forgotten. Early recollections, life-long and sacred associations, the fact that certain strains have been the death-songs of holy ancestors, the requiems at their graves, "long kept green with tears," has imparted to them a value which words can but feebly express, and though that which is absolutely vulgar is not to be tolerated, claim for many such tunes their being retained in the transition to a purer style. These remarks, induced by the subject, are not designed to excite discussion on a topic on which diversity of opinion does and will exist. The retrospect shall close with the desire that, in all similar changes, discretion and unanimity resembling that of Mr. Thomas and his flock may be happily regarded.

Margate. B. F. F.

CHAPELS BUILT FOR EJECTED MINISTERS.

Query LVI., pp. 252, 316.

There must be very many meeting-houses built by the Nonconformists of 1662 still in the possession of orthodox Dissenters, and I am somewhat astonished that more answers have not been received to this query. The ancient chapel at Stambourne, Essex, in which my aged grandfather has preached so long, is certainly one standing contradiction to the statement, that "every one of the 331 meeting-houses built by the ejected, has since become a meeting for Socinians."

C. H. Spurgeon.

P.S.—I have just received a note from my venerated grandfather, which may interest our readers:—

"Ministers who have preached at Stambourne.

"The Rev. Henry Havers, ejected from Stambourne Church in 1662. He, his grandson, and nephew, preached from 1662 to 1748 successively—86 years.

"The Rev. Messrs. Mayhew and Hallem, from 1748 to 1774.

"The Rev. Mr. King, from 1774 to 1776.

"The Rev. Mr. Beddow, from 1776 to 1810—34 years.

"The Rev. Mr. Spurgeon, from 1810 to 1862—52 years.

"It is very observable the three Havers's were here 86 years; Mr. Beddow and I have been the same—86 years."

JOHN HOWARD NOT A BAPTIST; AND BUNYAN'S HOUSE.

Queries LVII., LXI., p. 318.

As a constant reader of the BAPTIST MAGAZINE, I must say I generally look with curiosity to your corner of Notes and Queries, and this month there are several of wide interest, and some to Bedford especially. Query LVII. — "Did Mr. Howard, the philanthropist, become a Baptist, or was he ever one?" There seems no proof that he was a Baptist from his connection with the church here, called the "old meeting" (now called Bunyan meeting), as Mr. Howard, with others, separated themselves from church membership when the Rev. Joshua Symmonds, the pastor, publicly announced his change of views from infant sprinkling to believer's baptism. Mr. Howard quietly withdrew, and a church was formed, a chapel built, and called after his name. The said chapel has recently been enlarged, and it is a good building.

Query LXI.—as to Bunyan's house at Elstow. The cottage is still standing; at any rate, a building on the same site. It is in tolerably good repair, with four or five rooms; and no doubt, I suppose, exists as to the very same oak beam, even if it is not the very same entire building. Respectable poor people live in it. It may stand for a hundred years. The very stone stands on the village-green where the glorious dreamer used to play around when a boy. The same bells still hang (in the old church-tower) he used to ring when in his sins. The same houses and streets are there still as when he feared the tiles would fall on him as a token of God's anger against him; the same greenhouse on the green, where he no doubt used lawlessly to help and carry pens to and fro for the cattle-fair. This same upper building is now used for a day and Sunday school, conducted by Bunyan-meeting friends from Bedford. Should any one from a distance wish to see it, and will call on me, I will show them Elstow; and the senior deacon (Mr. Prole, son of Mr. Howard's agent,) will, I am sure, be happy to show several relics of the great philanthropist, and also Bunyan's chair in our vestry. I have placed over the front of my shop figures of Howard and Bunyan; but the best memorials are Howard and Bunyan chapels.

Yours truly,

THOMAS ROSE,

The Junior Deacon of Bunyan Meeting.

HYMNOLOGY.

Query LX. p. 319.

The beautiful hymn—

"Come, Muse, with love's exalted flame,"

was composed by the late Mrs. Saffery, of Salisbury, and was sung lately at the "river-side" here, on the baptism of a granddaughter who bears her name. To the same accomplished pen we owe the 409th and 411th hymns in the New Selection, beginning respectively—

"Tis the great Father we adore,"

and

"The Jordan prophet cries to-day;"

also the 598th of the same Selection, a hymn that expresses so feelingly the desires of every Christian parent's heart:—

"Fain, O my child, I'd have thee know
The God whom angels love."

It seems desirable that these hymns should be acknowledged as hers in the Index of the Selection, when it is next stereotyped.

There is also another beautiful hymn from the same pen in the Selection of the late Christopher Anderson, of Edinburgh, who obtained it from Mrs. Saffery, with some of the above, in 1807:—

Yes, perfect love is perfect bliss—
Proof rises all around—
Nor can felicity but this
In heaven or earth be found.

This is the joy of joy I know,
That can delight impart;
Warm as the ruby tides that flow
Incessant from my heart.

This is the joy that angels feel
When harps celestial move;
And the fierce anguish known in hell
Is perfect want of love.

Say, is not this the dazzling light
That decks the seraph's crown?
What is perdition's tenfold night,
But love's eternal frown!

The spirit-stirring hymn sung at a missionary prayer-meeting, on the occasion of Mr. Pickton's departure to Jamaica, and often quoted at missionary meetings, is also the production of Mrs. Saffery, and deserves a more enduring record than the pages of a periodical can give it.

There's a voice upon the waters,
Deeper than the sounding sea.
Zion! wake thy sons and daughters;
Heaven and earth are in the plea.

'Tis the King Messiah pleading
For the ransomed of His blood;
'Tis the ransomed interceding
For thy help across the flood.

Can thy children linger longer,
While the captive exiles weep?
Can the parting pang be stronger
Than the cry athwart the deep?

There's a voice upon the waters,
Deeper than the sounding sea.
Zion! wake thy sons and daughters;
Heaven and earth are in the plea!

The other hymn,

"Through sorrow's night and danger's path,"

is the well-known production of Henry Kirke White.

Bretton. H. A.

Query LXIII. p. 320.

Many Baptist ministers besides Parvus, "have frequently found it a trial of strength by the usual method of plunging believers backwards, especially tall and bulky persons." The writer himself, though of the average height and strength, felt the inconvenience, on one occasion, when he baptised two persons more than six feet high.

We think there is ample proof that the present mode of immersion was not practised in the primitive Church, but that the head of the candidate was bent forward by the hand of the administrator, till the whole body was covered. The Rev. Robert Robinson, of Cambridge, in his "History of Baptism," has examined this point very fully. By referring to the "Bunyan Library," vol. ii. p. 245, it will be seen that Mr. Robinson carried his theory into practice, by bending the candidates forward, and not backward, into the water. The question has also been more recently discussed, in an article which appeared in the BAPTIST MAGAZINE, September, 1858, pp. 575, 576, in which it is maintained, that bowing the body forward in baptism is conformable to apostolic practice, and the usage of the oriental churches, and also more expeditious, easy, graceful, and adapted to produce a more solemn and favourable impression upon spectators. VERITAS.

If Parvus finds any difficulty in baptizing persons above middle size in the usual manner, he must be very clumsy about it. If he only takes care that there be "much water there," the body being lighter than that element, will rise from under it with a very slight effort. The writer has baptised persons of considerable size and age, but has never felt any difficulty whatever.

A Methodist preacher, once urging Parvus's objection as an argument against immersion altogether, was addressed more shrewdly than reverently by one of his audience, "Thou fool! doesn't know that fat swims?" PARVULUS.

If, in the deep baptismal wave,
I see a type of Jesus' grave,
And as I sink beneath its brim
May count myself entombed with him,

Let me not from the image swerve,
But all the sacred rite observe,
And, like the mystic corse Divine,
Lay this vile body down supine.

Yea, since, instead of that dark cave,
My sepulchre's the lucid wave,
Let me recline that I can see,
Hope in the heavenly canopy.

Lay Jesus Jordan's flow beneath,
Prophetic of his coming death?
And shall not we recumbent lie
Through him to sin who mean to die?

Buried with him in watery graves,
With him we rise, whose rising saves,
Through faith in God, who from the dead
With glory raised our living Head.

Oh! that as he, who from the stream
Raised, saw the open heavens beam,
Beheld the dove-like Spirit nigh,
And heard his Sonship from the sky,

So with him buried, we may rise
To gaze like him on parted skies,
To be, like him, that Dove's abode,
And hailed, like him, the sons of God!

May 5, 1862. J. M. HARE.

THE PETROBRUSSIANS.

Query LXIV.

The Petrobrussians were a sect founded about 1110, in Languedoc and Provence. They derived their name from Peter de Bruys, who, although not free from fanaticism, was a sincere reformer of the superstitious doctrines and practices of the Roman Catholic Church. His followers seem to represent, in France, the position held by the Lollards in England. The Petrobrussians are of especial interest to Baptists, from the fact that they maintained the necessity of *adult* baptism. Peter de Bruys was burnt in 1130. As to doctrines, the Petrobrussians maintained—

1. (As before stated), that no persons were to be baptised before they reached a responsible age.

2. They denied the doctrine of the real presence, and

3. Affirmed that the dead could be in no way affected by the prayers, &c., of the living.

In regard to practice, they deemed it superstitious to build churches, as God would accept worship wherever offered, if offered "in spirit and in truth." And they held that churches already erected ought to be destroyed. Crucifixes were also condemned by them, as objects of superstitious adoration.

Ross. J. R. S. H.

NEW QUERIES.

LXVI.—The posthumous works of that remarkable man Robert Robinson, contain a "Dissertation on the Doctrine of Predestination; or, Moderate Calvinism considered as the safe path between two extremes," commencing as under:—

"Of all the writings of the amiable and excellent Dr. Watts, I have sometimes been most delighted with the following passage:—'After all my studious inquiries into the noble subject of spirits, I am far from being arrived at an assurance of the truth of my opinions. The speediest way to full assurance in any point is to read only one side of a controversy! They are generally the confident and infallible dictators to mankind who see no difficulty and admit no doubt. I must confess I have followed a different method of study, and, therefore, have so few *indubitables* among my philosophical acquirements. But, though I cannot pronounce certainty on my sentiments on this argument, yet I have been loth to renounce and obliterate them all at once, and to leave so vast a vacancy among my intellectual ideas, unless I could have found some tolerable system of the nature and operations of our souls to put in the room of it which was attended with less or fewer difficulties; but this I have sought in vain, both in my own meditations and among the works of the learned.'"

In which volume and page of Dr. Watts's works is this quotation to be found?

W. J.

LXVII.—I copy the following from a note to an "Essay on the Kingdom of Christ," by the venerable Abraham Booth:—"Thus runs part of an oath which is taken by graduates in the University of Oxford: 'You shall in a particular manner swear that you will not obstruct peace, harmony, and love, among any communities or persons of this University. And if any difference arise among any communities or persons, you shall not, in any way, cherish or inflame it; nor ought you to be present in Conventicles, nor either expressly nor tacitly consent to them, but rather hinder them by any means in your power.' How any man, at all acquainted with the rights of conscience, can take this oath; or, having taken it, can treat Dissenters as Christian brethren, without renouncing his own conformity, I cannot imagine. A more shocking dilemma can scarcely be conceived; for it is *persecution* on the one hand, and *perjury* on the other."—(*See* "Booth's Works," vol. ii., page 276, edit. 1813.)

Is the above "part of an oath" still taken by graduates in the University of Oxford?

W. J.

LXVIII.—What Scriptural authority have the Baptist and Independent Churches in the practice of choosing their own pastors? I shall be glad if this question can be answered satisfactorily in your excellent "Notes and Queries," and by so doing an old subscriber will feel obliged.

Huddersfield. W. J.

LXIX.—Will some one of your able contributors inform me how it is that the WISDOM of the book of Proverbs, 8th chap. (a female), is taken to mean Christ? Is it not contrary to all Scripture analogy that the type should be of one sex and the anti-type of another?

INDOCTUS.

LXX.—What is the *essential* difference between the "Form of Absolution for the Sick" in the Church of Rome and the Church of England?

V.

LXXI.—In a work containing a most savage attack upon the Baptists, I find among the sects which are enumerated the three following:—

1. The Original Mennonites, who have bishops.
2. The Reformed Mennonites, whose principle is non-resistance.
3. The Hooker Mennonites, who make it a case of conscience not to wear buttons to their coats, and who protest by their hooks against all other Baptists as conforming to the world.

Can some brother, learned in American matters, furnish an account of these varieties, and give some reason for the *hook* superstition, if, indeed, the Hookers have any existence?

P. M. T.

LXXII.—In the Septuagint version of Ecclesiasticus xxxiv. 25, a man defiled by the touch of a dead body is said to *baptize* himself according to the law of Moses. The advocates of sprinkling assert, that according to Num. xix. this purification was by *sprinkling*, and hence they infer that the seventy used the word "*baptize*" in the sense of sprinkle; will the learned clear up this matter, and oblige

PETER PLUNGE?

LXXIII.—Is there any shade of Scriptural precedent or apostolic example for the long delays to which many candidates for baptism and membership are subjected, especially in our smaller country churches?

REFORMER.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

The Annual Meetings commenced with the usual prayer meeting in the Library of the Mission House, the Rev. C. J. Middleditch conducting the service. Few present will ever forget the fervour of the prayers in which the young brethren lately accepted for mission service were commended to the grace of God.

At the General Meeting of the members and subscribers the usual business was transacted. Especial interest was awakened by the satisfactory nature of the accounts of the Society, and the increasing extent of the Society's operations in all departments of its spheres of labour. The explanations given on the business and events of the year appear to have given entire satisfaction, and various approving resolutions were passed, one especially having reference to the course taken by the Committee in the affair of Mr. Innes.

After the usual election of Treasurer and Secretaries, the following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.
Birrell, Rev. Charles M., Liverpool.
Bloomfield, Rev. J., London.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Brown, Rev. H. S., Liverpool.
Burchell, Rev. W. F., Blackpool.
Chown, Rev. J. P., Bradford.
Dowson, Rev. Henry, Bradford.
Evans, Rev. B., D.D., Scarborough.
Goodall, A. B., Esq., Hackney.
Gotch, Rev. F. W., LL.D., Bristol.
Haycroft, Rev. N., M.A., Bristol.
Heaton, Mr. W., London.
Katterns, Rev. D., Hackney.
Landels, Rev. W., London.
Leechman, Rev. John, LL.D., Hammersmith.
Lewis, Rev. W. G., jun., London.
Manning, Rev. S., Frome.
M'Laren, Rev. A., B.A., Manchester.
Middleditch, Rev. C. J., London.
Millard, Rev. J. H., M.A., London.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Pattison, S. R., Esq., London.
Prichard, Rev. Jno., D.D., Llangollen.
Pullar, John, Esq., Perth.
Robinson, Rev. William, Cambridge.
Smith, W. L., Esq., St. Albans.
Templeton, Mr. John, F.R.G.S., London.
Tresidder, Mr. J. E., London.
Tucker, Rev. Francis, B.A., London.
Vince, Rev. C., Birmingham.
Watson, William H., Esq., London.
Webb, Rev. James, Ipswich.
Wheeler, Rev. T. A., Norwich.

The names of three gentlemen were added to the list of honorary members of the Committee; viz., the Revs. W. Brock and Charles Stovel, and Richard Cartwright, Esq. For many years the Society has enjoyed the efficient and cordial support of these gentlemen.

The opening of the International Exhibition on the 1st of May constrained this year a change in the day of holding the Annual Meeting at Exeter Hall. It was accordingly held on Wednesday morning, the 30th April, and the usual morning sermon was omitted. The annual evening sermon was delivered, as usual, in the Metropolitan Tabernacle, by the Rev. S. G. Green, of Rawdon

College. The meetings being on the same day, and so close upon the exciting scenes of the 1st of May, were not so well attended as usual, but the addresses were of more than usual interest and value.

The Public Meeting at Exeter Hall was held under the presidency of Edward Baines, Esq., M.P., the Rev. W. F. Burchell, of Blackpool, opening the proceedings with prayer. The speakers were the Chairman, the Rev. Dr. Vaughan, the Rev. E. White, W. H. Watson, Esq., and the Rev. Arthur Mursell. As the speeches were very fully reported in the *Freeman* and other papers, we give, as usual, only a few characteristic extracts therefrom. The meeting was closed with singing, and prayer by the Rev. W. K. Rycroft.

THE FOUNDERS OF THE SOCIETY.

I have always considered that the Baptist Missionary Society was entitled to the gratitude of the Christian world for having been the first among English Protestants in modern times to rise from the disgraceful torpor which had come over the churches, and so become the pioneer of the churches in the sublime enterprise of evangelising the world. The names which to you are hallowed and dear, which to you are household words, do not belong to this society alone, but are claimed by the whole of Christendom, and are claimed of history. Those names have been familiar to me all my life, and have always been dear. The names of Fuller and Ryland, of Hall and Foster, of Carey and Marsham and Ward, of Burchell and Knibb—these are names that one cannot think of without a thrill of gratitude and delight; and I do rejoice to be amongst you to-day, as the society which has been so greatly honoured to have such founders, and such missionaries, and such successes. The founders of this society were men of strong faith, of large capacity, of high Christian excellence; and many of your missionaries have been men of the most devoted zeal, and have realised the most extraordinary successes. It has been said by witnesses who were as competent to judge as any, that the Serampore missionaries, by their devoted labours, by their high and admirable character, did more to throw open the whole peninsula of India to the Gospel, and to throw down the barrier which had been raised by the East India Company, than the noble eloquence of Wilberforce, or the indefatigable labours of Grant; and in the West Indies the men that he had already named, Burchell and Knibb, proved themselves the heroes of the emancipation as well as the evangelisation of the benighted and oppressed race. For one of the most glorious events in the history of England, or the history of the world, I consider we are mainly indebted to Christian missions—I allude, of course, to the emancipation of the whole of the colonial slaves of Great Britain.

E. Baines, Esq.

EFFECTS OF EMANCIPATION IN THE WEST INDIES.

I have lately had the pleasure of reading a work just published by one of your honoured secretaries, Mr. Underhill, on the state of the West Indies. He has given a narrative of what he saw and heard in that most interesting sphere; and as far as I am able to judge, I should pronounce his narrative to be most truthful, candid, and at the same time, satisfactory and encouraging. He admits, indeed, that in one respect the wealth of the West Indies may have been diminished as a result of slave emancipation. He mentions various facts which show an improvement and a progress in education, in religion, and in everything which goes to constitute civilization. He shows that public peace is preserved in a very remarkable degree; and there are two sentences from his book, which, if you will permit me, I will read, because of the remarkable bearing that they have upon the great present question of enforced emancipation in the United States. This pregnant sentence is contained in Mr. Underhill's book:—"Social order everywhere prevails. Breaches of the peace are rare. Crimes, especially in their darker and more sanguinary forms, are few. Persons and property are perfectly safe. The planter sleeps in security, dreads no insurrection, fears not the torch of an incendiary, travels day or night in the loneliest solitudes without anxiety or care. The people are not drunkards, even if they be impure; and this sad feature in the moral life of the people is meeting its check in the growing respect for the marriage tie, and the improved life of the white community in their midst." When we consider what the people—the hundreds of thousands of the people—of Jamaica were before emancipation, surely this must be considered as a splendid tribute to the effects of emancipation, and what is still more, to that religion which made emancipation so bloodless, so safe, and so happy in its effect.

E. Baines, Esq.

BAPTIST CHURCHES IN JAMAICA SELF-SUPPORTING.

There are of Baptist Churches in the one island of Jamaica no less than seventy-seven; the number of members is about 24,000. I am citing now an estimate both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number of these congregations amount to at least 50,000, so that they have what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after emancipation from slavery, when wages were high, when the wants of labourers themselves were few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than 8,000*l.* a year. If the number of the churches were eighty instead of seventy-seven, it would be an average of 100*l.* a year raised by each negro church. It is a very stricking fact that that 100*l.* a year exceeds by three or four-fold the amount of church-rates raised by every parish in England and Wales. All these churches, constituted as I said, of those who lately were in utter darkness and scarcely able to govern themselves; these churches are self-governed and self-supporting. They do not receive a single sixpence from the government either for their religious operations or for their schools, and, what I think is the crowning triumph of all, they receive nothing from you. You have trained them to independence, to self-reliance, to high organization of the churches; you have placed there pastors, many of them of their own colour; and these, with the deacons and elders, conduct all their operations and maintain all their discipline, and an admirable discipline it is. The churches are founded on the principle of self-sustentation, which I and you believe to be the principle of Christianity.

E. Baines, Esq.

THE SEVENTIETH ANNIVERSARY.

Threescore years and ten! If you were a person instead of a society, that would be rather a depressing figure to look at: it would be very painful to be obliged to suppose, that vigorous as you have been in the past, the future, according to a law of nature, must be expected to be very much labour and sorrow. But we know that though man's years are few, his works may last on; and when life shall have passed from us, the pulsations of it may be left to other spirits, to beat on through a series of generations; and we are here to-day I think, somewhat under the pulsations of a spiritual life belonging to a period considerably past. It has not, I trust, expended itself. We should remember, I think, on these occasions, that length of years, in the case of an institution, instead of being a sign of weakness and decay, is rather a sign of strength, and a promise of endurance and enlarged growth; therefore I can congratulate you, my Christian friends, upon threescore years and ten; and I must say, that considering your years, most of you look very well. But seriously, seventy years! That takes us back, you will remember, to 1792; then you were born as a society. Many things were born about that time. The first great French Revolution was in its throes at that juncture; and we know now as a matter of history, somewhat of the things which came from that source; and one thing, sir, I hope we may learn by looking at the origin of such a society, in connection with such a period, and that is this—that the church of God has nothing to fear from excitement in the public mind, like what is has to fear from apathy. Wherever you get society to be thoroughly awake, though a large portion of it may be awake to bad purposes, depend upon it a large portion of it will be awake for something better. When a storm rises, in our timidity and love of ease we become very solicitous generally, that it should abate, and that things might get to be more quiet; but let it not be forgotten that when God shook the nations in ancient times, it was that "the Desire of all nations" might come; and when He shakes the nations now, it is always as a teacher, and His lessons are intended mainly for the church.

Rev. Dr. Vaughan.

GOD'S WORK IN THE WORLD.

God's work in this world, if we take history as our instructor in relation to it, is a spiritual work. If carried on effectually it must be by spiritual men, and spiritual men are what they are by God's working, and altogether independent of the much or little of refinement, the much or the little of outward splendour. Yet here you are; and never, it seems, in a condition preferring so strong a claim upon your gratitude to God for the measure in which He has answered your prayers, and blessed your efforts. Surely the Baptists would be wanting in that thorough manhood which has characterised them from their birth downwards, if they were not a brave-hearted people to-day, and I feel sure you are; God has given you work to do, and no small part of it have you been permitted to do. You have been permitted to take hold as it were of both

the Indies; you have taken hold, in a manner that cannot be forgotten, in the history of the world, of the great Peninsula of the East, and of the Islands of the West. And in those operations, I need not remind you, you have been just carrying out the missionary character which pertains to the essence of a true Church of Christ. What is the New Testament but a great Missionary Register—records of the first Christian missions? When the Apostles went round and dotted the great Roman Empire with churches, placing them in all the great centres of population, they did so with two ideas. Each of these organisations was to become a great constructive power in relation to the truth committed to them, and a great diffusive power in regard to the dissemination of that truth; and the Apostolic heart never swelled with more delight than when in writing to a church it was possible to say, "From you sounded out the word of the Lord to all that were in Macedonia and Achaia, so that we need not to speak anything." The Apostle Paul always judged of the condition of a church Godward by what he knew to be the condition of that church manward. And be sure of this, my friends, if the world in which we live is ever to be rescued from that creature-worship—that idolatry which is so obviously the great besetting sin of our fallen nature, that work is to be accomplished not by metaphysics, not by any process of philosophy, not by reason acting under the best direction possible—it must be done by authority, that authority being, God speaking from Heaven to settle what our imperfect reason never can settle.

Rev. Dr. Vaughan.

NECESSITY OF A REVELATION FROM GOD.

We must go to experiments; and when a man discourses to me so freely and largely upon what his spirit may do in this direction, I have to ask the question, What has it done? When it has been put fairly upon its own resources, has it been found to give existence to a single community in the world's history rising above creature-worship—worshipping an infinite being as Creator and benefactor, and being religious simply in relation to that being? If reason could have done that it would have done it. It never has, and I am not surprised that it has not. I do not believe that it is possible to get the human spirit up into such relation with an Infinite Being by the ladder of mere reason. Very few people ever try, as an effort of their individual thought, to bridge over the distance between the finite and the infinite. Go back as far as you may, travel through untold ages of the past, and everywhere a voice comes upon you, "He was, and was, and ever was." Ascend high as you will, there is higher than that; descend deep as you may, there is a deeper still; travel far, right and left, as the wing of imagination can take you, and there is a wider yet. God is. That eternity, that immensity: this poor brain, how it reels and staggers as it endeavours to conceive of that Infinite Spirit as an eternal Being and a Father! We want, my friends, a voice to speak from the invisible world upon authority, attesting it to be the voice of God, and settling for us the character of Deity, and giving to us the basis of worship of Him as an Infinite Being. Apart from that, you will not find men become worshippers of that Being. Of the strange tendency there is in the mind of man as man to drop down from the vault of such a nature to the worship of limited, created natures—that is, to drop down from the worship of God to the creature and to idolatry—you have a striking instance in the history of Romanism. For of that system, where it is popularly developed, it is hardly too much to say that it is a religion without God and a Christianity without Christ—a worship never extending to God or hardly ever to Christ, almost everywhere, among the masses of the people, to saints, and in the highest to the Virgin Mary. Will you get this world out of creature-worship by your metaphysics? No: not while the world stands, and the laws of the human spirit are what they are. We have to go and preach to this world the character of God, and what is infinitely more than that, we have to present to them the character of Christ.

Rev. Dr. Vaughan.

WHAT CHRISTIANITY HAS DONE, AND WILL DO.

Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail Christianity as their foe, little do they think of what it is that Christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through

which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for Christianity to call into existence a state of society such as we see now, where in almost every street of our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man became a sinner, and there was to be a Saviour, 4,000 years passed in the world's discipline, before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

Rev. Dr. Vaughan.

THE WEST INDIES—ARE THEY RUINED?

The termination of the struggle against slavery has, in a great measure, of late years diminished the popular interest in the West Indian Islands; and certain circumstances connected with those islands have made them a very unpleasant subject of contemplation to the English people at large, and to Baptists in particular. It has been repeated lately in every possible form of illustration, repeated in Parliament, repeated in literature, repeated in saloons, and I have even heard it in omnibuses and on the tops of omnibuses, that the West India Islands had been ruined, and that the authors of this ruin had been the missionaries with their rabble of idle negroes at their heels, and equally woolly-headed philanthropists at home, the difference being that in the one case the wool grows inside the head, and in the other case outside. It has been asserted, and most confidently, that the finest estates have run to jungle, that the greatest capitalists have been finally ruined, that there is no more hope for the prosperity of these islands in consequence of the triumph of these miserable philanthropists and fanatics; and therefore the practical result is deduced that England has no further interest in maintaining her hold upon the West Indian colonies. I will just venture to deal with this statement, and with the theory which is to account for it, and with the policy which is to be founded upon it. First, then, with regard to the statement—a statement of uncoloured facts—and here I refer to Mr. Underhill's volume. He says, "Taking for example the islands of St. Kitt's and St. Christopher's, the produce of sugar in the year 1860 was 9,600 hogsheads, the largest produce and export for fifty-one years." That is pretty well for a ruined island. Take the case of Grenada; and here it is requisite you should bear in mind that in the year of emancipation in 1858, the proprietors summarily ejected the whole of the black population from the island, and of course, when the labourers had departed, there was no chance that the land could be brought into fertility. If you take the case of Trinidad again, we are met with a fact, for which we have Mr. Underhill's authority, that in 1831 the produce of sugar was 327,000 cwts., but in 1858 the produce was 549,000 cwts. That again is pretty well for a ruined island.

Rev. E. White.

THE CASE OF JAMAICA.

If we come to Jamaica, which is now the crucial question of emancipation, it must be admitted that many of the finest estates have run to jungle, that many of the principal proprietors have been ruined, and that many of the most considerable merchants have become insolvent. It is not merely emancipation that has produced these results; but you must remember first that there has been a system of absenteeism on the part of the proprietors which has had a considerable effect upon the ruin of their property. Mr. Underhill mentions cases in which it is most distinctly traceable that the ruin to which some of the finest estates have been brought, is traceable to the absence of the proprietor, and the neglect of the attorney he employs. But if we come to that which, after all, is the most important question, the alleged idleness of the negroes, there is something to be said on the other side. If I may venture to put the supposition of our chairman, that the officers of this society had been for a series of years lashed to their parliamentary or secretarial labours, and had had behind them a driver wielding a

cart-whip or the cat, and had then been suddenly liberated from their bondage, it is highly probable that they would have learned to associate with the very thought of parliamentary or secretarial labour a feeling of intense disgust. And this has been the case with the slaves. For a long series of years they worked in rows of 100 on what they called "holing" for the sugar-cane, and behind them stood a row of men, three or four to a hundred, with tremendous cart-whips, ready to lay on their backs such blows as left places that were terrible to contemplate. And, when this system ceased, and the blacks were free men, no wonder that for some years afterwards the slaves had a very considerable distaste of labour. If you take away one strong motive, such as the application of force and pain, you must supply a new motive in order to produce particular results. If you take away force and pain, so that slaves are no longer subject to compulsion, then a new force must be supplied, and a new motive of labour; and the only motive strong enough to promote earnest and continued labour is a lawful love of money. The slaves, when they become free, must be regularly and honestly paid their wages; and if the proprietors of the estates do not pay their liberated bondsmen their wages fairly and regularly, who can wonder that the consequence is that the men will not work, and that the estates go to ruin? Now, if there is one thing that Mr. Underhill has proved in his volume, it is this, that throughout Jamaica, there has prevailed the most shameful neglect with respect to the payment of the labourers' wages. And, on the other hand, Mr. Underhill has shown by extracts which I will not weary the meeting by reading, that when the wages are punctually and honestly paid to the liberated bondsmen, there is no lack of labour, and that there the estates are carefully and admirably cultivated.

Rev. E. White.

GREAT BRITAIN MUST NOT ABANDON HER COLONIES.

It is impossible, on these occasions, to deal with the general question: but there is one aspect of it which is exceedingly germane to the object of an assembly which has for its aim the religious improvement of the world, and that is, that if the expense of maintaining the British colonies be a reason for their abandonment, there are at least some instances in which this reason must not for the present be permitted to prevail. England has her character to maintain as well as her revenue and her commerce. She has higher interests than any that can be reckoned by dollars or sovereigns; and I think there would be something terrific and baleful in the extreme if such a power as Great Britain, wielding such tremendous armaments as she wields by land and sea, were not subject to the laws of moral obligation. No, sir, Great Britain cannot attempt to control true religion too little, but cannot be controlled by it too much. The mighty power of the British empire has then to be subject to the laws of moral government; and one of those laws is, that as an individual may rightly and wisely spend something for the benefit of others, so may nations. I think we may venture to say that there is, so to speak, a missionary aspect of the British colonial dominions, and that if we look at the interest of the colonies and of the world, there are reasons why, for the world's sake, apart from any selfish point of view, we should maintain them. It is something to extend through a world of troubled nations the maxims of a power which employs her irresistible force and inexhaustible resources in defence of liberty, justice, and progression. It is something surely to diffuse through a world where the nations are weary of bad government and despairing of better, the shadow of a monarchy like ours, whose present representative upon the throne at all events is the very image of all that renders authority venerable to the understanding, the conscience, and the affections of mankind. It is again something to extend through a world of rotten governments, and therefore of revolutionary populations, the standards of an empire which is consecrated to the cause of social order, personal, intellectual, spiritual liberty. It is something to diffuse and maintain among the nations where there are so many semi-barbarous races, intermingled it may be with European settlers, the tribunals of a Power which is too just to connive at villany, and too strong to permit the interposition of force. It is something for Great Britain, like some better Minerva, sprung from the mind of the Omnipotent, to raise the shadow of her uplifted shield aloft, and to throw it upon every land, so that under her protection the missionary can visit in safety the innermost villages of India, and all the ten thousand islands of the tropical and southern seas. It surely adds something—it adds a great deal—to the influence, the civilising influence, of our commerce, that our authority is rooted in the territory of every land, that civilising influence which carries by every trade wind to the men of every land our English ideas of law and order, of mercy, of God, of home, and of heaven.

Rev. E. White.

IMPORTANCE THAT EMANCIPATION SHOULD BE A SUCCESS.

To ransom man from slavery is the grand object proposed by the Almighty in the redemption of the world, and this problem comes before us in a most difficult form in the case of African slavery. Whatever tends to prove the success of that experiment in the West Indies tends to diffuse the principle on which the experiment was made throughout the world; and whatever tends to prove the failure of that experiment, whatever tends to prove that abolition or emancipation means ruin to that land, bankruptcy to the planter, ruin to the merchant, tends to rivet every manacle that binds the black man's hand, both in Africa and America. It is therefore of the last importance that this experiment of ours should succeed; and towards this success three things are requisite: first, the continued and increasing influence of religion upon the liberated bondsmen; secondly, the establishment of just tribunals, and the administration of ready right for the wrongs committed by their governors and employers in the West Indies; and thirdly, with a view to the two former, the perpetuation of the influence of the British Crown. This is therefore the reason why I have mentioned to lay so much stress upon this statement. We must not indeed limit the resources of Omnipotence. Christianity has been in past times diffused under the most fearful conditions, against hostile governments, against revolutionary populations, against public opinion—but God works by means, and as in the early beginning of Christianity the wide diffusion of the Roman power gave the greatest facilities for the propagation of the Gospel, so now does the establishment and wide diffusion of the British authority give the greatest assistance to the advances of the Gospel. Remove that protection, and abandon civil government in the West Indies to the native races—the black and brown men, who would struggle with the white man in most sanguinary conflicts for the mastery—and you would then have to work out the most difficult problem of spiritual emancipation, which is the key and centre of all the rest, under the most difficult circumstances. I maintain, therefore, that whatever policy may dictate with respect to the other colonies of our empire, it will not be possible for a long time to come to loose our hold on the colonies of the Carribean Sea. It will be requisite, in order to fulfil the trust committed to our fathers, to maintain our hold on the West Indian Islands, and that for the sake of the black man there.

Rev. E. White.

NATIVE CHURCHES AND CONVERTS IN INDIA.

Independent churches had not arisen so speedily as many had desired and had hoped, and sometimes the conductors and supporters of the mission had been saddened by the reports of converts having fallen from their profession. It might be, however, that we were apt to set up a standard by which to try the converts of India, which the churches at home would consider it too hard to apply even to themselves. We seemed to look for a higher degree of purity in the native churches than was to be found in England, with all our manifold and superior advantages. We were accustomed to forget the social condition of the natives of India. We did not speak of them, for example, as slaves but what had been their condition but that of slavery under the feet of their Mahomedan conquerors, and under the influence of a sensual religion, and under the perils which an avowal of Christianity in that land necessarily involves! In confirmation of this he might refer to a striking fact mentioned in the report. It was the case of a landowner who, with his family, was turned out of house and home, because he declared himself to be a Christain. He lost also a portion of his land; and the supply of water necessary for the cultivation of the rest, and for the sustenance of his family, was cut off. If this sort of persecution had to be endured by men of position and of some competence, what must be the condition of young and dependent converts, and of females assailed by the entreaties of their mothers, and frowned upon and punished by their fathers. Was it not rather astonishing that any should hold fast by their new faith under circumstances and influences like these, than that some should give way? Who could believe that all who went back had been hypocrites; still less those who continued in their profession of Christianity? That landowner to whom he had alluded, was not moved by the persecution he endured, and was now engaged in preaching the Gospel; and might we not hope that many of those who under sore trial had shrunk from Christian profession might yet prove that the grace of God was in their hearts, and that they might still be restored?

W. H. Watson, Esq.

INFLUENCE OF THE CIRCULATION OF THE SCRIPTURES.

Think of the influence which we exerted by the circulation of the Scriptures. Reference had been made to the Calcutta press, established by the early missionaries for the purpose of doing that which could be done in no other way—the printing and cir-

culating of the Scriptures and other books that would promote the spiritual interests of the people. It was true that the necessity for a mission press in India did not now exist to the extent it did at first, but still it was mantained and was doing a most important work in the circulation of religious literature, especially in sending forth the Word of God in the various dialects of the empire. It was thus scattering that seed which God had promised should not be sown in vain. Another instance was mentioned in the report, which illustrated what might be anticipated from the universal diffusion of the Gospel. A man from the interior of the country, who had, apparently, not obtained any instruction from the missionaries, received a copy of Scriptures and took it to his distant home, and was led by its perusal to feel his need of an interest in Jesus Christ, as subsequently appeared when he came to the missionary for further instruction. It was a cause, therefore, for deep thankfulness that God had enabled the missionaries of this society to translate His Word; and it was the testimony of persons not connected with this mission that its Bengalee version, at least, was as perfect as scholarly knowledge at the present time could make it. *W. H. Watson, Esq.*

THE OPENING OF INDIA FOR FEMALE INSTRUCTION.

He might allude to another effort that was full of promise, and carried on by the wife of Mr. Sale, one of the missionaries of the society, namely, the effort to instruct the women of India in their secluded zenanas. Those who had been accustomed to think of the harems of the East as places of comfort and luxury were greatly deceived; for it appeared that the zenanas were generally the worst apartments in the house, and that they were scenes of unhappiness and often of strife, the women being kept ignorent and without occupation. Mrs. Sale succeeded in gaining admission to some of them, and began a most useful work, imparting to the ladies a knowledge of reading and of the art of sewing, and so forth, of which they had been totally ignorant. On being compelled to leave Calcutta, Mrs. Sale handed over her work to Mrs. Mullens, of the London Missionary Society, who had been similarly engaged in it, whose early death the friends of missions had so much reason to deplore. Some of the results of Mrs. Mullens' labours, which had been published, were of the most interesting description, and proved that the women themselves were most anxious to learn, and that the instructing of them would have a most salutary influence, not only upon themselves, but upon their children. *W. H. Watson, Esq.*

RESULTS OF MISSIONARY LABOR.

He was not afraid to look at results, although he had no sympathy with those miserable utilitarians who were ever ready to contrast the money spent upon missionary purposes with what appeared to be the actual achievements. But there were not wanting evidences of the practical value of missionary work. Instead of groaning over want of sucess, he was much more disposed to cry hallelujah. If they could conceive for a moment of the idea of blotting out the work of missions from the face of the world, how different then would be the aspect of affairs. But if they could point to only one soul really converted from heathendom to Christ, there would be in this an ample compensation for all the money and all the labour that had been expended. One golden crown of heaven was worth all the golden sovereigns of earth. But this was not regarded by some people as a business-like computation, and from them the cry still comes, What have you done? It would be easy to show that much had been done. The missionary reports, for example, showed that there was a steady increase in the number and efficiency of the agents employed in the mission-field, that many thousands of poor heathens had become convinced of their immortality, and that the Spirit had begun to breathe over the valley of dry bones. And by what agency had this object been in a great degree effected? As far as he could glean from the reports, one of the most patent agencies had been native preaching. And surely this was the most astounding of all the results of modern missions, that besotted devotees of idols should not only embrace but preach to their fellows the unsearchable riches of Christ. And as this agency became more enlightened and efficient we should be able to leave the work to them altogether. There was one drop of comfort for the economists. But what more had been done? How could these preachers have preached without the Bible, and how could they have read the Bible without its being translated? And by whom, he might ask the grumblers and the revilers of "The Edinburgh Review," had this work been done? The dyspeptic missionaries and consecrated cobblers had called forth a literature out of a jargon of hieroglyphics, and "cobbled" the Sacred Scriptures into all the dialcts of every *patois* of the East. "Where is the wise, where is the scribe, where is the disputer of this world? hath not God made" uncommonly foolish a great deal of "the wisdom of this world!"

Rev. Arthur Mursell.

SLAVERY OVERCOME BY CHRISTIANITY.

We had done much in the West India Islands, where the difficulties of language that met us in the East had not to be encountered. Apart from the flourishing churches which had been planted in the West India Islands, he could point to one colonial achievement which might be honestly claimed as the fruit of Christian missions. But when he mentioned the emancipation of 800,000 African bondsmen as the result of Christian missions, he had no wish to detract from the share which such men as Henry Brougham were entitled to claim in the great work. But he asked, where without Christian missions would those slaves have been now? Would not the chain have been clasped around them as tightly as ever? The same statesmen who had spoken for the missionary had spoken for the slave, and the missionary who had pleaded for Christ, has also pleaded for emancipation. William Wilberforce was as much a missionary as William Knibb, and Knibb was as much an emancipator as Wilberforce. He claimed it as an act the most magnificent and sublime in the annals of the world, this liberation of the negroes of the West Indies. It transpired at a time of the most profound and general peace, when the crown of the mightiest empire upon earth had just been placed on the youthful brow of Victoria, the beloved mistress of Great Britain, and when the sceptre of the empire should have passed away, this act would be remembered as the noblest that ever was performed by England, when with her youthful sovereign at her head, she proclaimed freedom to the slave. *Rev. Arthur Mursell.*

A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

(*Continued from our last.*)

14th.—As it was useless to commence preaching before the sun was a little way up, and the people beginning to feel comfortable after the cold night, we went out in the early morning to have a sight of the temples by the river side. In one of these we saw two large images, beautifully cut from huge blocks of granite, and both placed in a sitting posture. On enquiry, we were told they were Mahadeo, and his wife Parbuti, by a man at the door of the temple. But another man present said they were "Baba Adam and Uma Hava," *i. e.*, Father Adam and Mother Eve; and, truly, the images bore a striking similarity to the pictures I had seen when a child of "Adam and Eve in the garden." There was the woman with a fruit in her hand, which she extended towards the man, and there was the cunning serpent, as if watching anxiously to see the result! all that was wanted to complete the picture was the tree. It is striking to notice these coincidences in Hindoo mythology with Scripture history; and this is more or less to be met with in nearly all their religious ceremonies. A man who looks on to learn, cannot fail to see a strong resemblance between many of their rites and some portion of the Jewish religion. A small volume might well be written on this subject, which would doubtless prove interesting. At the next temple, which is the most frequented of the whole number, we found grand preparations going on, in honour of the Maharajah of Gwalior, who was expected to visit the temple, and do *pooja* (worship), accompanied with a grand offering to the priests. The morning was cold, and as his Majesty would be obliged to bathe before he could presume to appear in the presence of the god, the Brahmins were very kindly and considerately engaged in preparing a *warm* bath for him. A large number of bright copper pots and pans were steaming away finely on one side of the ghat, and on the other there were crimson velvet couches and cushions. The sun is now up, and hundreds of people are waiting for a chance to bathe at the favourite ghat, and to carry their small offerings of a pice or two to the temple; but a guard with drawn swords is set to keep the way of the Maharajah clear and clean. He brings, we hear, his 3000 rupees, a powerful argument with the Brahmins to keep him from being annoyed by a crowd of poor Ryots, who can only afford a few pice. Yes; in Hindooism there seems to be a *royal* way to heaven, distinct and separate from the *common* and *vulgar* one, and much more accommodating and easy. How different this from the religion of Him who said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

But we must leave the Rajah and his gifts, with his gods, and return to direct the attention of the poor Ryots from Mahadeo to Jesus.

We take our stand under a tree in the midst of the Mela. Mr. Williams begins to speak, and his powerful voice soon attracts the attention of the crowds now rushing down to the temples. A large assembly is soon collected, the preacher grows more and more earnest and pressing in his appeals, the people begin to feel an interest in the truth. The first preaching closes, and the sale of books commences. "A gospel for one anna, and a tract for a pice," is the cry again and again; but no one comes forward to buy. Still we persevere, and after a few more explanations and exhortations, one more courageous than the rest resolves to buy a book, at any rate. And now the example having been set, the more timid begin to gather courage. The knots from the pugrees (turbans) and dhothees (waistbands) are soon untied, and the cry on all sides is "Hum ko dao," "Hum ko dao," (Give to me, Give to me). The sale is over, several of those present leave, and new comers take their place. The old cry is repeated, "A gospel for an anna." A few more books go, and then good old Thakoor Dass, of Chitourah, tells his countrymen of the Saviour he has found. He is perfect in the village dialect, and the poor hear him gladly. He chants, and sings the praises of Jesus, until the people are evidently moved, and closes with a homely appeal; and again up go the books. Some eighteen or twenty are disposed of, and now the seller must become the preacher. The crowd is by this time immense. A tobacco-seller close by begins to fear the crowd will completely blockade his stall, and shut out his purchasers. It is even so, and he grows angry and clamorous with the people, who tell him that they stand on the highway, which is free for all. He appeals to me, and says his loss will be very great. Taking out a handful of the pice I had received for the books, I ask him to take a full and fair compensation for his loss, as we would not have him suffer by our preaching; but the poor buniah is quite taken aback, and modestly refusing the money, says, "You have conquered me—go on." Preaching being over, the sale again goes on. Several tracts and gospels are sold, a closing address is given, and it being about eleven o'clock, we return to our tent to breakfast.

The above sketch furnishes the reader with a fair idea of our work for four days (morning and evening) in the Mela. I need not, therefore, lengthen out this paper by entering minutely into each day's work in particular.

15th.—After returning from our morning preaching, I made up a parcel of books, consisting of two copies of the New Testament bound, one in Hindi and the other in Urdoo, a copy of the "Sut Mut Niroopun," and one of "Deen hug ki thikeek," ("Enquiry into the True Religion,") with the intention of taking them personally to the Maharajah of Gwalior. On further consideration, I thought it better to send the parcel by a servant, with the missionaries' compliments, lest the Rajah should suppose I came for some favour. The parcel being neatly put up, and labelled, it was sent to the royal tent, accompanied by an earnest prayer. But alas, how soon were our bright hopes dashed to the ground! Our servant presented the parcel to the Vakeel, who was about to take it in to the Rajah, when he was told it contained books from the missionaries, who sent their compliments to his Majesty. On hearing this, the Kamdar (minister) returned the parcel, saying it was not needed. The servant persisted that it should be taken in to the Maharajah, and said he must be refused by *him* before he could take the parcel back. The Vakeel took the parcel inside, and soon returned, saying his Majesty did not need books. The impression of the servant was, and it is highly probable, that the Maharajah never saw the parcel, nor heard anything of it; and thus the petulant Kamdar, who was evidently a Brahmin, and a bigoted Hindoo, defeated me twice. Had Dinkur Rao, the Prime Minister, been present, whom I saw repeatedly in the Fort at Agra during the troubles of 1857, I feel persuaded that the elephants would have been removed, and the books accepted. Eastern kings are quite at the mercy of their ministers, and it is seldom they have a *faithful* one to serve them.

Delhi, Dec. 19th, 1861.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
DERBYSHIRE.			
Derby—			
Contributions	2	10	0
Do., for *N. P.*.....	0	15	6
DEVONSHIRE.			
Bampton—			
Contribution	2	2	0
Brixham—			
Contributions	2	2	8
Do., S. School	0	16	1
Dartmouth—			
Collection	1	13	7
Contribution	0	10	0
	2	3	7
Less expenses	0	6	7
	1	17	0
Devonport, Morice Sq.—			
Collections	7	18	8
Do. for *W. & O.*....	1	12	0
Contributions	26	4	2
Do. for *India*.....	0	10	0
	36	4	10
Less amount voted to Ireland and acknowldgd. before	30	6	2
	5	18	8
Exmouth—			
Donation	5	0	0
Honiton—			
Collection for *W. & O.*	1	3	9
Contributions	6	4	9
Kingsbridge—			
Collection	11	0	0
Do., for *China*	3	2	0
Do. for *W. & O.*....	2	15	0
Contributions	29	0	0
	45	17	0
Less expenses, and acknwlgd. before	3	19	6
	41	17	6
Kingskerswell—			
Collection	0	3	6
Lifton—			
Contributions	2	2	0
Do., Sun. School ..	0	3	0
Modbury—			
Collection for *W. & O.*	0	10	0
Plymouth—			
Contributions	41	2	0
Do., for *N. P. Barisal*	20	1	0
Ringmore—			
Collection for *China*..	1	0	0
Tiverton—			
Collections	10	10	2
Do. *Famine Fund*	12	0	0
Contributions.....	12	0	6
Do., for *N. P., Dinagepore*	14	0	0
	48	10	8
Less Famine Fund, expenses, and acknowldgd. before	40	7	0
	8	3	8
Topsham—			
Contributions	0	12	6

	£	s.	d.
Torquay—			
Collections	15	17	6
Do., for *W. & O.*....	3	10	0
Contributions	5	12	0
Do., for *N. P.*.....	0	12	0
Do. S. School	3	0	8
	27	12	2
Less expenses, and acknowledged before	21	16	0
	5	16	2
Totness—			
Contribution	1	0	0
Do., for *W. & O.* ..	0	5	0
DORSETSHIRE.			
Poole—			
Contribution	1	0	0
Weymouth—			
Contributions	6	7	6
Do., S. School	10	0	0
DURHAM.			
Darlington—			
Collection for *China*..	2	0	5
Contributions	20	15	0
Hamsterley—			
Collection for *China*..	1	3	6
Middleton in Teesdale—			
Contribs. for *China*..	1	7	6
South Shields—			
Collections	3	17	2
Contributions.....	7	17	7
Do., for *China*	0	5	6
Do., S. School	0	5	0
	12	5	3
Less expenses	0	12	6
	11	12	9
Sunderland, Sans Street—			
Collections	3	11	6
Do. S. School	1	3	6
Contributions	3	0	0
Wolsingham—			
Collection for *China*..	1	4	2
ESSEX.			
Ashdon—			
Contributions.....	3	15	3
Colchester—			
Contributions.....	12	9	5
Do.....*T.*	1	6	0
Do. S. School.....	0	9	6
	14	4	11
Less expenses ..	0	2	3
	14	2	8
Harlow—			
Collections	3	10	5
Do., for *W. & O*	1	10	0
Do., for *China*	4	12	3
Do. S. School	1	11	1
Do., Potter Street. .	0	16	0
Contributions.....	3	10	5
Do., Ladies' Auxiy.	10	9	0
	35	19	3
Less acknowledged before & expens.	3	12	3
	32	6	9

	£	s.	d.
Ilford—			
Collection for *China*	1	13	6
Contributions for do.	0	15	6
Do., Sund. S. for do.	0	7	6
	3	1	6
Less expenses	0	4	0
	2	17	6
Langley—			
Collection	1	10	7
Do., for *W. & O.*...	0	14	9
Contributions.....	3	7	9
Loughton—			
Collections	15	0	0
Contributions.....	3	5	3
Do. for *Rev. W. K. Rycroft's Chapels*	0	17	6
Do., for *N.P.*	4	13	1
	23	15	10
Less expenses.....	0	5	0
	23	10	10
Saffron Walden—			
Collections	7	16	3
Do., for *W. & O.* ..	2	0	0
Do., S. School	1	12	4
Contributions.....	18	18	1
	30	6	8
Less expenses	1	5	0
	29	1	8
Waltham Abbey—			
Contributions	29	0	0
Walthamstow—			
Contributions.....	0	16	4
GLOUCESTERSHIRE.			
Arlington—			
Contributions.....	6	5	11
Do., for *W. & O.* ..	1	7	8
Do., for *Africa*	0	5	4
Do., for *N.P.*.....	0	7	8
Ascott—			
Contributions.....	1	7	4
Blockley—			
Contributions	12	2	9
Do. S. School.....	4	18	1
Bourton-on-the-Water—			
Collections	4	5	1
Contributions.....	5	10	0
Brockhampton—			
Collections	1	17	7
Campden—			
Collections	1	3	1
Do., Puxford	0	7	11
Contributions S. S...	0	2	6
Do. for *Africa*, ...	1	0	0
Cheltenham, Cambray Chapel—			
Contributions.....	3	15	0
Do., for *China* ..	1	0	0
Do., Salem Chapel—			
Collections	23	4	1
Contributions.....	14	13	9
Do., S. School ..	10	14	4
Do. for *Mrs. Allen's Native Girls' Boarding Sch.*	15	16	0
Cirencester—			
Collections.....	4	9	6
Contributions	4	19	0

	£	s.	d.
Colaford—			
Contributions for *Rev. W. K. Rycroft's Chapels Fund*	0	11	6
Cutsdean—			
Collections	0	17	0
Do., for *W. & O.*	0	3	6
Contributions	4	9	4
Gloucester—			
Collection for *W. & O.*,	2	5	0
Contributions	4	5	0
Do., for *China*	1	2	6
Do. S. Schl., for *N.P.*	2	14	6
Do., do., for *School, Ceylon*	8	0	0
Do., for *Bethiephil School, Jamaica*	1	15	0
Milton—			
Collections	5	6	11
Contributions	2	12	6
Naunton and Guiting—			
Collection, Naunton	3	13	2
Do., Guiting	1	12	10
Do. for *W. & O.*	0	17	4
Contributions	1	9	8
Do. for *N. P.*	0	19	10
Do., for *Africa*	2	19	2
Stow-on-the-Wold—			
Collections	3	17	2
Do. for *W. & O.*	1	1	7
Contributions	3	16	10
Do., S. School	1	0	0
Tewkesbury—			
Collections	9	16	6
Contributions	10	10	4
Do., for *China*	2	11	2
Do., for *N. P.*	1	5	2
Winchcomb—			
Collections	2	15	7
Contributions	1	14	6
Do., S. School	0	5	2
	204	6	4
Less expenses and acknowld. before	53	0	4
	151	6	0

Hampshire.

Andover—			
Collection for *W. & O.*	1	3	0
Lymington—			
Collection for *W. & O.*	1	0	0
Contributions	6	15	11
Do., for *N.P.*	1	1	8
Saint Cross—			
Contributions	2	15	0
Southampton—			
Collection, East Street	2	3	4
Do., Public Meeting	3	5	9
Do., Carlton Rooms	5	2	4
Contributions	3	16	10
Do., for *W. & O.*	1	1	0
Do., S. School	3	15	0
Whitchurch—			
Collections	4	14	9
Contributions	2	14	1
	7	8	10
Less District expenses	0	10	6
	6	18	4

Herefordshire.

Bromyard—			
Contribution	2	0	0
Kington—			
Collection for *W. & O.*	1	0	0

Hertfordshire.

Bishops-Stortford—			
Collection	5	16	11
Contribs. S. School	2	2	3
Do.	1	18	3
Do. for *N.P.*	2	2	9
	12	0	2
Less expenses	0	4	6
	11	15	8
Boxmoor—			
Collections	2	5	6
Do. for *W. & O.*	1	0	0
Contributions	4	3	10
Do., S. School	0	13	8
Do., do., for *N.P.*	1	12	4
	9	15	4
Less expenses	0	9	6
	9	5	10
Hatfield—			
Contributions	3	15	0
Do., for *W. & O.*	0	10	0
Hemel Hampstead—			
Collections	6	5	6
Contributions	7	7	8
	13	13	2
Less expenses	0	19	0
	12	14	2
Saint Albans—			
Collections	13	7	2
Do. for *W. & O.*	6	2	2
Contributions	12	13	10
Do., Sun. School	4	2	2
Do., do., for *N.P.*	2	9	2
Do., for *India*	5	0	0
Do., for *African Schools*	3	5	0
	46	19	6
Less acknwld. before & expenses	24	7	4
	22	12	2
Tring—			
Contributions	14	2	4
Do., for *China*	6	3	6
Do., S. School	4	4	10
Watford—			
Collection	11	12	6
Do., for *W. & O.*	3	0	0
Do., S. School	1	8	8
Contributions	28	7	1
	44	8	3
Less expenses	0	13	6
	43	14	9

Huntingdonshire.

Saint Ives—			
Contributions, Moiety	1	1	0

Kent.

Broadstairs—			
Contributions	1	15	0
Canterbury—			
Contributions	20	0	0
Chatham, Zion Chapel—			
Collection	5	14	6
Contributions	5	7	0
	11	1	6
Less expenses	0	9	6
	10	12	0
Crayford—			
Contribs. for *N.P.*	1	6	9
Dover—			
Collections	8	4	0
Less expenses	0	7	6
	7	16	6
Eythorne—			
Collections	8	0	4
Contributions	4	2	2
Do., for *N.P.*	0	19	4
Do., S. School	0	8	11
Lee—			
Collection	12	18	11
Do. for *W. & O.*	7	11	0
Contributions	28	16	9
Do., for *India*	2	2	0
Do. for *Intally Schs.*	0	10	6
Do., for *Calabar College*	0	10	0
Do., for *Jamaica*	1	0	0
	53	9	2
Less acknowledged before	20	9	11
	32	19	3
Lewisham Road—			
Contribs., Balance	13	2	5
Maidstone—			
Collection for *W. & O.*,	3	3	0
Contributions	19	7	4
Margate—			
Contributions	24	15	3
Do. for *China*	5	0	0
Do. for *N.P.*	3	16	0
Matfield Green—			
Contribution	1	0	0
Ramsgate—			
Contribs., Balance	10	17	11
Staplehurst—			
Contributions	5	0	0

Lancashire.

Cloughfold—			
Collection for *China*	1	0	6
Liverpool, Great Cross Hall St.—			
Collection	3	3	2
Contributions	10	12	6
Do. S. School	15	16	4
Manchester Auxiliary—			
Contribs., Balance	187	12	3
Over Darwin—			
Collection	4	5	0
Do., for *W. & O.*	1	10	0
Tottlebank—			
Collection	1	1	7

Leicestershire.

Sutton-in-the-Elms—			
Contributions	1	12	6
Do. for *N.P.*	1	13	6

Lincolnshire.

Alford—			
Contributions	2	0	0

Norfolk.

Downham Market—			
Collection	4	3	6
King's Lynn, Stepney Chapel—			
Collections	9	16	10
Do. for *W. & O.*	2	0	0
Contributions	3	16	5
Sunday Sch. for *N.P.*	1	0	0
	21	13	3
Less expenses acknowldgd. before	2	13	3
	19	0	0
Do., Union Chapel—			
Collec. for *W. & O.*,	4	9	6

	£	s.	d.
Norfolk Auxly.—			
Balance of account ..	85	11	9
Northamptonshire.			
Braunston—			
Collection for *W. & O.*,	0	8	5
Contributions.....	0	6	6
Do. for *N.P.*	0	4	8
Burton Latimer—			
Contributions.....	2	13	0
Clipstone—			
Collection, Lubbenham	2	0	0
Contributions.....	1	3	6
Pailton—			
Collection for *China*..	1	6	7
West Haddon—			
Contribution	0	5	0
Northumberland.			
Newcastle-on-Tyne, New Ct. Ch.—			
Collections	6	10	8
Do. for *W. & O.*....	3	1	0
Contributions.....	7	8	4
Do.....*T.*	1	0	0
Northumberland Auxl.—			
Balance of account ..	32	5	7
Oxfordshire.			
Banbury—			
Contributions.....	1	6	11
Do. for *W. & O.* ..	1	0	0
Sunday School	0	9	5
Oxford—			
Contribs., Balance ..	25	5	4
Thame—			
Contributions.....	0	10	4
Shropshire.			
Dawley Bank—			
Collection	1	15	6
Do., for *W. & O*....	1	2	0
Contributions.....	1	18	9
Do., S. School	0	18	5
Maesbrook—			
Contributions.....	1	17	1
Less expenses	0	2	9
	1	14	4
Oswestry—			
Collections	8	17	10
Do., for *W. & O*....	1	3	0
Contributions.....	10	10	11
Do. for *N. P.*	0	18	0
	21	0	9
Less expenses ..	1	3	0
	20	6	9
Pontesbury—			
Collection	1	9	6
Contributions.....	1	10	0
	2	19	6
Less expenses	0	2	6
	2	17	0
Shrewsbury—			
Collection	2	7	2
Contributions.....	4	2	9
	6	9	11
Less expenses....	0	5	6
	6	4	5
Whitechurch and Ightfield—			
Collections at Press Heath	8	7	9
Do., for *W. & O*..	1	19	2
Contributions.....	11	7	4
	21	14	3
Less expenses ..	0	18	0
	20	16	3
Somersetshire.			
Bath, Kensington Chapel—			
Collection	13	15	0
Contributions	23	18	3
Do. S. School.....	7	7	5
Bath and Twerton—			
Balance of Account ..	36	4	1
Bristol, Buckingham Chapel—			
Collec. for *W. & O.*	3	15	0
Do., Welsh Church—			
Contribs. *for Theological School, Delhi*	0	4	3
Bristol Auxl.—			
Contributions	50	0	0
Do., *for Mr. Reed's N.P., Barisal, from King Street School*	20	0	0
Wellington—			
Collections	6	18	9
Contributions.....	9	17	1
Sunday Schl. for *N.P.*	9	9	0
	26	4	10
Less expenses	0	9	2
	25	15	8
Staffordshire.			
Bilston—			
Contributions.....	2	1	10
Coseley, Darkhouse—			
Collections	6	7	0
Contributions.....	14	7	0
Cradley, Refuge Chapel—			
Collection	1	12	6
Dudley—			
Collections	4	8	6
Hanley—			
Contributions.....	8	0	0
Do., Juvenile Society *for Africa*	2	0	0
Netherton—			
Collection	1	15	2
Contributions.....	2	10	0
Princes End—			
Collect. for *W. & O*...	0	10	6
Wednesbury—			
Collection	1	10	0
S. School.....	0	17	0
Wolverhampton—			
Contributions.....	4	5	0
	50	4	6
Less expenses	1	3	4
	49	1	2
Suffolk.			
Aldborough—			
Contribs. for *N. P.* ..	1	9	7
Surrey.			
Kingston-on-Thames—			
Collections	7	1	6
Do. for *W & O*.....	2	0	0
Contributions.....	16	1	3
Norwood—			
Contributions.....	31	11	10
Sussex.			
Brighton, Bond Street—			
Contributions.....	6	0	6
Do., for *W. & O.*	1	2	6
Do., for *N. P.* ...	0	17	6
	8	0	6
Less expenses ..	0	7	6
	7	13	0
Do., Queen Square—			
Collect. for *W. & O.* Moiety	1	0	0
Contributions	10	15	1
Do. S. School....	2	2	6
Hastings, Wellington Square—			
Collections	10	19	4
Do. for *W. & O.* ..	3	5	0
Contributions.....	15	13	1
Do. S. School.....	4	10	0
Warwickshire.			
Leamington—			
Contributions.....	3	2	0
Do., S. School	1	18	0
Rugby—			
Collection	4	2	9
Do. for *China*.....	1	5	0
Do., for *W. & O*....	0	16	10
Contributions.....	3	8	6
Do. S. School.....	3	10	0
	13	3	1
Less expenses, and overpaid last year	0	19	4
	12	3	9
Warwick—			
Balance of account ..	12	17	3
Wiltshire.			
Bratton—			
Collection	2	19	0
Do., for *W. & O*....	1	10	0
Contributions.....	13	4	4
Calne—			
Contributions	0	10	0
Corsham—			
Contributions	2	10	0
Devizes—			
Collections	16	16	0
Contributions	14	15	9
Shrewton, Zion Chapel—			
Sunday School	5	0	0
Trowbridge Auxilliary—			
Balance of account ..	14	8	0
Worcestershire.			
Evesham—			
Contributions	2	6	1
Do. Sunday School	0	9	4
Worcester—			
Contribs. for *N.P.*...	0	18	0
Yorkshire.			
Bedale—			
Contributions	4	5	0
Bishops Bourton—			
Collection	2	10	9
Do., for *W. & O.*...	0	10	0
Do., for *N. P.*	0	18	3
Contributions	2	11	0
Do., for *China*	1	1	0
Bradford, 1st Church—			
Contributions	19	0	6
Do., Ladies' Auxl.	23	14	4
Do., 2nd Church—			
Contributions.....	32	5	1
Do., Juvenile....	2	18	6
Do. for *N. P., Thacker Dass*	12	0	0
Do. for *Mr. Carter, Ceylon*	12	0	0
Do., 3rd Church—			
Contributions	6	5	0
Bridlington—			
Collections	8	13	6
Contributions.....	5	19	10
Do. for *China*	0	17	6
Earby—			
Contributions	0	2	6
Doncaster—			
Contributions	0	7	6

	£	s.	d.
Driffield—			
Collections	5	12	8
Contributions	1	0	0
Do. for *China*	1	0	0
Harrowgate—			
Contribs. for *China*'..	0	6	2
Hunmanby—			
Collections	2	10	3
Contributions	4	18	0
Kilham—			
Collections	0	17	6
Contributions	0	2	0
Lockwood—			
Contributions	35	4	6
Do., for *W. & O.*	3	0	0
Do., for *China*	2	0	0
Malton—			
Collections	3	6	6
Contributions	10	4	8
Do., S. School	1	0	0
Do., for *China*	1	18	0
Mirfield—			
Collection	2	2	11
Contribs. for *China*	1	11	1
Rawden—			
Contributions	4	4	0
Rotherham—			
Juvenile Soc. for *N. P.*	1	6	4
Scarborough—			
Collections	26	5	0
Contributions	33	15	6
Do. S. School	1	2	0
Do., for *N. P.*	3	7	6
Selby—			
Contributions	5	11	0
Sheffield, Townhead St.—			
Balance of account	23	1	11
Shipley—			
Collection for *W. & O.*	2	0	0
Contributions	0	7	10
York—			
Contributions	1	5	0
	325	2	7
Less acknowledged before, and expenses	36	11	0
	288	11	7

NORTH WALES.

Anglesea.

	£	s.	d.
Bontrypont—			
Collection	1	14	0
Brynsiencyn—			
Contributions	1	10	0
Caeceiliog—			
Collection	1	0	0
Gaerwen—			
Collection	1	19	10
Llangefni—			
Collection	4	10	1
Newburgh—			
Collection	0	4	4
Pencarneddu—			
Collection	0	8	4
	11	6	7
Less expenses	0	0	4
	11	6	3

Carnarvonshire.

	£	s.	d.
Bethesda—			
Contributions	5	16	8
Capel-y-Beirdd—			
Collection	1	5	6
Contributions	0	17	6
Capel Penymaes—			
Collection, &c.	0	11	8
Cefncymeran, Salem—			
Collection, &c.	0	12	6
Cerig-y-Pryfaid—			
Contributions	1	4	3
Conway—			
Contributions	3	8	8
Gara Dolbenmaen—			
Collection	1	10	0
Llanllyfni—			
Contributions	3	17	0
Llanberis—			
Contributions, &c.	1	5	4
Llanwyddan—			
Contributions	2	10	2
Pontlyfni—			
Contributions, &c.	4	5	10
Pwllheli—			
Contributions	22	14	7
Tyddynsion—			
Contributions	5	3	9
Waunvawr—			
Collections	0	3	0
	61	6	5
Less expenses and local Home Mssn.	3	0	0
	58	6	5

Denbyshire.

	£	s.	d.
A few Ministers in Denbyshire, for *China Mission*	2	13	8
Brymbo—			
Contributions	1	10	0
Cefn Bychan—			
Contributions	4	2	0
Denbigh—			
Contributions, &c.	9	10	6
Garth—			
Contributions	2	2	7
Gefail-y-Rhyd and Llanbraidr—			
Contributions, &c.	5	2	10
Glynceiriog—			
Contributions, &c.	4	10	0
Llandulas—			
Contributions, &c.	1	0	0
Llanelian—			
Contributions, &c.	1	5	7
Llanddwrog—			
Contributions, &c.	0	10	0
Llanddoget—			
Collection	0	16	0
Llansaintffraid—			
Contributions, &c.	2	8	0
Llansilin—			
Contributions, &c.	0	15	0
Llanelidan—			
Contributions, &c.	3	7	7
Llangernyne—			
Collection	0	7	0
Llangollen, Welsh Church—			
Contributions, &c.	4	8	9
Do., English Church—			
Contributions	3	19	0
Llanrwst—			
Contributions, &c.	4	11	0
Moolfre—			
Contributions	1	0	0
Moss—			
Collection	0	6	5
Pen-y-cae—			
Contributions, &c.	2	8	8
Rhos—			
Contributions, &c.	1	13	0
	57	17	7
Less expenses and Local Home Mssn.	14	15	11
	43	1	8

Flintshire.

	£	s.	d.
Bagillt—			
Contributions	1	9	6
Holywell—			
Contributions	1	3	1
Rhyl—			
Contributions, &c.	19	15	2
Do. for *China*	2	0	0
	24	12	9
Less acknowledged before, expenses, and Local Home Mission	23	3	2
	1	9	7

Merionethshire.

	£	s.	d.
Cwmyni—			
Collection	0	9	0
Llansantffraid—			
Contributions, &c.	1	3	7
Tre'r Ddol—			
Contributions, &c.	1	0	5
Pandy'r Capel—			
Contributions, &c.	6	7	3
	9	9	3
Less expenses, and Local Home Mssn.	3	0	0
	6	9	3

Montgomeryshire.

	£	s.	d.
Beulah—			
Contributions, &c.	4	4	7
Caersws—			
Contributions, &c.	4	6	0
Cwmbenlan—			
Contributions, &c.	0	13	1
Llanfair—			
Contributions	4	0	0
Llanfyllin and Bethel—			
Collection	2	15	0
Monghtre—			
Contributions, &c.	1	7	8
Newchapel—			
Contributions, &c.	1	5	11
Rhydfelen—			
Contributions, &c.	2	4	1
Rhydwen Sion—			
Contributions, &c.	2	7	3
Staylittle—			
Contributions, &c.	3	4	2
Tanylan—			
Contributions, &c.	0	12	0
Tarn..			
Contributions	5	16	
Do. for *W. & O.*	0	5	0
Newtown—			
Contributions, &c.	13	3	
Do., for *Mrs. Allen's School, Ceylon*	5	0	0
	51	5	2
Less expenses, and Local Home Mssn.	1	5	1
	50	0	1

SOUTH WALES.

Brecknockshire.

	£	s.	d.
Brecon, Kensington Chapel—			
Collection	4	4	10
Do., Watergate—			
Contributions, &c.	10	16	10
Brynmawr Tabor—			
Collections, &c.	3	4	8
Less expenses	0	0	8
	3	4	0
Do., Zion—			
Collections, &c.	2	4	7
Llanelly, Bethlehem—			
Collections, &c.	4	9	1
Less expenses	0	0	7
	4	8	6

	£	s.	d.
Llangorse—			
Collection, &c. ...	1	6	1
Maesyberllan—			
Collection, &c.	2	16	10
Less expenses	0	0	11
	2	15	11
Talgarth—			
Contribs. for *N. P.* ..	0	9	4
Tynyfelin—			
Collection for *W. & O.*	0	6	9

CARDIGANSHIRE.

Aberystwith—			
Contributions, &c. ..	10	0	2
Do., for *N. P.*	0	16	1
Cardigan, Bethany—			
Contributions, &c. ..	18	17	0
Cilfowyr and Ramoth—			
Collection, &c.	1	16	4
Do., Bwlch Cilfowyr	0	15	8
Do., Ysgol Ramoth	1	18	0
Do., Bwlch Ramoth	0	8	0
Penypark—			
Collection, &c.	2	3	0
Verwick, Siloam—			
Collection, &c.	1	13	10

CARMARTHENSHIRE.

Aberdusr—			
Contributions	0	10	0
Bwlch Newydd—			
Contributions ...	13	15	2
Less Expenses	1	14	4
	12	0	10
Cayo, Bethel—			
Contributions, &c.	2	1	4
Do., Salem—			
Contributions, &c.	2	5	0
	4	7	4
Less expenses	0	0	6
	4	6	10
Cwmifor—			
Contributions, &c. ..	2	4	6
Less expenses	0	0	6
	2	4	0
Cwmdu—			
Contributions, &c. ..	2	0	0
Less expenses	0	0	3
	1	19	9
Felinfoel—			
Contributions	10	6	0
Plymouthenry—			
Collection	1	14	0
Less expenses	0	0	3
	1	13	9
Horeb—			
Contributions, &c. ..	0	12	6
Llandilo—			
Contributions, &c. ..	1	0	0
Llandovery—			
Contributions, &c. ..	1	8	10
Less expenses.....	0	0	3
	1	8	7
Llanelly, Bethel—			
Contributions, &c..	9	16	2
Less expenses ..	0	0	2
	9	16	0
Do., Greenfield—			
Contributions.....	20	5	9
Do. for *W. & O.*..	2	10	0
Do., Zion—			
Contributions.....	5	7	6
Mydrim—			
Contributions.....	11	1	1
Less expenses	1	8	6
	9	12	7
Pembrey—			
Contributions	0	10	6
Rhydargaean—			
Contributions, &c....	1	0	0

GLAMORGANSHIRE.

Aberaman—			
Collection	0	19	1
Do. ..... *T.*	1	0	0
Contribs. for *N. P.* ..	2	16	0
Aberavon—			
Contributions	2	5	1
Do., for *N. P.*	2	5	5
Abercanaid—			
Contributions, &c. ..	1	4	5
Aberdare, Calvary—			
Contributions, &c..	34	8	5
Do., English Church—			
Contributions, &c ..	9	1	2
Do., Trecynon—			
Contributions, &c..	16	11	10
Do., for *N. P.* ..	0	16	0
Do., Llwydwed ..	1	5	1
Aberdulais—			
Collection	0	19	0
Briton Ferry—			
Contributions, &c. ..	2	5	9
Caerphilly—			
Contributions, &c. ..	16	17	11
Do., for *China*	1	0	0
Caersalem Newydd—			
Contributions, &c. ..	4	1	9
Do., for *N.P.*	2	5	3
Cardiff, Bethany—			
Collections	12	9	1
Do. for *W. & O.*..	2	10	0
Contributions	26	12	11
Do., Bethel—			
Contributions	7	14	9
Do., Tabernacle—			
Contributions	39	18	9
Do., for *N.P.*....	2	14	7
Do., Tredegar Ville—			
Contributions	9	2	8
Clydach—			
Collection	1	0	0
Contribs. for *N. P.* ..	0	15	8
Cwmaman—			
Contributions, &c. ..	0	15	0
Cwmavon—			
Contributions, &c. ..	6	17	2
Cwmtwich—			
Contributions	0	5	0
Dinas Noddfa—			
Contributions	2	5	6
Dowlais, Caersalem—			
Contributions, &c. ..	5	19	4
Do., for *China*	0	19	0
Elim, Prudanen—			
Collection	0	18	0
Gellygaer—			
Contribs. for *N. P.* ..	0	13	6
Glyn Neath, Bethel—			
Contributions	3	2	0
Hengoed—			
Contributions	3	16	9
Do. for *N.P.*	0	16	10
Hirwaen—			
Contributions, &c. ..	5	3	7
Langyfelach, Salem—			
Contributions	1	0	0
Lantwit Major—			
Contributions	1	0	0
Do., for *W. & O.*...	0	5	0
Lantwit Vardre—			
Contributions	0	15	0
Lisvane—			
Collection	0	15	5
Contribs. for *N. P.* ..	2	2	7
Llandough—			
Contributions	1	10	0
Llancarvon—			
Collection	0	10	6
Do., Rheon.....	0	11	0
Do., Aberthon	0	11	0
Merthyr Tydfil, Bethel—			
Collection	0	7	9
Do., Ebenezer—			
Contributions	5	15	7
Do., for *N.P.*....	0	14	4
Do., Tabernacle—			
Collection	1	10	0
Do., Zion—			
Contributions	18	5	11
Do., for *N.P.*	0	9	4
Moriah—			
Contributions	5	1	0
Neath, Bethany—			
Contributions	2	19	2
Paran—			
Collection	1	0	0
Pentyrch—			
Collection	1	6	9
Pontbrenllwyd—			
Contributions	2	12	2
Do., for *N.P.*	1	6	3
Pontypridd—			
Contributions	5	9	1
Do., for *N.P.*	0	12	8
Pontrhydyfen—			
Contributions.....	0	10	0
Rhydfelen—			
Contributions	0	16	3
Rhymney—			
Contributions	1	18	11
Soar—			
Contributions	1	15	6
Spedlands, Salem—			
Contributions	1	18	10
Swansea, Bethesda—			
Contributions, &c.	32	14	6
Do., Mount Pleasant—			
Contributions, &c.	23	11	6
Treforest, Libanus—			
Contributions	2	0	0
Troedyrhiw—			
Contributions	1	9	3
Witton Park—			
Contributions	0	6	9
Ynysfach—			
Contribs. for *N.P.* ..	0	16	0
Ystrad, Libanus—			
Collection for *W. & O.*	0	10	0
Do., Nebo—			
Contributions	2	3	7
Do., for *W. & O.*.	0	2	0
Do., for *N.P.*	1	0	9
	350	18	2
Less expenses, and amounts acknowledged before ..	35	15	3
	315	2	11

MONMOUTHSHIRE.

Abercarn—			
Contributions	3	1	7
Bassaleg, Bethel and Tirzah—			
Contributions, &c. ..	9	5	4
Less expenses	0	1	3
	9	4	1
Blaenavon, Ebenezer—			
Contributions, &c.	2	10	11
Do., Horeb—			
Contributions	5	8	0
Chepstow—			
Contributions	6	1	2
Do., for *W. & O.*....	0	12	0
Do., for *N.P.*	2	6	1
	8	19	3
Less expenses	0	6	6
	8	12	9

	£	s.	d.
Ebbw Vale, Nebo—			
Contributions	3	12	8
Do., Providence, English Ch.—			
Contributions	0	15	0
Nantyglo—			
Contributions	5	4	7
Do., for *China*	1	0	0
Newbridge, Beulah—			
Contributions	2	18	2
Newport, Charles Street—			
Contributions	4	14	3
Do., Temple—			
Contributions	8	1	4
Rhymney Penuel—			
Contributions	3	17	0
Do., Jerusalem—			
Contributions	2	10	0
Do., Tirphil—			
Contributions	1	0	0
Risca, Moriah—			
Contributions	3	0	0
Saint Brides—			
Contributions	5	10	0
Saint Mellons—			
Contributions	6	2	8
Less expenses	0	1	2
	6	1	6
Sirhowy—			
Contributions	3	4	5
Do., for *N.P.*	0	1	8
	3	6	1
Less expenses	0	0	6
	3	5	7
Tredegar, Siloh—			
Contributions, &c. ..	13	15	0
Do., for *China*	1	0	0
Victoria, Ebbw Vale—			
Contribs. for *N.P.*...	0	9	9
PEMBROKESHIRE.			
Beulah and Puncheston—			
Contributions	1	15	0
Bethel—			
Contributions	3	0	3
Caersalem—			
Contributions	4	5	1
Do., for *W. & O.*...	0	10	0
Carmel—			
Contributions	4	3	8
Cilgerran—			
Contributions	1	13	8
Ffynnon—			
Contributions	14	12	4
Ebenezer and Eglwyserw—			
Collection	0	15	0
Gerizim—			
Contributions	3	10	10
Harmony—			
Contributions.....	9	1	6
Haverfordwest—			
Contributions, &c..146		12	0
Do., Hill, Park Chapel—			
Contributions.....	6	6	6
Horeb—			
Collection	0	19	4
Jabez—			
Contributions, &c....	6	3	9
Do., for *W. & O.*...	0	12	0
Do. for *N. P.*	0	16	3
Letterston—			
Contributions.....	3	0	0
Llangloffan—			
Contributions.....	6	15	3
Martletwy—			
Collection	1	0	0
Middlemill and Branches—			
Contributions.....	3	6	3
Saint Davids—			
Contributions..	5	14	0
Solva—			
Contributions, &c..	2	2	6
Tretio—			
Contributions.....	2	0	8
Newport—			
Contributions.... ...	6	14	3
Pembroke—			
Collection	3	6	11
Pembroke Dock, Bush Street—			
Contributions.....	12	9	5
Do., for *N. P., Barisal*	6	0	0
Do., for *Orphan Girl, Jessore* ..	4	0	0
Do., Bethany—			
Contributions	9	4	6
Penuel Rock—			
Contributions	1	10	6
Tabor—			
Contributions.....	4	18	0
Do., for *W. & O.*....	0	6	2
Penybryn—			
Contributions.....	1	0	7
	283	6	2
Less expenses	5	16	8
	277	9	6
RADNORSHIRE.			
Bethany—			
Contributions.....	1	0	0
Bwlchysarnan—			
Contributions.....	1	0	0
Frankbridge—			
Contributions	0	16	0
Gravel—			
Contributions	1	19	0
Knighton—			
Collection	4	0	0
Maesyrhelem—			
Contributions	1	0	0
Nantgwyn—			
Contributions	7	0	0
Velindre—			
Collection	0	10	10
	17	5	10
Less expenses	0	5	0
	17	0	10
SCOTLAND.			
Aberdeen—			
Contributions, &c. ..	23	19	8
Do., for *Rev. J. Sale, Calcutta*	0	10	0
Cupar—			
Contributions	11	15	9
Dundee—			
Coll., Public Meeting	1	0	6
Do., Panmure Chpl.	3	5	0
Do., Ward Chapel..	10	4	0
Contributions	18	0	0
Do., from Scotch Independent Church, Euclid Street	9	0	0
Dunfermline—			
Contributions, &c. ..	19	7	6
Edinborough, Dublin St.—			
Collection	52	0	0
Contributions	37	0	6
Do., for *China* ..	25	4	0
Do., Tabernacle—			
Contribs. for *N.P.*...	4	4	11
Elgin—			
Contributions	4	14	9
Glasgow—			
Collctn., Public Mtng.	2	9	9
Do., Hope Street ..	8	10	0
Do., John Street ..	4	1	0
Do., North Frederick Street	2	14	0
Contributions	56	0	6
Do., for *N.P.*.....	2	10	3
Do., Ladies' Auxly., for *Native Teachers in China*	6	14	7
Greenock—			
Colltn., West Burn St.	4	17	2
Do., Nelson Street	4	5	6
Contributions	5	1	6
Do., for *N.P.*	2	10	0
Huntley—			
Contributions	4	2	8
Irvine—			
Contributions	7	7	6
Lossiemouth—			
Collection	1	0	0
Montrose—			
Contributions.....	11	13	1
Paisley—			
Collin., Public Meeting	2	9	9
Contributions	64	16	11
Do., for *China*	10	0	0
Perth—			
Collection	13	17	2
Stirling—			
Contributions	6	14	0
	442	7	0
Less Expenses and amount acknowledged before....	127	6	11
	315	1	1
FOREIGN.			
AFRICA.			
Cape of Good Hope, Graham's Town—			
Ayliff, J. Esq.....	0	19	0
Blaine, Brothers	2	2	0
B. E., B. Booth, Esq.	2	2	0
B. F. C.	0	19	0
Cope, Mrs.	1	1	0
Cawood, S. Esq.....	1	1	9
Dicks, Saml., Mr.	2	0	0
Edkins, Josh., Mr. ..	0	19	6
Friend, a	0	19	0
Do..	0	5	0
Geard, John, Esq. Port Elizabeth.....	5	5	0
Golding, G. Esq., Graham's Town	1	1	0
Gowie, Fordred, & Co.	1	1	0
Grubb, Mrs.....	1	0	0
Gilbert, George, Esq..	1	1	0
Hay, Rev. A.	2	2	0
Haw, S., Esq.....	2	2	0
Hamilton, J., Mr.....	1	1	0
Impey, Rev. W.....	1	1	0
Langford, T., Mr.....	1	1	0
L.W.P., P. W. Lucas, Esq.....	0	10	0
Minto, J. C., Dr., Cape Town	1	1	0
Nelson, Mr. and Mrs. T.	50	0	0
Nelson, J. E., Esq., Cradock	2	2	0
Prynn, W. E., Esq....	0	10	0
Penn, D., Esq.	0	10	0
Richards, W., Esq....	0	19	0
Shipperson, B. M., Esq.	0	10	0
Sargeant, W., Esq....	0	10	0
Thompson, W. R., Esq.	1	1	0
Ormond, Chas., Esq.	2	2	0
Ormond, Mrs., Sen..	1	0	0
Webber, John, Mr....	1	0	0
Webber, Robt., Mr...	0	10	0
Wood, G., Sen., Esq..	1	1	0
Wood, John, Esq. at (Messrs. G. Wood, & Sons, 2 years).....	10	0	0
Wynyard, Lieut. Gov.	2	2	0
	102	5	5
INDIA.			
Calcutta—			
Contributions	137	15	0
Do., for *W. & O.*..	5	0	0
Futtehpore—			
Mr. and Mrs. E.....	50	0	0

IRISH CHRONICLE.

JUNE, 1862.

EXTRACTS FROM THE ANNUAL STATEMENTS OF AGENTS IN IRELAND.

BALLYMENA.

REV. J. G. MCVICKER.

Report from 1st April, 1861, till 1st April, 1862.

DURING this year, the Church at BALLYMENA has had much cause to bless God.

1st. In the steady growth of its numbers. About fifty persons, giving evidences, in their profession and life, of true conversion to God, have been baptized and added to the Church.

2nd. In having obtained a handsome and commodious chapel. After worshipping for nearly two years in a large loft in a stable-yard, a chapel has been erected at a cost of 1,100*l.*, of which 1,000*l.* have been actually raised and paid. The chapel was opened at the close of August, 1861, by the Rev. Wm. Brock, of Bloomsbury, London, with two discourses, which will be remembered and talked of in the neighbourhood for many a day. He pronounced the chapel to be one of the neatest, and by far the most economical he had ever opened. It is seated to hold about five hundred persons. Fully the half of the money raised has been raised in Ireland. The rest is due to the liberality of brethren in various parts of England and Scotland.

3rd. In the fact that, besides meeting local expenses, the Church has been able to relieve the Society of one-half the burden of the pastor's support, and that in a season of almost unexampled distress.*

4th. In the attention which their principles have attracted, both from the position and progress of the Church, and from a discussion, provoked by the late Moderator of the Presbyterian General Assembly, and which is still continued in the local newspaper.

5th. In the wide door which, among many adversaries, God has opened up for the preaching of the Gospel. Besides the two services on the Lord's-day, the pastor generally preaches three, occasionally four times, each week; sometimes in the school-room connected with the chapel, sometimes in school-houses, barns, or cottages in the lanes of the town, or scattered over the thickly-peopled rural neighbourhood. These meetings are often large and solemn. Beside his labours, a number of young men, members of the Church, preach in their various localities as they have opportunity. As the residences of the members extend to a distance of from eight to ten miles round the town, a large district is thus reached with the glorious news of salvation.

About one hundred pounds are still needed for the extinction of the chapel debt. If some friends who take an interest in the spread of Christ's kingdom in Ireland, and who can bless God for the work done in this place already, would contribute this sum, the Church would proceed at once to build a minister's house on a piece of ground kindly given for this purpose by the landlord. They who know the struggles of an infant Church, gathered chiefly from the poor, will know what a comfort and aid such a house would prove.

COLERAINE.

REV. T. W. MEDHURST.

We are still able to report progress. Since March, 1861, *forty-eight* believers have been baptized, and *fifty-two* added to the fellowship of the Church. During the year, two of our members have been called away by death, both of whom were "Revival converts of '59;" they died rejoicing in the preciousness of the blood of Christ. We have also had to exclude one, and seven have gone from the neighbourhood to reside

* Since the above was written, Mr. McVicker has relinquished the whole amount of the Society's grant.

elsewhere. Our present number of members in full communion with the Church is one hundred and forty-one.

From March 10th, 1861, to March 20th, 1862, I have preached *three hundred and eleven sermons*, besides expositions of the Scriptures read, addresses at prayer-meetings, conducting Bible classes, and sermons to the Sunday-school children. I have *six* outside stations where I preach the Word regularly. The present aspect of our Sunday-school is very encouraging. Our prayer-meetings, held on each Lord's-day morning before the public service commences, and on Monday and Saturday evenings, are well attended. I have reason to bless God for a praying people. Once more we rejoice in being able to testify to the real, practical, living union existing in our midst. There is not a more thoroughly united Church existing in the three kingdoms. Our Bible-class meets each Lord's-day afternoon, from four to five o'clock, when we "search the Scriptures," to discover the mind of the Lord on all points of doctrine, experience, and precept.

The attendance at all our meetings is large. During the year we have erected two small vestries, behind the chapel, for baptizing and other purposes. We have also placed a platform instead of a pulpit. It is our intention, so soon as it shall please the Lord to send us the means, to erect a new chapel, that the members anxious to attend may be more comfortably accommodated. It is intended that the new building shall seat about *six hundred* persons, with *vestries* and *school-rooms* adjoining; the estimated cost of which is about *twelve hundred pounds*. We began a subscription list in the month of October, which has already realised *three hundred and thirty-seven pounds ten shillings and sixpence*. We confidently anticipate the liberal aid of our Christian friends in England and Scotland, so that our new building may be erected during the present Bicentenary year.

During the past year our poor members have suffered severely, but we rejoice to state that the Church has not allowed one of them to receive aid from the poor-house. We believe it to be a principle taught in the Word of God, that as a Church we are bound to support our own poor. In our review of the *past*, we see the hand of our covenant-keeping God has been stretched out on our behalf. Our *present* happy position calls for loud songs of unfeigned thankfulness. We are anticipating the *future* joyfully. We know that truth is great, and must prevail. Bigotry and opposition from without is still our portion; but we are now able calmly to wait on our God, and to smile at the futile malice of our adversaries. A short time since, a dear young woman, called to a knowledge of the truth as it is in Jesus, through my instrumentality, made application for baptism and Church membership. She was accepted by the Church, and the evening appointed for her baptism. In the mean time, some person wrote to her friends, urging them to rescue her from "the Anabaptist trap." By force they prevented her being baptized, and have ever since prevented her attending the chapel. Her brother called at my own house, and in my study told me that he had "called to say, if you baptize my sister without either my authority or her father's, we will take THE LAW of you to the utmost of our power." Christians will readily discern here the spirit of the dark ages. Notwithstanding this spirit of *sectarianism*, we are confident that "before us as Baptists, there is a glorious future, a time when even this name of Baptist shall be merged in some wider title better answering to our noble principles." For this "glorious future" we are content to watch, work, wait, and pray.

This week I have paid a visit to the PORTGLENONE and GRANGE Baptist Churches. I preached one sermon in each place, to densely-crowded audiences. The Portglenone Baptist Church was formed in November, 1859, and the present number of members in Church fellowship is about forty. The pastor is a Mr. Robert McMaster, a well-tried and devoted servant of the Lord Jesus Christ. In the month of November, 1860, the friends obtained possession of a neat little chapel from the Methodist body, which seats about two hundred persons.

The Grange Baptist Church meets in a neat little chapel, situated by the road-side in a country district. The present number of members is between fifty and sixty. Three or four of the brethren conduct the meetings of the Church, after a similar manner to the old Scotch Baptists.

LONDONDERRY.

Rev. C. T. Keen, jun.

The friends of the Baptist Irish Society are aware that an interesting field of evangelical labour was opened, in the city and neighbourhood of Derry, by the Revival of 1859. A Church was formed which, at one time, numbered some fifty members. The Masonic Hall was engaged as the place of stated assembly, and there good congregations were gathered (on Lord's-days and week evenings) until the spring of 1861.

At this time it became evident that there existed a difference of opinion amongst the members, on certain points of Church order. Views at variance with Congregational principles were mooted, and desires expressed to establish a Church somewhat after the fashion approved by the Plymouth Brethren. To this fourteen were opposed, and they, therefore, separated themselves, and agreed to worship together, and maintain the denominational position they had at first taken. As soon as possible, the old Independent Chapel was rented, and in that the Gospel has been regularly preached by ministers from England and Ireland, under the direction of the Committee of the Baptist Irish Society.

In December last, the present pastor of the infant Church was unanimously invited to come to Derry, and, having accepted that invitation, with the concurrence of the Committee, he settled in February.

It will be easily understood that the work to be engaged in, for the present at least, is almost entirely missionary in its character. A congregation of about thirty persons has to be increased, preaching stations have to be sought, tract distribution to be set on foot, and a Sabbath-school to be established.

The place of worship to which reference has been made, is *small* and *inconvenient*, and, though answering present necessities, as the best to be obtained, will most likely in a few months be taken from us, the proprietor having signified the probability of his requiring it for business purposes.

Most important is it, that a suitable house should at once be erected for the permanent use of the denomination. Some warm-hearted members of the Society, who have visited Derry, have made generous promises of help in this matter, and if a *few more* follow their example, the object is realised. Above all, dear brethren in England, pray that difficulties peculiar to Ireland may yield to the power of the Gospel, and your hearts, so often gladdened of late by good news from this country, still be cheered, as you hear of Satan's losses, and the Saviour's triumphs.

TUBBERMORE.

Rev. R. H. Carson.

Of my labours this year I have literally no Report to make. For almost the entire year I have been an invalid. In the month of May I was laid aside by utter prostration and wreck of the nervous system, and feared I should never again stand in my own pulpit. But the Lord has had mercy on me, and I have been enabled within the last two weeks, with caution, however, to resume my work. I am now a great deal better, and hope, ere long, to be even stronger than before my illness—at least, such is the doctor's opinion.

But my work—what shall I say of that? Alas! it has lain behind. I knew you had no funds for the purpose, else I should have asked you to send me a brother from England. Yet the cause was not left to sink. Occasionally strangers came to see and speak to us; then, our senior deacon, though far advanced in years, gathering up his remaining strength, conducted the worship of God in the chapel; and lastly, my good brother-in-law, Mr. Graham, till himself laid aside, with great acceptance, addressed the people.*

Will this state of matters for the last nine months account for the following statistics,

* Since this letter was received, Mr. Graham has been called to rest from his labours. The loss of such a man will be greatly felt, especially by the Church at Tubbermore.

which show somewhat against our progress during the year? I dare not say it will and yet I think it has had its influence:—

Admitted	6
Dismissed	7
Excluded	4
Died	3
Present number	261

Thus, as to our communion, there is a clear loss of *eight* members. But this fact you must not take, after all, as quite indicative of our condition. Notwithstanding the slight falling off in numbers, I am satisfied there is no vital failure in the body. Were you among us on a Lord's-day, you would say matters look not worse than formerly. Our people have borne with admirable firmness and patience the untoward circumstances in which we were placed. So far from forsaking the Sabbath services, their attendance throughout has been most exemplary; and, of late, the *turn-out* on a Lord's-day morning is especially gratifying. Amid all my afflictions I am thus much encouraged, and made to hope that our future will be prosperous.

Our weekly Prayer-meeting, of course, has suffered through my illness; but it lives, and even does well. The necessity of the case has called forth the energies of some of our brethren, hitherto silent or all but silent, under whom now the friends meet for prayer with much comfort.

You will not be surprised to hear that Mr. Graham's illness has in a measure affected the Sabbath-school. It is, however, on the whole, doing well. We trust in the Lord our brother may be spared to resume his place among the young.

WATERFORD.

Rev. T. Evans.

I am not able to report great progress. Our little chapel is well attended. Seven persons have been baptized since June last; three of that number have joined the Church. We have at present two candidates for baptism and membership. May the Lord grant that next year his servant shall have the joy of reporting greater things!

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from April 16th, to May 20th, 1862.

	£	s.	d.
London—			
Bowser, W., Esq.	1	0	0
Eives, Mrs.	1	0	0
Foster, R. S., Esq.	1	1	0
Friend, by Rev. C. Kirtland	5	0	0
Hellier, Mr.	0	10	0
Hepburn, F., Esq.	2	2	0
Postle, Mrs.	1	0	0
Brixton Hill, by W. H. Millar, Esq.	6	5	0
Camberwell—Hepburn, Mr. and Mrs.	2	2	0
Metropolitan Tabernacle, by Mr. Olney, Collection, part of	20	0	0
Norwood—			
Heath, H. H., Esq.	1	10	0
Mason, Miss	2	0	0
Wandsworth, by Rev. J. W. Genders	1	5	1
Suburban Meetings—			
Camden Road, by Mr. J. Powell	4	16	6
Hammersmith, by Rev. S. Green	5	12	8
Lewisham Road, by Rev. J. Russell	6	11	4
Annual Meeting, Metropolitan Tabernacle, by Mr. Olney	22	5	3
Beaulieu—Burt, Rev. J. B.	1	1	0
Ipswich, Turret Green, by W. Bayley, Esq.	8	13	6
Reading, by Rev. J. Aldis	5	6	0
Ringstead, by Rev. W. Kitchen	2	4	0
Walsall—Wilkinson, Mr. S., sen.	0	10	0
Walton, by Rev. J. E. Perrin	1	3	0
Scotland.			
Kemnay Hall—Rev. A. Burnett	0	10	6
Africa.			
Graham's Town—Nelson, Mr.	1	1	0

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, Thomas Pewtress, Esq., or the Secretary, the Rev. Charles James Middleditch, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. Charles Gordelier, Great Wiachester Street; and by the Baptist Ministers in any of our principal towns. Post-office Orders should be made payable to the Secretary at the General Post-office.

THE

BAPTIST MAGAZINE.

JULY, 1862.

THE NAME OF THE LORD.

An inspired writer tells us that "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." A careful and prayerful study of all those passages of Scripture which supply us with information respecting the different names by which the Divine Being has made himself known, would be both interesting and profitable. To the writer it appears impossible for any person to do it without being convinced that there is more in a name than he had supposed. If, for illustration, we read of Elohim, that is, God, or the great One who made the heavens and the earth; El-Shaddai, that is, God Almighty, or the strong One who is able to perform all things; Lord, that is, Jehovah, or the self-existent and faithful One, we perceive that there is a two-fold sphere in the Divine government, of the world generally, and redemption in particular. A recent writer observes that, "In tracing through Scripture the various names which God takes, we find them intimately connected with the varied need of those with whom he was in relation. 'Jehovah-jireh' (the Lord will provide); 'Jehovah-nissi' (the Lord my banner); 'Jehovah-shalom' (the Lord send peace); 'Jehovah-tsidkenu' (the Lord our righteousness). All these his gracious titles are unfolded to meet the necessities of his people; and when he calls himself 'I AM,' it comprehends them all. Jehovah, in taking this title, was furnishing his people with a blank cheque to be filled up to any amount. He calls himself 'I AM,' and faith has but to write over against that ineffably precious name whatever we want. God is the only significant figure, and human need may add the ciphers. If we want life, Christ says, 'I AM the life.' If we want righteousness, he is 'THE LORD OUR RIGHTEOUSNESS.' If we want peace, 'he is our peace.' If we want 'wisdom, sanctification, and redemption,' he 'is made' all these 'unto us.' In a word, we may travel through the wide range of human necessity, in order to have a just conception of the amazing depth and fulness of this profound and adorable name, 'I AM.'"

"When God would teach mankind his name,
He calls himself the great 'I AM,'
And leaves a blank—believers may
Supply those things for which they pray."

In the absence of correct views on this subject, some writers have asserted that Moses was indebted for information relative to what transpired before his day, not to God, but to two different documents, which they have designated the Elohistic and the Jehovistic. Such a conclusion has been arrived at because Moses in one chapter writes of the Divine Being as Elohim, or God, and in another as LORD, or Jehovah. It is scarcely necessary to add that we have no sympathy with such views. On the contrary, we believe that the writer was directed by God in applying the different names to himself.

On the other hand, there are many who revere the Scriptures, who think that the names by which God has at different times made himself known to men are of the same import. We hesitate not to say that, in consequence of such erroneous views, many of God's children suffer loss.

"Jehovah, 'tis a glorious name,
Still pregnant with delight;
It scatters round a cheerful beam,
To gild the darkest night."

With reference to the difference which there is between the meaning of Jehovah and God, it may be well to quote a writer of no mean authority:—"Jehovah is God outwardly manifesting himself, revealing himself, living, working, and reigning in history, ever unfolding there, more and more, his character and being." . . . . "The name Elohim indicates absolute fulness and power of life, and assures us that every product of his activity is rich in, and capable of, development, that it *may* perfectly unfold and attain its goal, but not that it certainly *shall* do so. On the other hand, the name of Jehovah guarantees the development itself, and that the potency will ultimately reach its proper termination."* In Exodus iii. 14, we read that God appeared to Moses as "I AM THAT I AM." In chap. vi. 2, 3, "God spake unto Moses, and said unto him, I *am* the LORD (Jehovah), and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Shaddai); but by my name JEHOVAH was I not known to them." It must be admitted that, at first sight, it appears impossible to reconcile this statement with Gen. xiii. 4; xxvi. 2; xxvii. 20; xxviii. 13, 16, where we read, "There (at Bethel) Abraham called on the name of the LORD (Jehovah)." "And the LORD (Jehovah) appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." "Bring me venison, and make me savoury meat, that I may eat and bless thee before the LORD (Jehovah) before my death." "And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD (Jehovah) thy God brought it me." "And behold the LORD (Jehovah) stood above it (the ladder) and said, I *am* the LORD (Jehovah) God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." "And Jacob awaked out of his sleep, and he said, Surely the LORD (Jehovah) is in this place, and I knew it not." It may be well for a few

* Kurtz on the Old Covenant, vol. i. p. 22.

more passages to be quoted, for the purpose of showing that LORD, or Jehovah, was applied to the Divine Being both before and during the patriarchal age. Immediately after the fall of our first parents in the Garden of Eden, the LORD God said to the serpent, Gen. iii. 15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It may be inferred from the expression used by Eve at the birth of Cain, that she believed the promise was then or very shortly afterwards to be fulfilled: "I have gotten," she said, "a man from the LORD," Gen. iv. 1; or, "I have received him, even he who was to come, he for whom we have longed." Such appear to have been the views of our first parents; for, at the birth of their second son they named him Abel, which signifies "disappointment," "vanity," "that which comes to nought." We have been disappointed respecting our first-born; we were vain enough to suppose at first that he would bruise the serpent's head; but now we see our folly, and in proof of this we name our second-born son Abel. It will be seen that the name LORD, or Jehovah, was in the mind of Eve connected with the promise. Proceeding another step, we read of those who, in the days of Seth, began "to call upon the name of the LORD (Jehovah)," or to invoke with the name Jehovah. If the latter be correct, as Gill and some others suppose, the meaning is, that they began in the days of Seth to call upon God in and through one whom they looked for as a Mediator. Noah, after leaving the ark, "builded an altar unto the LORD (Jehovah): and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD (Jehovah) smelled a sweet savour: and the LORD (Jehovah) said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Jehovah is in this passage connected with promises.

When the patriarch Abram had, in obedience to the Divine command, arranged the divided parts of the victims which he had slain, so as to leave a pathway between them, he saw a column of thick and dark cloud like smoke rising from a red-hot furnace moving along the ground, over which a clear radiance shone forth. We learn from the sacred narrative that such phenomena suggested the idea to the mind of the patriarch that a glorious personage was concealed by the cloud. We are further informed that "In the same day the LORD (Jehovah) made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). In the 6th and 7th verses of the same chapter we read, "He believed in the LORD (Jehovah), and he counted it to him for righteousness. And he said unto him, I *am* the LORD (Jehovah) that brought thee up out of Ur of the Chaldees, to give thee this land to inherit it." We have in this quotation, faith in promises made by Jehovah approved of by the LORD. There is also a covenant made and ratified, as import-

ant covenants appear to have been (Jer. xxxiv. 18). "I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they have made before me, when they cut the calf in twain, and passed between the parts," &c. If a man made a covenant with his fellow man he passed between the pieces. In the same manner the LORD, or Jehovah, acted when he made a covenant with Abram. Passing on to the time when Abraham, in obedience to the command of God, had taken his son, his only Isaac, three days' journey, for the purpose of offering him in sacrifice, we are informed that the LORD addressed him, saying, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast heard my voice" (Gen. xxii. 16—18). In all these portions of Scripture, and many more which might be quoted, it will be seen that the name LORD, or Jehovah, is applied to or taken by the Divine Being when in association with man, and that it was thus used before and during the patriarchal age. It was God who formed the heavens and the earth, the LORD God who created man, Jehovah who gave promises and made covenants. The patriarchs "all died in faith, not having received the promises, but having seen them afar off." It must not be overlooked that our Saviour told the Jews (John viii. 56), "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Winer observes in reference to this, it "is not, he exulted in order to see me; yet still less is it, he exulted that he saw, but that he should see me." Tholuck understands the expression in the sense of "that he *was* to see it." In order to reconcile the portions of God's word which have passed under review with Exodus vi. 2, 3, some critics propose to read the latter interrogatively, thus: "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty (El Shaddai), and was I not also known to them by my name JEHOVAH?" Geddes, in reply to this says, that such a rendering is "forced and ungrammatical, and would probably never have been thought of but to save a seeming inconsistency." Others are of opinion that the name JEHOVAH was not revealed, or that God did not assume the name JEHOVAH before the days of Moses. They admit that it occurs in the Book of Genesis, but as that was written after the name JEHOVAH had come into common use, it is assumed that Moses, in narrating former events, employed JEHOVAH by the figure *prolepsis*. In opposition to such opinions it may be well to quote the remarks of Kennicott: "If we could suppose that Moses in all these places wrote by a *prolepsis*, and used a name known to himself, though not known to these earlier fathers; yet it must be granted that Abraham was actually acquainted with this word; because (in xxii. 14) he called the name of the place Jehovah-jireh." It has been argued by many eminent scholars that the name, as we have shown, was known from the beginning, but that the ancients were ignorant of the fulness of meaning which it contained. "It is to be noted," says Bishop

Patrick, "that he doth not say to Moses in this place, *My name Jehovah was not known to them, but I was not known to them by this name*, that is, by that which it imports; viz., the *giving being* (as we may say) to his promises by the actual performance of them; *i.e.*, by bringing them into the land of Canaan, and in order to it delivering them out of Egypt."

From what has been stated it is evident that the emphasis lies in the term *know*. It is a well-known fact that in translating from one language into another, everything depends upon accuracy in the words chosen to represent the sense of the original. "Thus in almost any foreign language," says MacWhorter, "a verb having the sense of 'to comprehend,' 'to understand,' may often be translated by the English verb 'to know.' In very many instances, however, the verb 'to know' would not give the sense of the original." In reference to Exodus vi. 3, the same writer observes: "The verb there used means 'to comprehend,' 'to understand,' and is very inaccurately and inadequately rendered 'to know.' Literally it reads, And by my name JEHOVAH was I not 'comprehended' or 'understood' by them. It properly conveys the meaning 'to see with the mind,' 'to understand by means of explanatory circumstances.' As in the return of the dove to the ark with an olive leaf, then Noah 'knew' that the waters were abated; and in the sacrifice of Manoah, when the angel of the LORD ascended in the flame of the altar and returned not, then Manoah 'knew' he was an angel of the LORD.

"An instance by which the sense of this word may be tested occurs in Isaiah vi. 9: 'Seeing, they shall see, and shall not perceive,' that is, 'understand,' 'comprehend.' The word here correctly rendered 'perceive,' is precisely the one which, in the case under consideration, our translators have given as 'know.' The relative difference between 'seeing' and 'perceiving' corresponds exactly to that between 'knowing' and 'comprehending,' as will appear by substituting, in the above example, the latter forms of expression thus: 'Knowing, they shall know, but shall not comprehend.'"

Now that a sacrifice is no longer needed at our hands, because a sacrifice of eternal efficacy has been offered on the cross of Calvary; now that the high priest is no longer required to enter into the holiest of holies once a year to make atonement for his own sins and then for the sins of the people, because Jesus Christ, our great High Priest, has entered into heaven itself; now that the veil is rent, and the darkness has passed away, and the true light shines, we can see what the name Jehovah implies, although thousands who were strong in faith were never able to comprehend its meaning.

If Jehovah, or I AM, is understood as being applicable to the second person in the Godhead before his incarnation, we shall discover a truth and fulness in the quotation from Proverbs at the commencement of this article. He is indeed "a strong tower," a tower of impregnable security. The battering-rams of Satan may be brought into action against us, but all will be in vain if we are shielded by the name of the Lord Jesus. The child of God may have to pass through deep waters of

affliction, but he cannot be overwhelmed, because he is on "the rock that is higher than I." What a comfort it is to the tempted and tried, and to those who are in difficulty and danger, to know that they are safe if they have taken refuge in the name of Jesus!

"Is there not a savour in the name of JESUS both to thee and me?—*Eph.* v. 2. *Phil.* iii. 8.

"To Thee He precious is, and altogether lovely.—*Matt.* iii. 17.

"And is He not the same to me?—*Song Sol.* v. 16; 1 *Pet.* ii. 7.

"O yes; when self-condemned, when press'd with care,

"Or harrass'd by th' unwearied malice of our ever-watchful foe;

"Where should we seek relief, where rest our tempted souls, but in the name of JESUS!

"That tower, so strong, wherein the righteous enter and are safe.

"Yes, through grace, I love the name of JESUS.

"His heart is *used* to sympathy.—*Exod.* iii. 7; *Isa.* lxiii. 9; *Luke* vii. 13.

"He sees the struggles of the inner man, press'd with the burden of the flesh;

"He hears the intercession of the Spirit, helping us in prayer.—*Rom.* viii. 27.

"And, touch'd with the feeling of our infirmities,—*Heb.* iv. 15,

"Forth from His yearning bosom, plucks the ready hand,—*Psa.* lxxiv. 11,

"Places beneath us His everlasting arms,—*Deut.* xxxiii. 27,

"And, through the unction of the ever-blessed Spirit,

"Gives us the exercise of faith, to realize

"Near communion with Himself;

"A wealthy place indeed.—*Psa.* lxvi. 12.

"So wide, so quiet, and so peaceable."—1 *Chron.* iv. 40.

To him may the tried and tempted child of God betake himself, for there it is, and there only he will feel that all is safe and well. If such be our happy position, we shall be found waiting for the coming of the Lord Jesus, the day "wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," and the earth and all that therein is shall be burned up. Although in that day the wicked will say to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb," those who have taken refuge in the name of the LORD will not fear. On the contrary, they will sing, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. xlvi. 1, 2).

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AN APOLOGY FOR DISAGREEABLE PEOPLE.

BY THE REV. J. DREW, NEWBURY.

CHRISTIAN charity does not consist in admiring the beautiful and loving the lovely. Fine forms, sweet faces, and noble characters may always make sure of a full revenue of adulation and homage, only the

jealous and the envious standing out persistently and sullenly against their claims. But to see the good points where they are confessedly few and obscure; to discover excellences where they are deeply overshadowed by failings; and to offer excuses for faults which are too patent either to be concealed or denied—demands an exuberance of goodness and a perspicacity of charity only to be met with here and there; but when met with, most precious, no doubt, in His eyes who has to regard the very best of his servants with infinite indulgence.

There is a class of persons who are for ever valuing themselves at the expense of their fellow creatures. To paint themselves white, it would seem as if they must paint everybody else black. All society is corrupt and foul, but they, by some wonderful luck, have escaped the infection. You can name nothing to the advantage of another, but they will hit on some neutralizing circumstance to place on the other side of the ledger. They cannot see May blossoms or roses, because of the blight which they find on the one and the thorn which they find near the other. Their views of mankind are not so much melancholy as ferocious. If I believed of men as they believe of them, I should feel society to be a nuisance and life intolerable.

And the most forbearing must admit that there is enough of evil in the world to supply abundant pabulum for this kind of malice. Nor is it the object of the present writer to offer any excuse for that evil when it is wilful. When men render themselves obnoxious, to the disgust and abhorrence of their contemporaries, by their vices, he, for his part, would give them over to the scavengers of society, after having strenuously attempted to reform them, to be gathered together and swept into any receptacle where rubbish might be shot, with as little delay as possible. What he desires, however, is to point out that a great deal of what is offensive in a large number of persons is purely involuntary—a misfortune, and not a delinquency—and that by an application of the most ordinary rules of Christian charity, they demand to be regarded with pity rather than censure. In the case of such persons we should endeavour by our sympathy to cheer them, and by our help to lift them up, instead of deteriorating them still further by our neglect, and allowing our contempt to lacerate and wound them.

For it should be considered that many of the things which render others disagreeable to us are attributable to *nature*. No man can help the shape of his face, the conformation of his features, or the peculiar structure of his body. Yet it must be confessed that we often meet with something in each of these which renders the subject of it incurably unpleasant. To take an extreme example. The pig-faced lady, if such a monstrosity had ever existed, was no more responsible for her porcine peculiarity than I am for having brown hair and long fingers, although few would be of opinion that the person who could treat her with real respect and kindness had not drunk deep into the spirit of that Gospel which teaches us not to judge according to outward appearances, but to judge righteous judgment. The same may be said of peculiar tempers and temperaments. These are really as natural as our form or height. At the same

time they often make their possessor more disagreeable than any degree of physical ugliness or deformity could do. They amount, in fact, to inward deformity; and all of us have met with instances of them which have most severely taxed our charity and patience. But if they are unpleasant to us, they are often a torment to their victim. The amiable and the gentle have no conception of the fierce and life-long struggle by which many others have to subdue and keep under tempers which, if left to themselves, would become absolutely unbearable. As you would pity a person born with a club-foot or a spinal curvature, so you should pity those unhappy brothers and sisters whose heads so quickly generate whirlwinds, and their hearts volcanoes. Or if it has been your misfortune to meet with one of the sulky sort, who will chew the cud of his resentment for days without speaking, and who looks at you as if his bowels were breeding thunder, don't suspect that forbearance will be thrown away even upon such a one. Poor fellow! he cannot help it. Think how miserable he is making himself. He is like a toad dying of its own poison. If you can extract the venom by your address, or neutralize it by your gentleness, you have done more to merit the gratitude of your species than the surgeon who has cured a cancer, or the physician who has restored a maniac. But some people's *manners*, you will say, are extremely offensive. The bear and the monkey, the cur and the hedgehog, the ass and the hog, the snake and the scorpion, as well as innumerable other disagreeable creatures, have all their representatives in human behaviour; and on what ground can you plead for indulgence to these? On the same ground as we have been pleading already. To use a very homely old proverb, "It is the nature of the beast." Possibly some of these, were they so disposed, might improve themselves greatly; but it is a part of their misfortune that they are *not* so disposed, because, for the most part, they do not perceive that they need improvement. Does the donkey think his own braying ugly? or try to sweeten it into the notes of the nightingale? or put gloves on his feet when he resolves to kick you? And yet you do not hate your donkey, but use him in your service, and try to mend his manners, after all taking care to keep clear of his heels. Elevated to a higher region of motives and efforts, you have only to act on similar principles in dealing with some of your fellow men.

There are others who owe what is disagreeable in their characters and manners to their *training*. When we reflect how many have had no cultivation, how many an exceedingly deficient cultivation, and how many a wrong cultivation, we shall cease to wonder that the fabric of society is built up of such incongruous materials. Spoiled children, as a rule, make very repulsive members of society. Selfish, pettish, capricious, self-willed, and obstinate, they run their heads against everybody, and are reckless as to whom they offend, so long as they please themselves. But are they chiefly to be blamed for this, or those who ought to have taken better care of their education? Born of folly, nurtured by indolence, and reared by weakness, are they not rather victims than criminals? And as such, do they not merit our compassion rather than our repre-

hension? And in most cases the influences which act upon human life during its earlier stages are those which impress it with its permanent character; and when it is considered in how many instances these are almost only unfavourable, it will not be viewed as surprising that the result is the production of so much that is repulsive, and even noxious, in the social body.

In other cases the repellant features which strike us in the persons with whom we have to do, may be the result of *habit*. It is true these may appear to us as more inexcusable than those which arise from either of the forementioned causes; and to a certain extent this must be admitted. Men ought to be masters of their own habits; and were they wise at those periods of life when the repetition of individual acts is fast hardening into settled custom, they would no doubt see to it that a conscientious vigilance should watch over the process. But how many are wise at that time? At any rate, a great many are very foolish and very thoughtless; and the consequence is that their character gets fixed in forms and contortions anything but pleasant to others. This is, perhaps, the best apology that can be offered for smoking tobacco, or taking snuff, or chewing opium; habits which, however delightful to their votaries, make many of their friends feel that they have to persist in liking them under great difficulties. But then, if we would not violate the rules of Christian forbearance, we must submit to the difficulties. It is far easier for us to do this than it would be to them to give up the habit.

Then how large a proportion of the qualities by which a no inconsiderable proportion of our fellow creatures have become anything but agreeable companions are directly traceable to *unhappy circumstances!* Poor souls! Beaten by the storm, battling with the billows, scathed by the lightning, outcasts from the sympathies of those who ought to have loved and cherished them—how can you expect them to be clothed only with loveliness? Disappointments, sorrows, and afflictions, leave their traces on their victims, not in lines of beauty or in the graces which attract admiration, but oftener in the bowed form and the wrinkled countenance, and not seldom in infirmities of temper and defects of behaviour far more difficult to tolerate, not to say to love. Few things are so painful to contemplate as the wrongs which, willingly or unwillingly, men inflict on each other. How many have laid their hearts down for the inconstant, the selfish, and the cruel to walk over. And they have walked over them; the only consolation left for the crushed one being the jest of the witling and the jibe of the world. You have seen small wits indulging their pleasantries at the expense of those whose history, were they but acquainted with it, and had they but hearts to understand it, would awaken their deepest sympathy and evoke all their gentlest efforts to soothe and heal. If, for example, the early life of many an amiable girl, who is now scornfully spoken of as an "old maid," were revealed to you in all its confiding love, disappointment, and bitterness, instead of uttering a word or giving way to a look calculated to add a grain to the weight of her great sorrow, you would exert yourself to the utmost to lighten her burden, and to fill the evening of her day with a

radiance which was denied to its morning. While passing through society you meet with many disagreeable objects. Most true! But remember, O ye frivolous ones, the process by which so many of them have become disagreeable. They have been betrayed, neglected, wronged, spurned away from those they loved, kicked out into an unsympathizing world, and left to perish, for aught their injurers cared about them, in its streets or its highways. I wonder what you would have thought of Him whose visage was marred more than any man's, and his form more than the sons of men. Sorrow left its deep impress on him, and he became as a root out of a dry ground, having no form or comeliness that men should desire him. Beware, I entreat you, lest you despise his likeness in the scars of those who bear about in their bodies the marks of the Lord Jesus. Those "marks" may not be beautiful to your carnal eye, but to his juster perception they may be more lovely than all the graces on which you pride yourself, and destined to be transfigured into heavenly beauties when all your charms shall be turned into corruption and dust.

In seeking to win tolerance and consideration for the disagreeable, it is very important to point out the fact that we are all disagreeable to some. There is no accounting for taste. "What is one man's meat is another man's poison." Our likes and dislikes are determined by certain affinities and idiosyncrasies over which we have very little power. The most amiable qualities are disagreeable to some. Even my gentle and most beautiful reader can remember, perhaps, more than one who very cordially dislikes her, and thinks her one of the most disagreeable persons in the world. If, then, others can make such an egregious mistake about you, try just to admit the possibility that you may make slight mistakes about them.

There is also this other consideration to be borne in mind, that the most disagreeable person of whom you can think is amiable in the eyes of a few, and perhaps those few are the very persons who know him best. Somehow or other they see him on a different side from you; and it is not for you to pity their blindness so much as to rectify your own one-sidedness and partiality. Could you see him from the same point of view as they, you too would reverse your verdict respecting him.

Nor should it be forgotten that we ourselves might have been amongst the most disagreeable of mortals. Why not? Nature, and training, and habit, and circumstances, might have all combined to make us a species of monster rather than men. You cannot regard exemption from such a calamity as one of the provisions of your birthright. When you meet the most frightful human object in the street, you may say with strict truthfulness to yourself, I might have been like that. Or, I might, if possible, have been still more hideous than that.

And there is yet this other thing to be recollected, that there are really more disagreeable qualities in us all than we are apt to suspect. No estimate is so delusive as that of vanity; and we are all more or less vain. If we had the gift for which poor Burns sighed, "to see ourselves as others see us," it might have the effect of taking us down a little in

our own esteem; and while we were thus declining, others might, through the very same process, be rising in our regards. Self-knowledge is always helpful when we would make due allowance for the defects we meet with in our fellow men.

But the grand consideration is, that we have all rendered ourselves very offensive in the sight of God. If He should mark our iniquities, and loath our pollutions, and recoil from our deformities, what would become of the best of us? Yet this is the true point of view from which to consider the matter. The surest way to know men is to know the Lord of men; and this is the only sure way of knowing ourselves. In that light the eye is not apt to be deceived. It helps us to understand human character in two ways—by showing us what it ought to be, and how far it comes short of what it ought to be. The moral elements of the Divine character constitute the archetype of human character. As we approximate to these we are good and beautiful: as were cede from these we are deformed and evil. Love and righteousness, beneficence and holiness, veracity and faithfulness—what are these, but the very basis of Divine excellence and the model after which he has constructed the moral universe? They are, then, the basis of all human excellence, and the pattern to which the life of every one of us is bound to conform. Possessed of them, we are amiable; destitute of them, we are hateful. And which of us is not obliged to plead guilty to this destitution? "We have all sinned, and come short of the glory of God." O wonderful patience, that has born with such degeneracy as ours! After this shall we think it hard to bear with the infirmities of any? Can any one be so obnoxious in our sight as we all are in the sight of the infinitely pure and perfect ONE? And what has his love devised to hide our nakedness, to conceal our deformity, and to heal our corruption? It places us in a cleft of the everlasting Rock, lays upon us the sheltering hand of incarnate Deity, accepts us in the Beloved, imbues us with renewing grace, and puts upon us all the beauties of the Redeemer. And shall we learn nothing from goodness like this? Let love like his plead for the faults of our fellows. Let that love invest them with its own mantle. Let it lend them help to rise if they are fallen; encouragement to hope if they are desponding; assistance to wash if they are polluted. And then we can look away with them to the society in which none will be disagreeable, to the state where all will be beautiful, and to the place where that beauty will be mirrored in every object, and admired by every companion —perfectly loved and perfectly loving for ever.

THE PATIENCE OF CHRISTIAN CHARITY.

A LESSON FROM THE GOOD SAMARITAN.

TRUE charity, while it is a thing spontaneous, not induced, and while it is not held under by arbitrary and sectarian checks, is still neither inconsiderate nor incautious. On the contrary, it pursues its course

with a careful regard to the object it has in view. How impressive, viewed in this aspect, is the lesson of this parable! The Samaritan poured oil and wine into the wounds of the Jew, the one to cleanse and soften, the other to contract and close them. Then he bound them up. But his help to the sufferer did not end here; for, having accomplished so much by the way-side, he then bore him to the inn, nursed him there through the night, and in the morning made arrangements with the landlord to provide for the poor man until he should be convalescent. The first warm impulse of the Samaritan's heart was followed by a steady, continuous regard to duty. He had taken in hand a work of mercy, and he did not leave the work unfinished; he made it a complete thing. And does not the "Go, and do thou likewise" with which the story ends, intimate to us that we also must be patient in our charity? If all the works of man are marred, more or less, by impatience, we believe that it is apt to mar, above all other things, our works of benevolence. We are inclined to do much at the first, perhaps; but it soon dwindles away until it is little at the last. We weary in well doing. We like to engage ourselves with new objects of interest before we have any title to be done with the old. We must learn, however, to husband our mercy, and to be patient in our mode of exercising it. If it come in fitful bursts, it is unreal. If it brighten into a flame only now and again, when some attractive form of wretchedness has been set conspicuously before the eye of the public, it lacks the stability which comes from the Christian motive. It must be a steady and an enduring, before it can be called a Christian, light.

If we are to be careful in one thing more than another, it is in the selection of our works of mercy. The circumstances of our time, and especially the complicated relationships of modern English society, have summoned into existence many institutions for doing good; and these, truly, are among the distinguishing features of a Christian land. The systematic care of the sick and the needy is peculiar to nations living in the light of the Cross. Without attempting to deny what is indicated in the "Observations" of Dionysius, that the primitive Roman religion had institutions intended for the benefit of slaves, and to soften the evils of their weary lot, it is still true that Pagan lands had neither much heart to pity, nor a very ready hand to help, the defenceless poor. In Constantinople, before Christ, there were no buildings reared for charitable purposes; nor, if we except the chapels to the Entrance-Heroes, in which the slaves are said to have ministered, was there ever such a house in ancient Rome. The mere titles of the charities existing in the metropolis of Christian England, on the other hand, would fill a large volume. If such institutions, however, are permitted to supplant individual exertions, then as surely as they are at present a peculiar glory, so surely will they become a source of shame. The repulsive help that is ungraciously yielded in a cold parish pay-room; the shillings that are extracted from chilly official chambers; the sympathy which the widow and the orphan excite in the bosom of a board of guardians; the care and the schooling given by salaried servants in a large house which holds hundreds of the

unhappy young in its mechanical embrace: these forms of benevolence are neither so sweet nor so beneficial to the recipients as the help which comes along with good words and loving counsel from the lips of a Christian visitor who succeeds in making himself felt to be a friend. And if the Christian man utters all his charitable words on the platform, and expends all his charitable guineas through a committee or a salaried staff of officers who take all the rest of the trouble out of his hands, neither can he be profited by his deeds of benevolence. It is the wise decree of God that the quality of mercy should be twice blessed. A true work of charity can never, in its result, be confined to a single individual; by God's law, no small measure of the good must revert to him by whom the good is given—the act rebounding from the object whose sad condition has excited the commiseration of a feeling heart to the agent who has been thus moved to do the kindly deed. Whatever the Christian may do in a public way, then (and in a country like our own there is much that can be done in no other way) let him always have on hand some scheme of his own, which is modest, which makes no noise in the world, which is unnoticed and unpraised, and which does not admit of a lower motive. God will bless such quiet and unpresuming labours: he will bless them to the recipient of the aid, and doubly to the man who helps. If the Christian has no such labour on hand, if he does all his benevolence by proxy, then he sets at defiance the example of the Saviour whom he professes to love, leaves out of his life what occupied so much of the life of Christ, and robs himself of a means of grace which in Scripture is classed along with secret prayer. The Master has made it the duty of every one of his disciples to feed the hungry, to clothe the naked, to visit the sick and the prisoner, to speak words of comfort to the disconsolate, and to carry the good news of salvation to the lost, the forgotten, and the abandoned. He points to the personal labour involved in these forms of charity as a means of spiritual improvement, just like prayer and fasting: subjected to the same regulations, it is blessed with the glorious prospect of the same reward. The professor who seeks to escape the personal labour must miss the personal blessing. He is the subject of a Divine obligation solemnly laid upon him by his Lord; and that obligation can never, by any possibility, be transferred. Have not all earnest workers in the Sunday school experienced the blessing which comes from obedience to that command which Jesus issued in the sweet morning of his resurrection joys, when to the penitent and restored disciple he said, "Feed my lambs"? It is a good thing to help the Sunday school by contributions of money; but it is a better thing to come into the midst of the little ones upon whom Jesus has set his claim of ownership, and whom he has, in a thrice-repeated injunction, committed to the Church's care. It is a good thing to pay for a nurse for the dying fellow mortal who has no one to wait upon him; but it is a better thing for the Christian to take, at such times as he has opportunity, the office upon himself. That warms the natural feeling of the human heart into a divine life; it transforms charity into Christian love! How much more soothing to the sufferer is such a

presence than the help of a hireling! Who can tell how much good the weakest of us might achieve, by such labours, to many a departing soul? And who can estimate the extent to which patient, self-denying, and well-sustained work of this kind might promote our own spiritual growth? The Waldensian Church at Nice, a bright little lamp burning in the midst of the black night which envelopes modern Italy, can tell you of the power that lies in the exercise of true Christian charity. Those who have been privileged to hear its story from the eloquent lips of its pastor, M. Pellatt, the moderator in 1856 of the ancient Church of the Vaudois, cannot soon let it slip from the memory. Few in numbers, but strong in the faith which had been sustained for them by their martyred sires at such an awful cost, and which they held in the midst of Atheistic scorn and Papal persecution, these Italian men and women have done a work which it were well for us, here in free and happy England, to emulate. Each member has had a weekly task assigned at the bedsides of the sick and the dying; no street or lane in Nice but has witnessed their labours of love, carried on with a modest quiet that shunned public acknowledgment, and with a persistent method that left few cases unreached or unfulfilled; and now the result shines forth in the home of cold Atheism made happy by the erection of a Christian altar on its once desolate hearth, in souls rescued from the superstitions of a Pagan Christianity, in ignorance and poverty lifted into enlightened usefulness and social comfort, and in a church so great and influential as to be able to lift a standard for the truth which even blind Italy can see with an amazement that may ultimately move and break up her frozen heart.

The Samaritan, with his *own* hands, poured the grateful oil and wine into the quivering wounds of the poor Jew. On his *own* beast he set him, and conveyed him to the inn. With his *own* hands he nursed him that night, away even unto the morning, when, unwillingly no doubt, and only at the urgent call of business, he had to proceed on his journey. Even then he left behind the payment that would secure for the sufferer further care, and pledged a promise which would keep him from being hurried away from the asylum before he was perfectly restored.

And it is Jesus who himself sets all these minute features of the case before us, and then tells us to "Go, and do likewise."

Ramsey, Hunts. W. H. W.

THE BAPTISTS IN SWEDEN.

(To the Editors of the Baptist Magazine.)

Dear Sirs,—Feeling assured of the great interest manifested in the welfare of Sweden by the Christians in England with whom I had the pleasure of mingling, during my visit among them, I have thought that a brief sketch of the progress of the Lord's work among us during the past year would be interesting to the readers of your Magazine.

From among a number of interesting items, I would only subjoin the following:—

A General Conference of the Baptist Churches in Sweden was held in Stockholm, June 23rd to 28th, 1861. The meetings were largely attended, and great interest was manifested. According to a resolution passed at this Conference, the Swedish Baptist Churches have since formed themselves into seven Associations, and this measure has proved a blessed means of uniting and strengthening the Churches.

Of Home Mission Societies there are now ten in operation, five of them supporting together twenty-one colporteurs. The remaining five also support a few, but we are not in possession of the exact number. A number of laymen, members of our churches, also make trips into the country, to preach the Gospel and scatter the leaves of Divine truth. Many dark regions where the Gospel had not been preached before have, during the past year, been visited by our brethren, and many cheering proofs of the Lord's blessing upon their labours have followed.

We here give an instance, out of many, from a report of Brother H. P. Ahlström, missionary colporteur to Gotland. Under date of January 22nd, 1862, he says:—"Visited a school at Almungs, under the superintendence of one of our sisters. I conversed with the children, and read for them some portions of the Gospel of John. All were attentive, but no special effects seemed to be produced. A short time after I had left the school, the teacher came after me, and besought me to return, saying, 'All the children are in tears, and beg that you will come back to them.' On entering the room I was affected by the scene of weeping children which presented itself. I prayed and conversed with them. But having a meeting appointed for the evening, I was obliged, although with much reluctance, to take leave of them. January 28th: preached at Westergarn. Some 500 or 600 people assembled; many were obliged to stand outside in the snow and cold. All were remarkably attentive; many seemed to be brought under concern for their souls; there was loud groaning and weeping, while others were rejoicing. At the close of the meeting I went around among the people and distributed tracts, and so eager were they to receive them that some fifteen or twenty hands would be stretched out at one time. An old woman who walked with two crutches came up to thank me. I asked her if she had received a book or tract. With tear-filled eyes she pointed to her breast, and said, 'Yes, I have received one here!' meaning that she had received the truth in her heart. From February 1st to 23rd my labours were confined to the town of Wisby. Much interest was manifested upon the subject of religion. Several were brought under deep conviction. On the evening of the 8th, I preached to a large congregation. The Holy Spirit seemed to apply the word with power to many, so that during the whole of the sermon there was weeping and sighing. At the close of the meeting two ladies remained who had been deeply convicted. They wept and entreated to be prayed for. Many and fervent were the prayers that were offered up, and before we parted for the night we had the unspeakable satisfaction of seeing them rejoice in a sense of pardoning

love. On the 15th the school teacher at Almungs made me a visit, and informed me that seven of the children in her school had been awakened, during my visit there on the 22nd of January, and that the change in these children was very perceptible. Instead of engaging in the usual amusements of the other children, they would retire for conversation, reading the Bible, and prayer. May the Lord lead them in the strait and narrow way!"

In the neighbourhood of Stockholm, where great indifference on the subject of religion has prevailed, there are now from four to ten preaching stations opened, in which some of our brethren from the city preach the Gospel each Sabbath. Several souls have been hopefully converted through this instrumentality. One of these preaching stations is the town of Soldertelje, eighteen miles south-west of Stockholm. Here Brother J. A. Edgren held a meeting on Sunday, March 23rd. While he explained the words, "Christ has loved us, and given himself for us as an offering and a sacrifice," a poor burdened soul, who had for six years been labouring under the bondage of the law, was made to see Christ as the unspeakable *gift* to her, and her all-sufficient Saviour, and thus obtained peace to her soul. She has since given proofs of being truly converted. On April 21st Brother E. preached in the same place again. A general movement among the people was manifested. One man came forward and confessed that he had found Christ precious to his soul. A woman asked for private conversation. She was greatly oppressed under the load of her sins, and seemed as though she could not look upon anything but her own burden. Brother E. tried to point her to Jesus, repeating the words, "The Lord hath laid on him the iniquity of us all." These words sunk deep into her heart; for a little while she still made objections, but finally she said, "Dare I trust to that promise?" Being answered that this was just what God would have her to do, she left somewhat comforted. The following morning she again presented herself, her face beaming with joy, saying, "I now know that all my iniquities have been laid on Christ."

At Orebro, some young brethren receiving instruction during the winter in a colporteur school have also gone out on the Sabbath to preach in the surrounding country. Their labours have been very much blessed, but the priests have been aroused to great hostility, and in several cases they have forbidden our brethren, through the Church Councils, at the risk of heavy fines, to come into their respective parishes to hold meetings.

In some churches in the vicinity of Orebro, a most cheering state of things has existed for two or three years. A beautiful spirit of love reigns among the members, conversions occur continually, and the assaults from the bigoted priests are met with Christian meekness and patience. The Church at Mellösa, organized three years ago, and now numbering 150 members, has been spared the pain of excluding any one from her connection. To show the overbearing spirit of the priests it may be mentioned here that the Dean of this parish at one time announced

from his pulpit that he was going to preach in the Baptist chapel, which he also did, pronouncing fearful anathemas against the "heretics."

Since the beginning of this year gracious revivals have been experienced in some parts of North Sweden. In Sundsvall and the churches around, a general dearth has prevailed for a long time. "But about Christmas and the week of prayer" (in January, 1862), Brother O. Engberg writes, "a work of grace commenced which has continued up to the present time (April). Thousands who never before attended meetings have flocked together to hear the Gospel, and awakenings have been reported in all the churches around Sundsvall."

In Jemtland a similar awakening has occurred in connection with the labours of Brother O. Palm.

The fierce opposition from the priests has already been referred to; but what is more deplorable is that the pious of the State Church countenance this movement. No sooner do they hear of awakenings through the means of a Baptist, than the Fatherland's Institution send their colporteurs to frighten the people. In the town of Södertelje, a Lutheran went from house to house warning the people—who are, with but few exceptions, unconverted—not to go and hear a Baptist preach on any account. This man also told them that the errors of the Baptists were so intricate and subtle that he could not himself see through them, but their priests and learned men could, and therefore they ought to obey them. In this place, however, these efforts have hitherto proved unavailing.

In the parish of Forssa, North Sweden, the Lord commenced a work of grace, described by Brother P. Lind, in the following way:—"In the beginning of January Brother Ring, on his way to Delsbo, put up over night in the parish of Forssa. In the evening he held a prayer-meeting with only a few present. But so eager were the people in this parish to hear the word of life that they entreated him to stay there five days instead of one, as he had intended. During these days many were awakened, and six were brought to peace in believing. On January 29th," Brother Lind proceeds, "I went to Forssa, stayed there three weeks, and, to the praise of the Lord, I can truly say that many have been brought to the Saviour. Oh, it has been a cheering scene to see old men and women, from sixty to seventy years of age, become children again through the new birth, as well as many of the young people." Hearing of this awakening through Baptists, the Fatherland Institution sent there three of their most zealous colporteurs, who finally succeeded in prejudicing the people, so that all doors were shut against the Baptists. But while such a victory was gained on one side, the Holy Spirit took his flight from such a scene of unhallowed strife and zeal, and since then the promising field has withered, and conversions are not heard of.

Infant sprinkling by compulsion is practised as the general rule in Sweden, and in many cases the Baptist parents are compelled by the civil authorities to pay the assistants employed.

During the year 1861 there have been baptized in Sweden 619 believers, and 25 new churches organized.

In closing, a few words may be added about Norway. Brother F. L. Rymker, a colporteur of the American Baptist Publication Society, who had been labouring in Norway for some five years, under many disadvantages, had baptized a few, and organized two small churches, one at Porsgrund, the other at Lausvig, when, in August last, Brother F. O. Nilsson made a journey to Norway, and received a general, most affectionate welcome. His labours were evidently blessed; a considerable number were baptized, and an additional church was organized at Skien. In a letter of October 23rd, 1861, Brother Rymker states that twenty-six had already been baptized in Norway during the year of 1861. He adds that "the prospects for the future are encouraging, and in Skien it looks as if all the Free Church people would in time unite with us." But the great want is a prudent, devoted, and talented brother to labour in this field. The most earnest entreaties have been sent to A. Wiberg that some brother might come and labour in Norway.

Yours affectionately in Christ,

A. WIBERG.

Stockholm, May 28th, 1862.

THE LOVELINESS OF JESUS.

BY THE REV. C. H. SPURGEON.

"Yea, he is altogether lovely."—*Solomon's Song*, chap. v., ver. 16.

IT is one of the greatest of wonders that all men do not love Christ. Nothing manifests more clearly the utter corruption of our race than the fact that "HE was despised and rejected of men." Those, however, who have seen the fountains of the great deep of human depravity broken up, are not at a loss to account for the treatment of the Messiah. It was not possible that darkness should have fellowship with light, or Christ with Belial. Fallen man could not walk with Jesus, for the two were not agreed. It was but the necessary result of the contact of two such opposites that man should hate the Perfect One. "Crucify him, crucify him," is the natural cry of fallen man. Our first wonder is, therefore, displaced by another. It is a greater marvel still that any man loves Jesus. In the first case we saw the terrible blindness which failed to discover the brightness of the sun—with a shudder we saw it, and were greatly amazed; but in this second instance we behold Jesus of Nazareth opening the fast-closed eye, and scattering the Egyptian darkness with the Divine radiance of his marvellous light. Is this less a wonder? If it was a strange thing to witness the fearful ravings of the demoniac among the tombs, it is surely far more a prodigy to see that same man sitting at the feet of Jesus clothed and in his right mind. It is indeed a triumph of grace when man's heart is brought to give its affection to Jesus, for it proves that the work of Satan is all undone, and that man is restored from his fallen state.

By the Divine operations of the Holy Spirit, the elect in due time are regenerated and made new creatures in Christ Jesus. Then it is that they begin to perceive the preciousness of Christ, and especially his great love in redeeming their souls with his own blood. This inspires them with love in return, and, from a principle of gratitude, their souls are knit to him. As the gracious Spirit illuminates their minds, and as experience enlarges their knowledge, they become more and more delighted with their Deliverer, and drawn toward him. The quickened soul feels love and life to be identical in its experience, for as it lives it loves, and the more it loves the more active is its life. Thus communion finds another road in which to travel; the love of Christ to his saints being the old beaten track, and the affection of the believer to Christ a new and equally living way. While the regenerate one feels a sweet complacency in Christ, and a warm devotion to him, the truest fellowship is in exercise, although the quietude of its course may not betray its existence.

The Church, in the verse at the head of this paper, is enjoying rich communion with her Husband, while her lips are describing to the inquiring daughters of Jerusalem the peerless beauties of his person. While speaking of him the fire burns within her, the flame is fanned with every fresh word of approbation, until at last "the coals of fire, which have a most vehement flame," have utterly consumed her strength, and she can add no more, save the final sonnet, "Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." Her words had increased in sweetness up to this point, and, especially towards the close, her expression had become massive and full of significance; but now her feelings overcome her, and she succumbs before her task, concluding that her efforts would be quite insufficient for a due accomplishment of her pleasant but impossible duty. See how breathless she is while she sums up all in the one panting sentence, "Yea, he is altogether lovely."

Albeit that this utterance is the very climax of the language of praise, and was doubtless intended as the top-stone of all the description, yet it is not possible that this one sentence, even when expanded by the most careful meditation, should be able to express more than a mere particle of the admiration of the spouse. Like a son of Anak, the sentence towers above all others, but its stature fails to reach the towering height of heaven-born love. It is with this feeling that we approach it, regarding it but as a symbol of an unutterable affection, a choice pearl washed on shore from the deep sea of love.

In calling her Beloved "altogether lovely," the spouse asserts that she sees nothing in him which she does not admire. He has no uncomely parts, no grim looks, no hidden blemishes. The world may rail at his cross and call it shameful—to her it is the very centre and soul of glory. A proud and scornful nation might reject their King because of his manger-cradle and peasant garb, but to her eye the Prince is glorious in this poor apparel. When the proud hoot, she adores; when mockers spit, she kisses; when sinners laugh, she weeps. He is never without beauty to her; never is his visage marred, or his glory stained. She presses his pierced feet to her bosom, and looks

upon their wounds as jewels. Fools stand by his cross and find full many a theme for jest and scorn: she discovers nothing but solemn reason for reverent adoration and unbounded love. Viewing him in every office, position, and relationship, she cannot discover a flaw: in fact, the thought of imperfection is banished far away. She knows too well his perfect Godhead and his spotless manhood, to offer a moment's shelter to a thought which would suppose a blemish. She abominates every teaching which can be imagined to debase him. She is so jealous of his honour that she will hear no spirit which doth not witness to his praise. A hint against his immaculate conception or unsullied purity would stir her soul to holy wrath, and speedy would be her execration and execution of the heresy. We may very easily prove that nothing has ever roused the ire of the Church so fully as a word against her Head. Such an offence has condemned many a man, who, if it had not been for this, would have been greatly followed as a preacher of the Word; for to all true believers this is high treason, and an offence which cannot be treated slightly. Jesus is without a single blot or blemish, "altogether lovely."

This negative praise, this bold denial of fault, is far from representing the fulness of the loving admiration of the Church. Jesus is positively *lovely* in her eyes. Not barely comely, nor merely fair, his beauties are attracting beauties, and his glories are such as charm the heart. Love looks forth from those "dove's eyes, washed with milk, and fitly set," it flows from those "lips, like lilies dropping sweet smelling myrrh," and it sparkles on those hands which are "full of gold* rings, set with chrysolite."

Many beauties have there been whose haughty splendour has repelled the heart of the humble; but the superlative beauty of Jesus is all-attracting; it is not so much to be admired as to be loved. Let the word be well remembered: he is more than pleasant and fair, he is LOVELY. Surely the people of God can fully justify the use of this golden word, for he is the object of their warmest love, a love founded on the intrinsic excellence of his person, which therefore must be lovely. Look, O disciples of Jesus, to your Master's lips, and say, "Are they not most sweet? Do not his words cause your hearts to burn within you as he talks with you by the way?" Ye worshippers of Immanuel, look up to his head of much fine gold, and tell me, is it not precious to you? And is not your adoration sweetened with affection as ye humbly bow before that countenance which is as Lebanon, excellent as the cedars? O daughters of Jerusalem—to you I speak, for ye have seen him in his chariot paved with love—tell me, ye favoured souls, is there not a charm in his every feature, and is not his whole person full of such a savour of his good ointments that therefore the virgins love him?† Is there one member of his glorious body which is not attractive? one portion of his person which is not a fresh loadstone to our souls? Nay, he is altogether lovely, and even his belly‡ is as bright ivory overlaid with sapphires. Our love is not as a seal set upon his heart alone, it is fastened upon his arm also; nor is there a single part of him upon which it

* See old Bibles, verse 14. † Song, i. 3. ‡ Song, v. 14.

does not fix itself. We anoint not his head only, but his feet also, with the sweet spikenard of our fervent love. His whole life we would imitate, his whole character we would transcribe, to his whole person we would be united. In all other beings we see some lack, but in him there is all perfection. The best, even of his favoured saints, have had the spot upon their garment, and the visible defect upon their brow, but he is nothing but loveliness. We admire Abraham in his faith, but not in his distrust; Noah is admirable in the ark, but shameful in the vineyard; Moses is noble at the Red Sea, but not at the waters of Meribah; and Solomon is sublime upon his throne, but sensual in his bedchamber. All earthly suns have their spots; the fair world itself hath its howling wildernesses and its putrid swamps; we cannot love the whole of the most lovely thing; but Christ Jesus is gold without alloy, light without darkness, and glory without cloud.

"All over glorious is my Lord,
Must be beloved, and yet adored;
His worth, if all the nations knew,
Sure the whole earth would love him too."

But more than this is couched in the pithy panegyric of the spouse. She avows that all loveliness is in him, that there is none in all the world which is not in him in far greater perfection. He is to her the focus of all goodness and delight.* "All that is lovely in the Creator, all that is lovely in the creature, all that is lovely in heaven, all that is lovely in earth, all contrasted elements of loveliness, all assembled features of grace, all loveliness possible, and all loveliness conceivable, are found in him. Let all the universe seek out and bring some rarest element of loveliness, or, searching without discovering, let them express the want, and they will find it already in all its fulness in Jesus." In painting the portrait of her Beloved, the spouse ransacks the whole world for metaphors: the raven's wing and the dove's eyes, the blush of the rose and the purity of the lily, the sweetness of honey and the fragrance of spices, the glittering of sapphires and the strength of marble, the preciousness of gold and the excellence of the cedars, must all be laid under contribution, for all are outdone in him. She hears her teachers as they exhort her, crying, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" and her reply is, Christ is all these, and infinitely more; therefore will I set my thoughts alone on him. In the original, our text is, "He is all desires:" the word which is rendered lovely comes from a root which signifies to covet. The Church could desire nothing beyond what she found in her Beloved; the insatiable hunger of covetousness itself might find satiety here. All her longings found an end in him, nor had she one wish which was not folded and feasted in him. As Rutherford says, "I know not a thing worth the buying but heaven; and my own mind is, that if comparison

* Moody Stuart on Song of Songs.

were made betwixt Christ and heaven, I would sell heaven and buy Christ."

Can we not witness that this is true? "Whom have I in heaven but Thee? and there is none upon earth that I desire beside thee." Thou art full of grace and truth, and in thee doth all fulness dwell. Jesus is made unto us wisdom, righteousness, sanctification, and redemption. He who delights in the possession of the Lord Jesus hath all that heart can wish. As for created things, they are shallow and deceitful brooks; they fail to supply our wants, much less our wishes. "The bed" of earthly enjoyment "is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it;" but in Jesus there is room for imagination's utmost stretch and widest reach. When Jesus is enjoyed, he puts a fulness into all other mercies; his house is full when our Husband is there, his throne of grace is full when he sits in it, and his guest-chamber is full when he is master of the feast.* "The creature without Christ is an empty thing, a lamp without oil, a bone without marrow;" but when Christ is present our cup runneth over, and we eat bread to the full. A poor dinner of green herbs, when we have communion with him, is as rich a feast as a stalled ox, and our narrow cot is as noble a mansion as the great house of the wealthy. Go not abroad, ye hungry wishes of my soul; stay ye at home and feast on Jesus; for abroad ye must starve, since all other beloveds are empty and undesirable, and cannot stay your appetite. Stay with Christ, I say, and eat ye that which is good, and delight yourselves in fatness.

(*To be continued.*)

A PASTOR'S ADDRESS TO THE SUNDAY SCHOOL TEACHERS.

TO BE PRINTED IN THEIR MANUAL.

My Dear Friends,—I joyfully accept this opportunity of saluting you in the heartiest and most loving manner. You are my faithful fellow labourers, doing a great and gracious work, and needing the prayers and sympathies of the Lord's people. Rest assured that I am not unmindful of your labours of love, for on my heart I bear you, and for this cause I bow my knees to the God and Father of our Lord Jesus Christ. He who bade me feed his sheep will not excuse me if I am unmindful of you who feed his lambs. The Master's faithful steward must look well to the good of his fellow servants; he must feed them with things new and old in his ministry; and he must cheer and counsel them at seasons when it is in his power. Accept, dear friends, your pastor's love, and do not measure it by the little which he is able to *do* for you, but by that which he would ask the Lord to give you.

* A. Grosse. 1647.

May the treasures of the covenant, the riches of the promises, and the fulness of grace and glory be yours for ever and ever.

There are certain matters which can hardly be too often brought before you, nor too earnestly considered by you. You all aim at success. Both individual usefulness and the advancement of the school as a whole, I am sure you all desire. How are we to obtain real and lasting prosperity in each class, and then in the entire body? We think there are a few words, all commencing with the letter D, which will, by the grace of God, secure it.

1. There is that stern, military word, *Discipline*. Ask any soldier what this means. He will tell you there are officers to be respected rules to be obeyed, order and regularity to be preserved, and unity and combined action to be maintained.

We are a people loving liberty, and no inducement can make us resign our freedom; but as Christians we learn to yield ourselves freely to the Lord's yoke, and as workers for the great Master we are willing to submit ourselves to one another for Christ's sake. In the school, as in the army, discipline is a main point. Straggling, irregular soldiers may be very brave, and may prove their valour nobly in occasional skirmishes, but in a decisive battle nothing can be done without order, steady and regular obedience to rule, and the submission of each man to the the law which controls all.

Let me say very plainly, but earnestly, make your rules with care, and choose your officers with discretion; but when once this is done, stand to the regulations as though you were but one man, and be like the warriors of whom Scripture says, "They could keep rank." A place for every man and every man in his place. A time for every purpose and the purpose effected in its due time. Order is a law of heaven; let it be a law in the "little heaven below" of your Sunday school. A word to the wise is enough, it is not therefore needful to enlarge here.

2. *Diligence*. This is an enriching virtue. "The hand of the diligent maketh rich" (Prov. x. 4). "Not slothful in business" is a noble motto for us whose business is to serve the Lord. Sowing in the morning, in the light of hope, continuing in the evening in the gloom of discouragement, let us never withhold our hand till the stars of night begin to glitter, and we ourselves shine as the stars for ever and ever. Be all at it, and always at it. Patience and perseverance will, through grace, achieve wonders. *We* must labour and God will bless. Rusty swords win no victories; but warfare brightens the blade, and triumph follows at the heels of the enduring.

3. *Delight* in your work will give you strength to perform it, and make your teaching acceptable to the children. The days of the birch-rod are over; let them not be succeeded by the crab-face. Children never will be attracted to you or to the truths you teach, if your face betray dulness of spirit or weariness in your work. It will be even worse if your want of satisfaction in your labour should sour your temper and make you impatient: then indeed you are doing positive mischief, and had better leave the engagement which has become slavery to *you* and punishment *to your*

scholars. Happy countenances, kind words, loving smiles, and affectionate actions, all spring out of a hearty delight in your work. I pray you, therefore, make your duty a pleasure, and your labour a joy. Love the school, and your scholars will love it. Count the Sabbath a delight, and they will find it to be so.

4. *Decision* must mingle with cheerfulness. Expect to be obeyed, and never yield to disorder. You can be as miserable as a toad under a harrow if you let the class master you; but if, with firmness and discretion, you gather up the reins and grasp them tightly, you will need no whip, but all will glide joyously along. If some one scholar should lead the others astray, you must make him your especial care, or he will ruin the class. Without an atom of sharpness or anger, you may show so decided a spirit, that your little empire will find it delightful to obey you in all things. Unless you attend to this, your department of the school will seriously injure the order of the whole, and you will be very far from real usefulness; but, with due attention, you may train a model class, and thus silently and effectually reprove incompetent teachers who may happen to be near you.

5. *Devotion* must be a main feature in your character. A prayerless teacher is a swordless soldier, a lamp without oil, a cloud without rain, a well without water. He who prevails with God for his class will prevail with the class for God. Lay each child on your heart as if it were your own offspring, and give the Lord no rest until every one be saved. Wrestle and agonize for souls. Count yourself a fruitless teacher unless the children be saved. If you teach the infants, keep your eye on the little ones when they leave you for the higher classes, and cease not to pray for them until they are added to the Church. Our school is not instituted merely to educate children by teaching them to read; no, our aim is higher far than this, and, unless we see their souls saved, we have failed in our purpose. We would bring the little ones to Jesus; and how is this to be done, but by incessant and importunate prayer? The conversion of your children, *while they are children*, should be your end and aim; and you know how gladly the officers of the Church, and, indeed, all the members, welcome little children into our communion. Already we have taught the world that we are willing to baptize all believers, whether they be old or young. Fresh conversions among your boys and girls will continue to illustrate Divine sovereignty, and to gladden the Lord's people. Again, I say, be much in prayer for this blessing.

Deference to one another, *distinctness* in teaching, *decorum* in personal conduct, *doctrinal* fulness and clearness, and *dependance* upon the Holy Spirit, might all furnish themes for remark; but as you only requested a short address, I will conclude. May you always feel a complete identity with the Church whose work you are doing, and a personal union with the Lord Jesus, whose servants you are.

Grace be with you.

Believe me ever

YOUR LOVING PASTOR.

LUKEWARMNESS IN THE SUPPORT OF MISSIONS.

If we would discover the principal explanations of the fact that at this day the Gospel of Christ is not more widely diffused and generally triumphant, we must search for them mainly where Joshua found the explanation of the arrested victories of Israel: *in the camp of the professing people of God, within the sacred circle of the Church itself. Can any candid and thoughtful person observe the state of mind and practice of the greater number of those who have named the name of Christ, in reference to giving for the extension of the Christian faith, and say that he discovers a prevailing sense of obligation, an earnest and absorbing spirit of devotedness?* It has been calculated that were the wealth which exists at this moment in the different sections of the Christian Church, to be consecrated to missions according to a primitive standard, such as that which rises and shines before us in the ancient church of Macedonia, there would be means enough for studding every part of heathendom with a missionary agency within the period of a single human life of average length; and that, were men from all our religious communities to dedicate themselves as labourers in the mission-field, equal in proportion to the number of those who have been supplied for ages by the little church of the Moravians alone, there would be agents enough to occupy the whole extent of the outlying heathenism. And, if these calculations even approximate to the truth, then how "verily guilty are we concerning our brother!"

But how few parents are there, like Hannah, "lending their sons to the Lord"? Where are the eager crowds of young men laying themselves upon the altar of missions, who would be sure to present themselves were only some great earthly advantage to be the prize? We might conceive to ourselves a graduated scale of giving for blessing the world with Christian light and privilege, and then ask, what mark in the scale has generally been reached, as yet, by modern liberality? There is a giving out of superfluity, in which less is contributed in a year for the salvation of a lapsed and suffering race, than is expended on some solitary ornament or domestic vanity in a day. There is a giving with more of liberality and system, but still in such a manner as not to demand a single sacrifice, or to trench upon a single indulgence. There is a giving with conscientious proportion to wealth, and up even to the extent of self-denial, in which many a superfluity is habitually cast aside in order that the treasury of Christ may be fuller through the sacrifice. And there is a giving with a munificence of devotedness, as in the case of David, his nobles, and people, when collecting the materials of the temple, in which, "the fountains of the great deep" in men's souls being broken up, the flow of abundance needs rather to be stayed than stimulated, and "the people rejoice because they offer thus willingly" to the Lord. Now, there may be some few in the Christian Church, perchance, who have approached the highest mark that we have described; but by far the greater number have scarcely yet risen above the lowest. How often do we behold "the miser in the Christian garb," and men whom the hand of

God has made rich continuing to give according to the standard of their early poverty! It is time that the pulpit assumed a bolder and more uncompromising tone on this whole subject; that giving for the coming of the kingdom of God were looked upon as quite as indispensable a token of Christian sincerity as praying for it; and that the Christian tradesman toiled, and the Christian merchant traded, not only that "he might provide for those of his own house," but for relieving the wants and healing the wounds of a perishing world. Ere our earth, in all its pagan regions, can be fitly occupied with an evangelical agency, stinted giving must no longer be seen in the Church, in unnatural and guilty conjunction with worldly splendour and luxurious self-indulgence. The widow with her two mites, and the woman with her box of precious ointment, must not be looked upon as pictures of an age of Christian simplicity and romance that has passed away, but as presenting standards and ensamples according to which the general practice of the Church ought to be conformed. The very flower and chivalry of our Christian families, men that could have won the highest honours in our senates and our universities, or the brightest crowns of literature and science, must be found in numbers yielding themselves up to this grandest of all enterprises. "The kings of Tarshish and the isles must bring presents; the kings of Sheba and Seba must offer gifts." Why, not only the style and standard of giving in apostolic times, but even the amount of wealth that has been contributed under perverted and corrupted forms of Christianity, and for ends which we can only very partially approve, might be adduced to shame much of our modern Protestantism out of its niggardliness. For who can look upon the cathedrals and temples in Papal countries, with their vast proportions, their marble columns, and massive ornaments of gold and silver, without feeling that a devotedness better directed, but flowing with an equal affluence, might have covered all heathendom with churches, and given to our dark world the semblance of an illuminated city prepared and adorned for the entrance of her King and Lord!*

THE RESULTS OF CHRISTIAN MISSIONS.

GREENLAND, once colder and more sterile than its own ice and snow, has thawed, and warmed, and fructified beneath the beams of the Sun of Righteousness.

Sierra Leone, which formerly echoed to the din of the war-gong and the clank of the slave-chain, now echoes to the sound of peaceful industry and the chime of the church bell.

The Isles of the Pacific, once rank and poisonous with the worst weeds of heathenism, now exhale the fragrance of every Christian grace.

New Zealand, cannibal and idolatrous, has come to sit, like the dis-

* "What Hinders?" A Sermon before the London Missionary Society. By Dr. A. Thomson.

possessed demoniac, at the feet of Jesus, clothed, and in her right mind, and amidst her unhappy wars has displayed an altered character.

And where the victories of the Gospel have been less territorial than in these instances, its power has not been less apparent on the hearts of men.

Thus, Madagascar has yielded both her converts and her martyrs, and presented the noble example of a Christian community remaining faithful when exposed to relentless and bloody persecution, and deprived of all missionary and pastoral superintendence during a period of twenty-five years.

Bengal has given her testimony that amidst the terrors of her fearful mutiny her converts remained loyal to their Sovereign and faithful to their God.

Where once amidst the palmyras of Tinnevelly ascended the smoke of the suttee, and the screams of devil-worshippers, there rise to heaven the spires of village churches, and the responses of Christian worshippers.

And far away in the back-woods of America the Indian has laid down his tomahawk and scalping-knife, and taken up the Bible and the Book of Common Prayer.

The kraal of the Hottentot, the tent of the Kurd, and the wigwam of the Red-man, have all borne evidence to the power of the Gospel of Christ.

And these are facts that depend not on the uncorroborated testimony of the missionary. The unbiassed evidence of visitors to heathen lands has established the gratifying truth that the lesson of the missionary has proved to be "the enchanter's wand" (Mr. Darwin's expression on beholding the results of missionary labour in New Zealand) which, in many an instance, has banished the demons of cruelty and idolatry, and raised up in their stead the amenities of religious and domestic life.—*Walsh's Donnellan Lectures*, 1861.

I WOULD GO HOME.

"Ich möchte Heim; mich zieht's dem Vaterhause," &c.

"I WOULD go home! Fain to my Father's house,
Fain to my Father's heart!
Far from the world's uproar, and hollow vows,
To silent peace, apart.
With thousand hopes in life's gay dawn I rang'd,
Now homeward wend with chasten'd heart, and chang'd:
Still to my soul one germ of hope is come,
I would go home!

"I would go home, vex'd with thy sharp annoy
Thou weary world and waste;
I would go home, disrelishing thy poor joy;
Let those that love Thee, taste!
Since my God wills it, I my cross would bear,
Would bravely all th' appointed 'hardness' share;
But still my bosom sighs, where'er I roam,
For home, sweet home.

"I would go home! My happiest dreams have been
Of that dear fatherland!
My lot be there; in heaven's all cloudless scene
Here, flits mirage, or sand!
Bright summer gone, the darting swallows spread
Their wings from all our vales revisited,
Soft twittering, as the fowler's wiles they flee,
Home, home for me!

"I would be home! They gave my infancy
Gay pastime, luscious feast;
One little hour I shar'd the childish glee,
But soon my mirth had ceas'd;
While still my playmates' eyes with pleasure shone
And but more sparkled as the sport went on;
Spite of sweet fruits and golden honey-comb,
I sigh'd for home!

"I would be home! To shelter steers the vessel;
The rivulet seeks the sea;
The nursling in its mother's arms will nestle;
Like them, I long to flee!
In joy, in grief, have I tun'd many a lay,
Griefs, joys, like harp-notes, have now died away.
One hope yet lives! To heaven's paternal dome,
Ah, take me home!"

—Translated from Karl Gerok,
in Sheppard's "Words of Life's Last Years."

Reviews.

An Attempt to Explain and Establish the Doctrine of Justification by Faith only in Ten Sermons upon the Nature and Effects of Faith, preached in the Chapel of Trinity College, Dublin. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory, Ferns, and Leighlin. Second Edition. Macmillan & Co., London and Cambridge.

THESE are indeed discourses worthy of a bishop, supposing that a bishop is indebted for his elevation to that office, not to his general reputation for scholarship, not to mathematical attainments, nor to his knowledge of Greek plays, but to his proficiency in theological science. Although the former edition was published nearly thirty years ago, and was rapidly sold, the advantage of possessing them has been confined till now to the comparatively few students who were then so fortunate as to procure a copy. In the meantime the author has delayed this new impression, revising, correcting, and enlarging, a labour which, it seems, his other avocations only permitted him to carry on in his leisure hours. To us, it is rather mysterious that a work so valuable to divinity scholars, with the certainty of an immediate sale, should have been so long postponed in favour of other considerations. But we must accept the bishop's own account of the interval, and we are happy to find that the profits of publication have not diverted him from more immediate duties, which, no doubt, if faithfully discharged, are sufficiently onerous.

The plan of the work our readers shall have in the bishop's own words, from the preface to the first edition.

"The plan of the Sermons is very simple, and it will be found steadily adhered to throughout. I begin by attempting (Sermons I. and II.) to ascertain the scriptural meaning of Faith; how the principle is wrought in the mind; and what is the whole preceding or accompanying change of mind which is essential to the existence of genuine faith. I next seek (Sermon III.) in the same way to fix the sense of *Justification* in the Bible; and then to determine (Sermon IV.) what is the connection which the Scriptures declare to exist between this change of mind which God has wrought in us, and this change of our condition before him. This ought to end in the establishment of the doctrine of *Justification by Faith only*, with a clear understanding of its meaning. And to this are added, by way of confirmation, a review of the chief corruptions of this doctrine (Sermon V.), and an answer to the chief objections against it (Sermon VI.). Regarding this great truth, then, as sufficiently explained, established, and guarded, I pass, in the remaining Sermons, to a consideration of the other effects of faith: its operation in the sanctification of believers; how it moves and restrains them; and how it calls into exercise and sustains all the other *natural* forces by which God designs to restrain and move his people."—Pref. p. xvi.

This outline will be sufficient to indicate to our readers the general character of the volume now before us. It is not necessary to enlarge upon the importance of the subject which threatens to add another to the exciting controversies of the age. We have been most impressed with the calm, thoughtful, accurate, and logical tone of these discourses. The bishop puts forth no doubtful claims to genius or rhetoric. He professes no originality. It is a patient, careful statement of truths long known and held dear, which needs no other light than that of Scripture interpreted by clear and undeniable canons of criticism. Unhappily, in our day, these are not the qualities that command the attention and respect of a large part of the religious press. The man of accomplishments carries it over the most careful thinkers. Every error is pardoned in a brilliant writer, and objections are silenced, or thought to be, by admiration of freshness and originality.

We, therefore, welcome an author, though a bishop, who disdains to appeal to the passions of the age; who, though he writes rugged sentences, establishes sound truth, and without pretending to *invent*, declares, as he understands it, the whole counsel of God. There will come, in due time, a re-action, as always does occur in such cases, and then it will be found that the Editors of the BAPTIST MAGAZINE have been faithful watchmen, who have not sounded the alarm without necessity, but who understood their time and their duties, and have neither, through fear nor favour, disavowed the faith, nor temporised with its opponents.

The Last Judgment: a Poem in Twelve Books. New Edition. Revised and Amended. London: Longman & Co. Edinburgh: W. P. Nimmo. 1862.

A POEM in twelve books that has reached a second edition may be regarded as a great success. It must be acknowledged that the subject is one that affords abundant scope for the exercise of descriptive powers; but those powers had need be very great, even to represent adequately scenes already invested with the utmost sublimity. Moreover, the author has adopted the heroic measure, and his couplets are as smooth and flowing as those of Campbell's "Pleasures of Hope" or of Goldsmith's "Deserted Village." We are inclined to think that this is an error of judgment. Grandeur and solemnity can hardly be achieved in such versification, and the sound is not an echo of the sense. Nevertheless, we think very highly of the work as a whole, and we can assure our readers that it will well repay them for a perusal.

The History of Joshua, viewed in connection with the Topography of Canaan and the Customs of the Times in which he Lived. By the Rev. THOMSLEY SMITH, Author of the "History of Joseph," &c. Edinburgh: William Oliphant & Co. London: Hamilton, Adams, & Co. 1862.

THE above work, while calculated to answer every purpose of a commentary upon the book of Joshua, is also deeply interesting as a narrative, and rich in spiritual instruction. For family reading on the Lord's day we can conceive of nothing more suitable, and we can assure our Sunday school friends that, upon the part of Scripture to which it relates, they will nowhere find better help than that of Mr. Smith. He is a guide upon whom they may confidently rely, as one who will not undermine their faith in the Divine inspiration of Old Testament history. Our author holds no uncertain views upon questions that have been unhappily re-opened in the present day, not by sceptics, but by serious divines. We cannot quite agree with him in his interpretation of the famous miracle of Joshua, for so we must still regard it; but this is a point on which good men have differed, and will probably continue to differ, without discrediting the sacred record. No doubt the same diversity of opinion exists even among the readers of this Magazine. It is one thing to close with an explanation that removes from a narrative its miraculous element, but quite another to reduce Scripture to the level of human composition. We hope that none of our readers entertain an opinion so derogatory to the word of God.

Brief Notices.

Geneva, Past and Present; with Notes of a Journey to Naples. By EDWARD MAHON ROOKE, Author of "Ecclesiastica," &c. Edinburgh: A. & C. Black. 1862.—We have read this unpretending volume with much interest. It contains notices of remarkable men, from Calvin down to our own times, and descriptions of places and edifices that are of world-wide interest. The author appears to be endowed with a high enthusiasm with respect to works of art, that invests his pictures with a glow and animation that fix the attention of his readers. The principal subject of the book, however, viz., Geneva, the chief city of Protestantism, has an interest exclusively its own; and we are sure that our author deserves the best thanks for his lively sketches and intelligent observations.

Hymns of the Christian Life. By OSWALD ALLEN. London: Nisbet & Co. 1862. *2s. 6d. Sorrow.* By GILBERT BERESFORD. London: Nisbet & Co. 1862. *5s. The Distressed Queen; or, The Triumphs of Grief.* By G. ROCHFOOT CLARKE. London: J. H. & J. Parker, 377, Strand. 1862.—We place these three volumes together because they all consist of poetry; at least, of metre, and in two cases of rhyme. The author of "Sorrow" writes in blank verse; and as he fills more than 250 pages, it ought to be not only good, but very good to be tolerated. We candidly acknowledge that there is considerable merit in some detached passages; but, read continuously, the work is wearisome, although thoughtful and brilliant even to profusion. The "Hymns of the Christian Life" are full of scriptural truth and beauty; and those who find edification in reading a hymn in connection with either private or family worship will find the volume a treasure. The third on our list is said to have been graciously received by the Queen, to whose bereavement it relates. Besides the merit of brevity, it has also that of pleasing versification.

Carine Steinburgh: an Autobiography. London: William Tweedie, 337, Strand. 1862.—This is an interesting narrative, setting forth, among other things, the evils of intemperance. The lady is, to all appearance, happily married when the volume opens, but within a month she discovers that her husband is addicted to this degrading vice. For the progress of the story we have no space, and must refer our readers to the book itself. We sincerely hope that it may be made useful in cases to which the lesson is applicable.

Elementary Lessons in English Etymology; with copious Exercises, &c. Part I.: Separable Words. By O. ALLEN FERRIS, formerly a Student in the University College, London. London: Simpkin, Marshall, & Co. 1862.—We have long known Mr. Ferris as an excellent scholar and an able teacher. The work before us we cordially commend to our friends of the scholastic profession. It is well worthy of their examination, and may give them some useful hints, if even they do not adopt it as a class-book.

The Three Panics: an Historical Episode. By RICHARD COBDEN, Esq., M.P. London: Ward & Co., 27, Paternoster Row. 1862. 1*s.*—We believe that the English people are grossly libelled by the very title of this pamphlet. It would seem that, in Mr. Cobden's opinion, we are a nation of timid folk, who are frightened out of all sense and propriety at the least probability of danger. It pleases Mr. Cobden, as an advocate of peace-at-any-price, to regard national defences as superfluous, and ships of war as an extravagance of which no nation would be guilty unless it were in a paroxysm of fear. We are, however, of opinion that what our author imputes to *panic* should rather be ascribed to sound sense and judgment, called into exercise by a just survey of the actual state of our navy and of our coasts. But while we resent the insult which we conceive is offered to us all in the title-page we have transcribed, we do not lose sight of the great services which the author has rendered to his country. There are few men whom we admire more, and with whose principles we, in the main, more heartily sympathise; but we do think that, at any cost, provision should be made for the safety of these isles, and for the maintenance of our rank upon the seas.

The British and Foreign Evangelical Review. Nos. 38, 39; October, 1861, January, 1862. London: Nisbet & Co. Edinburgh: Oliver & Boyd. 3*s.* 6*d.*—Not inferior in literary merit to any of our leading quarterlies. Among the subjects treated of are "Recent Introductions to the Old Testament;" "Buckle's History of Civilisation in England;" "Phases of the Atonement Controversy in England;" "The Moral Aspects of the present Struggle in America," &c. This Review ought to be on the library table of every Christian gentleman.

Bibliotheca Sacra and Biblical Repository. Vol. XIX., April, 1862. New York: Mason Brothers. London: Trübner &

Co. 1862.—This number contains articles on the following subjects:—"The Doctrines of Methodism," by Dr. Whedon; "English Etymology," by Dr. Dwight, of Clinton; "Permanent Preaching for a Permanent Pastorate," by Dr. Withington, of Newburyport, Mass.; "Place and Value of Miracles in the Christian System," by Dr. Joseph Hayes, &c. For the treatment which these subjects receive the names are, perhaps, with many, a sufficient guarantee. But, for the sake of readers who may not be well acquainted with American authors, we will add, that we place this serial in the first rank among the class of publications to which it belongs.

The Christian Advocate and Review. Edited by Clergymen of the Church of England. London: Wertheim & Macintosh.—Sent to us, we suppose, that we may answer the article headed, "Who is a Dissenting Minister?" Let the writer look at home and see the imperfections and schism in his own sect, and learn to look with a less jaundiced eye on others. A Dissenting minister is a man sent of God to preach the word, who, by the free choice of the Lord's Church, is set to feed the flock of Christ: if some deceivers claim the office, we leave them to the great Shepherd of the sheep, who at his coming will give them their due reward.

The Great Transaction. Third Thousand. *Imputed Righteousness.* Third Thousand. By EDWARD STEANE, D.D. London: Jackson, Walford, & Hodder. 10*s.* per 100.—We cannot too cordially commend these admirable tracts. Restrained from much active service, our veteran friend is honouring his Master and blessing his generation by issuing these admirable lessons in Gospel truth.

The Heresies of the Plymouth Brethren. By JAMES C. L. CARSON, M.D. Coleraine. Twopence.—A combination of the most startling disclosures, conclusive refutations, and trenchant attacks. The immaculate and infallible people here rather severely dealt with require every now and then a little attention; and where they are doing mischief the distribution of this tractate may expose their pretensions and rescue the unwary.

Black Bartholomew and the Twelve Years' Conflict. London: Stock.—A shilling handbook for lecturers, furnishing matter to be used in connection with Mr. Stock's noble series of diagrams.

Letter to Napoleon III. on Slavery in the Southern States. By a Creole of Louisiana. London: Kirkland & Co., Strand. 2*s.*—We should scarcely have thought that any English publisher would have disgraced himself by printing a pro-slavery pamphlet of this character. In the coolest and most impudent manner this Creole writes away upon the following infamous text:—"Contrary to the opinion of the majority, the reply to be made to slavery is this: 'Remain, remain with us; remain for many and many years to come.' And this reply is to be made because slavery, both in theory and in practice, is, and will long be a benefit, and at the same time a right and a duty for the two races, the white and the black; more than a benefit, right, and duty; a necessity, from which neither race can at present escape." Our copy of this production will do no mischief—it blazes before our eyes.

Our Excellent Liturgy: an Examination of the Order of Service enforced by the Act of Uniformity. By EBENEZER DAVIES. London: Elliot Stock. 6*d.*—Well written. We have read it with great interest. The stereotyped phrase, "Our excellent Liturgy," will surely receive a deadly wound among all rational men who give this "Examination" a fair reading.

The Servant Welcomed to the Joy of his Lord: a Funeral Sermon for the late Mr. Edward Swaine. By the Rev. J. GRAHAM. London: Nisbet & Co.—Mr. Swaine was for forty years a deacon of the church assembling in Craven Chapel, and was known and respected in a very extensive circle. Our contemporaries have already done justice to his memory: it only remains for us to introduce this memorial discourse to our readers. It is one of the best of its class.

What Hinders? a Sermon preached before the Directors and Friends of the London Missionary Society. By the Rev. A. THOMSON, D.D. London: J. Snow. 6*d.*—We have elsewhere given an extract from this admirable discourse, which will go further in its commendation than any praise we could bestow.

The Junior Clerk: a Tale of City Life. By EDWIN HODDER. London: Jackson, Walford, & Co.—An affecting story, illustrating the temptations to which many a hopeful youth has succumbed in this great metropolis. We heartily endorse the closing words of Mr. Shipton's preface:—"Parents can hardly find a better book for the son about to leave home for city life; and employers of young men might, with profit to themselves, secure its distribution among their junior clerks and apprentices. I fervently hope and pray that the blessing of Almighty God may accompany it."

Jottings for Juveniles in Simple Verse. By JOSEPHINE. London: Houlston &

Wright. 2s. 6d.—Lessons of truth and love are taught by this writer in rhymes that cannot fail to enchant the nursery. If all the juveniles are of the same mind with our own, this little book will become a great favourite with Young England.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

WESTBURY LEIGH, WILTS.—May 29th, the 200th anniversary of the formation of the church at Westbury Leigh was celebrated at the Baptist chapel, Southwick, by services at which the Rev. J. Sprigg, M.A., of Westbury Leigh, and the Rev. J. Huntley, of Bath, preached. A public meeting was held, at which W. Fowler, Esq., presided. Mr. Eyres, of Westbury Leigh, read an interesting account of the history of the church, which appears to have sprung 200 years ago from that at Southwick. The chairman, the Rev. J. Sprigg, the Rev. Mr. Rodway, and Messrs. Clift, Huntley, and Davis, also addressed the meeting.

DRIFFIELD, YORKSHIRE.—May 28th, the new chapel was opened, when sermons were preached by the Revs. Dr. Evans and J. P. Chown. Amongst other ministers and friends present, in addition to those who took part in the services, were the Rev. J. O'Dell and the Rev. E. Bailey, of Hull; the Rev. B. Shakespeare, of Malton; J. G. Carlill, Esq., J. D. Franklin, Esq., J. Hopper, Esq., all of Hull. A bazaar was opened on the same day and was well patronized. The collections amounted to about £50.

CHIPPERFIELD, HERTS.—The re-opening of Chipperfield Baptist chapel took place on May 22nd, when sermons were preached by the Rev. J. Beazley, Blackheath, and the Rev. J. H. Hinton, M.A. The devotional services of the day were conducted by the Rev. C. H. Leonard, M.A., and the Rev. J. J. Steinitz. The services were continued on the following Lord's-day, when the Rev. C. Bailhache, of Watford, and the Rev. W. Upton, of St. Albans, preached. During the evening service a hymn was sung by the congregation, composed for the occasion by the Rev. Dr. Steane, who for a few months past has been resident in the village, and to whose kindness and liberality the friends at Chipperfield are principally indebted for the renovation of their chapel. The alterations and improvements have been effected at a cost of about £200, which, by the assistance of Dr. Steane and his friends, we are thankful to add is wholly defrayed.

RECOGNITION SERVICE.

HAMPSTEAD.—Services were held in Heath-street Chapel on the 17th April, in connection with the recent formation of the church in that place, and the appointment of the Rev. W. Brock, jun., as its pastor. In the afternoon there was a devotional meeting, in which the Revs. J. D. Burns, M.A., J. C. Harrison, and Josiah Viney, took part, and the Rev. W. Brock, of Bloomsbury Chapel, delivered an appropriate address. In the evening the Hon. and Rev. B. W. Noel, M.A., preached to a large congregation, from Acts xiii. 38, 39.—[*This announcement has been accidentally omitted in previous numbers of the magazine.* —EDS.]

PRESENTATION.

BURY ST. EDMUNDS.—May 27th, a large and influential meeting was held in the Athenæum Hall, presided over by C. Beard, Esq., the Mayor, to commemorate the completion of forty years of faithful ministry by the Rev. Cornelius Elven. A purse containing £200, and an address expressive of ardent love and esteem, were presented to Mr. Elven. Addresses were delivered by the Revs. H. Lewis, of Diss, J. Richardson, incumbent of St. Mary's, Bury, Mr. George, the Rev. A. Tyler, Mr. Cowell, Mr. Stiff, and Mr. B. Cooke. It may be added that when Mr. Elven became pastor of the church it comprised only fifty members. Since then upwards of 1,200 persons have been added to the church. The testimonial proceeded from persons of all denominations and all positions, and may be regarded as expressive of the high esteem in which Mr. Elven is universally held.

MISCELLANEOUS.

BERKSHIRE ASSOCIATION.—The annual meeting of the Berkshire Association of Baptist Churches was held in the Baptist Chapel, Wokingham, on Thursday, May 29th. In the morning, after an hour had

been occupied in devotional exercises, the letters from the churches were read, and appropriate addresses were delivered by Brethren Fuller and Gibson. In the afternoon the ministers and messengers met for the transaction of business, when a cheering report was given in of missionary efforts lately originated by Brother Fuller, and arrangements were made to meet their very moderate cost. In the evening an excellent discourse was delivered by the Rev. J. Brooks, of Wallingford, which concluded a day's engagement rendered sacred by tokens of the Divine presence, and pleasant by the generous hospitality of the friends at Wokingham.

BAPTIST COLLEGE, PONTYPOOL.—The annual meetings of this institution were held on the 20th and 21st of May. The examination of the students took place at the college on Tuesday. The theological department was conducted by the Rev. John Evans, of Abercanaid, and that in classics by the Rev. Edward Roberts, of Pontypridd. Mr. Thomas Jones, senior student, read an essay in English, on "The Right of Private Judgment on Matters of Religion." The Welsh service in the chapel commenced at seven o'clock, when one of the students, Mr. David Lewis, read an essay in Welsh, on "The adaptation of Christianity to mankind," and the Rev. John Lloyd, of Merthyr, preached. The English public service commenced on Wednesday morning, when the Rev. H. S. Brown, of Liverpool, preached. After the public service, the general meeting of the members of the society was held, Henry Phillips, Esq., in the chair. From the report it appeared that the number of students was thirty-seven, a greater number than there had ever been before. The income of the society had nearly kept pace with the expenditure. The examiners' reports were highly satisfactory, reflecting much credit upon both tutors and students. The meetings were all numerously attended; and on no former occasion has there been a more lively interest evinced in the welfare of the society. It is confidently hoped that an institution of such long standing, and that has furnished so many churches in England, as well as in the principality, with pastors, and is training young men for the missionary field, will not lack that Christian support which its increasing requirements demand.

WILLENHALL, STAFFORDSHIRE. — The foundation stone of a new chapel was laid by Lord Teynham on the 19th of May. Among those present were the Revs. J. Davies, Dr. Gordon, W. Lees, Walsall; D. Evans, W. Jackson, Bilston; J. P. Carey, Wolverhampton; R. Pritchard, G. Peake, Willenhall; J. Boxer, Little London; D. L. Matheson, Wolverhampton; and J. Cadwallader, Wolverhampton.

ABERDARE, GLAMORGANSHIRE. — Tuesday, May 20th, an interesting meeting was held at Bethel, one of the branches of the church under the pastorate of the Rev. T. Price, for the purpose of witnessing Mrs. Hasgood lay the commemorative stone of the chapel now being built there. Addresses were delivered by the Revs. W. Williams, Mountain Ash; W. Harris, Mill Street; T. E. James, Glynneath; and J. E. Jones, A.M., Cardiff. The ground for this chapel is kindly given by Richard Fothergill, Esq., to whom the Baptists are indebted for many courtesies and kind actions.——May 20th, the foundation stone of a new chapel was laid at Ynyslwyd by Miss Davies, of Ynyslwyd House. This is the sixteenth chapel which has been originated by the church at Aberdare in the course of fifty years. The Revs. Thomas Price, D. Adams, T. Nicholas, James Owen, and Benjamin Evans, of Neath, took part in the proceedings.

NEWCASTLE-UPON-TYNE. — The Baptist Church heretofore identified with New Court Chapel, Westgate Street, and known as "New Court Baptist Church," will be henceforward designated "The Newcastle Open Communion Baptist Church;" and, after the expiration of the present month, the morning, as well as the evening, services will be conducted every Sunday at the New Town Hall, which has been engaged until a new chapel is erected, as agreed at a general convention of the church, held on the 18th of June, 1862. —WILDEN CARR, Pastor.

MINISTERIAL CHANGES.

THE Rev. W. D. Elliston, late of Kimbolton, has accepted the invitation of the church at Leighton Buzzard, Beds.—The Rev. J. Beard, of Tenbury, Worcestershire, has announced his intention to resign the pastorate of the church, and will therefore be open to invitation.—The Rev. Samuel Mann, of the Baptist College, Bristol, has accepted the unanimous invitation of the church in South Street, Exeter.—The Rev. E. Pledge has resigned his pastorate of the church at Upton-upon-Severn, and accepted the unanimous invitation of the First Baptist Church, Downham Market.—Mr. William Nicholson has undertaken the pastoral charge of the infant church at Park End, Forest of Dean.—The Rev. E. Hands has resigned the pastorate of the church at Pontrhydyryn, near Newport, Mon. His address is

note, 21, Adelphi Terrace, Old Ford Road, London, N.E.—The Rev. J. Williams, of Glasgow, has accepted the pastorate of the Second English Baptist Church, in Newport, Mon.—The Rev. Samuel Chapman, of Rawdon College, has accepted the unanimous invitation of the Baptist church, Heneage Street, Birmingham (formerly under the care of the Rev. C. H. Roe and the Rev. James Taylor), to become its pastor, and intends to commence his ministry early in October.—A cordial and unanimous invitation has been given by the church meeting in the Baptist chapel, London Road, Lowestoft, to Mr. John Aldis, jun., senior student of Bristol College, to become their pastor. Mr. Aldis intends to commence his stated labours on the 26th inst.

RECENT DEATHS.

MR. JAMES BAKER, OF ANDOVER, HANTS.

The esteem in which the late Mr. Baker was held, not only in his native town, but by a much more extensive circle of friends of the Baptist and other denominations, makes it desirable that some record of his life should be preserved.

Without any wish to represent him as possessing mental, moral, or even religious qualities in any pre-eminent degree, it may be safely asserted that in many respects, both as a Christian and as a man of business, his conduct was such as to justify the respect and confidence which for many years were accorded to him.

He was, when hardly thirteen years of age, by the death of his father, prematurely launched on the troubled sea of life, having at that early period, to share with his mother the responsibilities of the business upon which the maintenance of the family depended. This deprived him of those means of self-improvement which a father's care and energy might have secured to him, and probably exposed him more than he otherwise would have been to the influence of his natural temperament, which was highly nervous. He consequently grew habitually timid and cautious, so that he usually hesitated long before deciding on any step; and even his religious life was often made painful to him by a morbid sensitiveness approaching to fear.

From the period referred to until he became of age, his attention to business was such that he seldom mingled with others of his years, or evinced anything like an ordinary interest in the pursuits and qualifications, to say nothing of the sinful propensities, of youth. He habitually attended the parish church, and does not appear to have had any serious misgivings as to his state before God. He had never yet experienced sorrow for sin. But about this time he was on one occasion led into temptation by some gay associates, and the Lord appears to have been pleased to make use of that event to awaken his soul to a sense of its sinful state. Conscience was aroused, and his soul was filled with a dread beyond description. His life became a burden; and although a sense of duty constrained him to attend to business, he felt no interest in it. His views were so confused that he had no clear convictions that he had broken the law of God; and his general good conduct and morality led him to consider himself not in a state of ruin; and it was but gradually and slowly that he learned the great truth of man's natural and complete alienation from God. Becoming, however, painfully aware of this, his views of himself were such that he feared he had committed the unpardonable sin. Often in the night he arose from his bed to call aloud upon God for mercy. He read the Scriptures constantly, and sought the counsel of the clergyman; and it was during this period of painful experience that he became acquainted with the Rev. W. Seaton, the Independent minister at Andover, whose sermons and conversations contributed greatly to the enlightenment of his mind. At length, after six weary years had been passed in this way, a time of rejoicing came, for he was enabled to behold the light of the glory of God in the face of Jesus Christ; and, though not without fear and trembling, he saw that there was mercy *even for him*.

In the year 1815 he joined the church under Mr. Seaton's care; but his study of the Scriptures having led him to see the duty of believer's baptism, he soon after was baptized, and helped to establish the Baptist church at Ludgershall, in Wiltshire.

The inconvenience, however, arising from holding fellowship with brethren living at such a distance, combined with a sense of his responsibility to spread the light in his own neighbourhood, induced him, in the year 1824, to promote the formation of the Baptist Church in Andover. Of this church he became one of the deacons, and continued to hold that office, except for a brief interval, during the remainder of his life.

By Mr. Baker's union in marriage in 1826 with Miss Rebecca Brackstone, of Whitchurch—a lady of singular intelligence and fervent piety—his happiness was much promoted, and his devotedness strengthened. This happy union was not, however, of long duration, for in the year 1835 that estimable lady was called to her eternal rest, and her bereaved partner was

left to mourn a loss which he felt to be irreparable, and to endure a loneliness, under the depressing effects of which he would have been miserable indeed, but for the consolation he derived from the confidence he had that he was in the hands of Him who doeth all things well.

Amidst frequent depression of spirit, augmented in later years by much physical infirmity and pain, he continued, nevertheless, to cherish the deepest interest in whatever concerned the prosperity of Zion. The Church was emphatically his home, its members the circle in which he chiefly moved, and his enjoyments were drawn from his union with Christ and his disciples.

A stern sense of duty was, perhaps, the prevailing sentiment of his mind, and his habitual concern was to maintain consistently his principles as a Christian; and in the disposal of the means which a bountiful Providence had favoured him with, and of the influence it naturally gave him, he was regulated by a desire to act in the fear of the Lord.

For nearly forty years he was a liberal supporter of the Baptist cause in his native town, and, both by his adherence to principle, and the consecration of a considerable share of his property to the Lord's service, he materially aided the church of which he was a member, and the cause generally.

The operations of the church in aid of the Baptist Missionary Society were particularly interesting to him, and missionaries were among the most welcome guests at his house.

His acknowledged rectitude, together with his business habits, very naturally pointed him out as a fit man to consult as an adviser, and with whom to entrust a share of the management of charitable funds and religious societies; and, although he was far from ostentatious either in counsel, action, or benevolence, his advice, as well as his pecuniary aid, was often sought, and was judiciously and conscientiously afforded.

As a man of business, few excelled, if even they equalled him, but his mode of action in such matters was the very opposite of that bold, reckless speculation which has certainly raised here and there one to the possession of wealth, but has proved destructive to thousands. His course may be described as one of quiet but persevering industry, great care, and a rigid adherence to truth and principle. In this course he was so far successful, that he was enabled, more than twenty years before his decease, to retire from business with a good competency.

To return to his religious experience, the clouds that for so many years had so much depressed his spirit were graciously dispersed at his death. To a friend who thinking it was still the same with him as in times past, and who urged him to look away from the "dark side," he said, "There is no dark side to me." His soul rested securely and serenely upon Jesus, and "at evening it was light." Whilst he remembered painfully to the last "the wormwood and the gall" of which he had drank so deeply in his earlier days, and whilst he bowed low under a conviction of his "vileness," he yet could enter the valley of the shadow of death with a calm courage, exclaiming with humble confidence, "In the Lord have I righteousness and strength," thus verifying in *his* latest hours the truthfulness of that Scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace."

His death took place January 19th, 1862, and his funeral sermon was preached by his nephew, the Rev. J. Millard, of Maze Pond, London, in the Independent Chapel at Andover, which was kindly lent for the occasion. The sermon was founded on two texts, Job xl. 4, and Isaiah xlv. 24, which portions of sacred truth were chosen by the deceased, and who therefore may be considered as giving in them his dying testimony to the power of Christ to save the vilest of sinners, the sufficiency of Divine grace for every need, and the glorious perfecting of God's strength in the weakness of man. To the Lord be all the praise.

Mr. Baker has left a sister and two daughters, the latter to mourn the loss of a wise and most affectionate parent; and the numerous expressions of sympathy they have since his death received from a large circle of friends, and from the representatives of several religious and charitable societies, among whom may be mentioned the clergyman of the parish, on behalf of the trustees of the charities of which the deceased was treasurer, and the South Hants Association, of which also he was treasurer—these attest his worth and the estimation in which he was held, and that his removal has occasioned a vacancy which it will not be easy to fill.

MRS. THOMAS HINTON.

"PRECIOUS in the sight of the Lord is the death of his saints." It is their joy to know that "whether they live, or whether they die, they are the Lord's." As in all their wanderings through this desert world the pillar of cloud and of fire guides them in their way, so at last the ark of the covenant goes before them when they have to pass through the

swellings of Jordan. Yes; in life and in death, "the Lord taketh pleasure in his people." If he receives them graciously at the time of their conversion, when they return to him with trembling, hesitating steps, surely "he will rejoice over them with joy, he will rest in his love, he will joy over them with singing," when he gathers them to himself in the home he has prepared for them above. To that heavenly home he is gathering all his children one after another. He calls them to their eternal rest how and when it pleaseth him.

Mrs. Thomas Hinton, an esteemed member of the church at Roade, Northamptonshire, has been translated suddenly, but peacefully, from the church militant to the church triumphant. She had been for more than thirty years a valuable member of the church at Roade, and was greatly beloved by those with whom she had so long lived in Christian fellowship. For several weeks before her death she had been suffering from impaired health, her malady being some form of heart disease. During her short illness it was most gratifying to the Christian friends by whom she was surrounded, to witness her calm and sweet resignation to the Divine will. It was pleasing to see one in whom, as an individual, energy and firmness formed so striking a feature, made so gentle and meek. Such are the triumphs of grace. Wonderful is the transformation which the Holy Spirit effects in moulding the believer after the image of Jesus. While he subdues, or takes away, our blemishes and imperfections, he directs and controls the better elements of human character, so as to make them reflect his own glory. Thus does a patient, Divine hand chisel and polish

> "The stones, the spiritual stones,
> It pleaseth him to choose."

Mrs. Hinton retired to rest on the evening of the 28th of February, in a very calm and placid frame of mind, and was in a few moments after removed to her "Father's house on high." On the day of her funeral many of her fellow-members and friends followed her remains to their resting-place in the burying-ground of Roade Chapel. The funeral service was conducted by her friend Mr. Seth Lewis, of Abingdon. On the following Sunday evening Mr. Lewis improved the solemn event by preaching a sermon from 1 Kings, vi. 7. It is when we stand by the grave of a Christian relative or friend that we see most of the worth of true religion. In the active pursuits of life, and in scenes of trial and suffering, we see how religion supplies principles to guide us, and hopes to cheer and sustain us; so that amid the pressure of numerous daily cares, and through a process of painful discipline, Christian character becomes a divinely-manifested reality. But by the grave of a Christian, we see how divinely-implanted principles have triumphed, and how Christian character has been matured. There we have a standpoint from which we can see how the race has been finished, how the battle has been fought and won. And while with saddened hearts we commit "ashes to ashes, dust to dust," our grief is mingled with joy while we think of the *perfected* spirit that Jesus has borne across the darksome wave—

> "Home to the place his grace designed
> That chosen soul to fill;
> In the bright temple of the saved,
> Upon his holy hill:
> Home to the noiselessness, the peace
> Of those sweet shrines above,
> Whose stones shall never be displaced,—
> Set in redeeming love."

MRS. ANN DEXTER.

JUNE 18th, 1862.—After an illness of about five months, Mrs. Ann Dexter, widow of the late Rev. B. B. Dexter, Baptist Missionary in Jamaica, died at her residence, 29, Gwyn Street, Bedford. Her end was peace; her confidence being, as expressed by herself—

> "Poor, weak, and worthless though I am,
> I have a rich, Almighty friend."

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

JOHN BUNYAN'S HOUSE.

Query LXI., pp. 319, 386.

In reply to "A Bunyanite," allow me to state, that having paid a visit to Bedford and to Elstow, in the summer of 1860, and having been shown over the cottage in which I was assured "the immortal dreamer was born," I felt much

disappointed on my return home in discovering that the cottage I had visited was *not* Bunyan's, but one which had been erected since his death.

In that admirable edition of "The Works of John Bunyan," published by Blackie & Son, in 1857, and edited by George Offor, Esq., at p. 2 of the memoir, vol. i., occurs the following foot-note:—

"This cottage has long ceased to exist, and has been replaced by another of the poorest description. But from an old print we have given, in the plate, p. 1, vol. i., a representation of the original, with the shed at side often mentioned as 'the forge;' thus leading us to believe that to the 'tinker's' humble calling might be united that of the 'smith,' a more manly and honourable trade."

Coleraine. T. W. MEDHURST.

"Bunyan's house," in common with nearly all the other houses in Elstow, is the property of W. H. Whitbread, Esq., of Southill. It is a lath and plaster cottage, of mean appearance, apart from the hallowed memories that cluster round it. It stands about a mile from Bedford-bridge, and is the second house on the right hand as you enter the village. It is inhabited by a decent, hard-working family of the name of Church. It has two rooms above and two below, of very moderate dimensions. The rough brick ground-floor is a few inches lower than the road.

This is not, however, the original structure; and the only portion thereof is said to be a large oaken beam that, laid along the centre of the building, supports the second floor. This house must not be confounded with that represented in several modern editions of "The Pilgrim's Progress," taken from an old print. This latter, of which no trace remains, was his birthplace, and stood at the other end of the village. Time is gradually removing the links that connect the Elstow of the present with that of Bunyan; but whether from neglect or design, the village presents fewer new features than most others in Bedfordshire. The old church is still there, and the tower and bells from which the heaven-inspired tinker ran away, under the weight of the imaginary danger his opulent fancy had built up. The green is there, and the greenhouse, in the upper story of which a Sunday school, numbering over 120, is weekly taught by members of Bunyan's church, and the Gospel in which he delighted is preached, as well as during the week.

GEORGE CARRUTHERS.

St. John-street, Bedford.
May 19, 1862.

MODE OF BAPTIZING.

Query LXIII., pp. 320, 337.

As this query is of special interest to junior ministers of the denomination, one of their number would call attention to a provision not generally adopted in the immersion of believers, but which greatly helps the administrator in *raising* the candidate; for it is in this act, I presume, that "Parvus" has found his difficulty.

On two occasions of administering the ordinance of baptism, "tall and bulky persons" have been among the candidates; but I have found it an easy matter to raise them by having, as "Parvulus" suggests, a due supply of water, and by grasping, with the left hand, a bandage firmly and neatly placed around the chest. In the cases where robes are not worn by the immersed, there is a further facility afforded for holding the bandage at the back with the right hand; and by this means a considerable purchase is obtained over the tallest and most bulky forms.

I would further note the bearing of this query on our usual and certainly beautiful and impressive method of immersing believers. Many arguments have been advanced on the various positions of the body which may symbolize burial as practised among different peoples, and at different times. But, *physically*, the usual mode of immersion is the more conducive to the comfort of the immersed, and, consequently, to that solemnity and stillness which it is desirable to preserve among the spectators. Have we not found on entering any water, by stepping down into it, rather than by a bold and deliberate plunge, that the higher the water rises about the chest, the greater difficulty is experienced in breathing, and in checking that oppressive gasp for the vital element which betrays anything but comfort? And in kneeling down in the baptistry, unless there be a very small quantity of water, it must necessarily rise so high upon the chest as to cause that difficulty, which is increased by the contraction of the throat and chest when the body is bent forward. With the backward plunge, however, the candidate does not stand so deeply in the water, nor is the act of immersion so gradual as to cause any severe gasping for breath.

If not unduly lengthening this reply, may I add an extract from the late Dr. Cox's paper on "The Baptists," in the "Cyclopædia of Religious Denominations"? It is a quotation, by the Doctor, from Bishop Burnet, and is useful at once in its relation to our particular subject and in the source from which it comes, as a testimony in favour of immersion itself (and of *adult* immersion, too).

"They [the primitive Christians] led

them into the water, and with no other garments but what might serve to cover nature. They at first *laid them down in the water*, as a man might be laid in a grave, and then they said these words: '*I baptize or wash* thee in the name of the Father, and of the Son, and of the Holy Ghost.' They then raised them up again, and clean garments were put on them; from whence came the phrases of *being baptized into Christ's death*; of *being buried with him by baptism into death*; of our *being risen with Christ*; and of our *putting on the Lord Jesus Christ*; of *putting off the old man and putting on the new* (Rom. vi. 3—6; Col. ii. 12; iii. 1—10; Rom. xiii. 14)."—*Bishop Burnet*, Ex. xxxix. Art. p. 374.

JUVENIS.

THE PETROBRUSSIANS.

Query LXIV., pp. 320, 387.

They derived their name from Peter of Bruys, who had been a priest in the Romish Church, and entered on a remarkable career of religious usefulness in the south of France about the beginning of the twelfth century. I wish we had the materials for the history of this movement, and Peter's own account of his doctrine. We know not by what means he was led to those thoughts and conclusions which issued in his assuming the bold position of a reformer. Certainly he must have had a profound conviction of the utter worthlessness and injurious tendency of the religion of the age. He saw that people were "mad upon their idols," substituting the outward for the inward, the name for the reality. It seemed to him that nothing but a radical change would meet the necessity of the case. Seeing that the churches were held in so great reverence, as consecrated buildings, the only places where worship should be celebrated, he taught that God's blessing was not limited, and that prayer to Him, if sincere, was as acceptable in a shop or in the market-place as in a church, in a stable as before an altar. Reproving the pomp and splendour, and the constant appeals to the senses by which the public services were characterized, especially the chants and the music, he instructed the people that "pious affections" were far more pleasing to God than loud vociferations. Instead of conniving at the adoration of the cross, or allowing any respect to be paid to it, he said that it should only be regarded as the representation of an instrument of cruelty, and therefore worthy of all detestation, and fit to be destroyed. There was a practical demonstration of the effects of his instructions. The people assembled in great numbers on Good Friday, collected all the crosses they could lay their hands on, made a bonfire of them, roasted meat at the fire, and ate it publicly, as if in contempt of the fact which was everywhere observed on that day. Once more, Peter dissuaded his hearers from attempting to benefit the dead by prayers or by payment for priest's masses. No advantage, he told them, could accrue to the departed from anything of the kind.

Baptism and the Church were contemplated by Peter in the pure light of Scripture. The Church should be composed, he constantly affirmed, of true believers, good and just persons; no others had any claim to membership. Baptism was a nullity unless connected with personal faith; but all who believed were under solemn obligation to be baptized, according to the Saviour's command.

Peter was not merely what is now called a "Baptist in principle." When the truths he inculcated were received, and men and women were raised to "newness of life," they were directed to the path of duty. Baptism followed faith. Enemies said that this was *Ana-Baptism*, but Peter and his friends indignantly repelled the imputation. The rite performed in infancy, they maintained, was no baptism at all, since it wanted the essential ingredient, faith in Christ. Then, and then only, when that faith was professed, were the converts really baptized.*

Great success attended Peter's labours. At first he preached in thinly populated places and villages. But, like his Divine Master, he "could not be hid." Multitudes flocked to hear him, and the towns and cities of Narbonne and Languedoc were enlightened by his ministry. This continued for twenty years. What an interesting chapter would it form in the history of the Church, if the record of the facts could be recovered! What striking conversions! What penetrating, powerful sermons! What revival meetings! What lovely manifestations of Christian fellowship! Doubtless such scenes were witnessed—and ministering angels rejoiced—and the news reached the saints in heaven, causing a fresh outburst of joyful acclaim. And again they sang, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Instead of recitals which would have gladdened our hearts, we have but the meagre and melancholy jottings of a foe, written with the pen of prejudice. Peter the Venerable, Abbot of Clugny, whose treatise against the Petrobrussians is our only authority on this subject, sums up all

* Cent. Magdeburg xii. 331.

in these words: "The people are re-baptised, the churches profaned, the altars dug up, the crosses burned, flesh eaten in public on the very day of the Lord's passion, the priests scourged, the monks imprisoned, and compelled by threatenings and torments to marry wives."* When we bear in mind that in the first ebullitions of zeal during the Reformation in the 16th century, the instruments and objects of superstition, as well as its abettors, sometimes received rather rough usage, the people thus evincing their indignation at the trickery which had been practised upon them, we may wonder the less at any uproarious proceedings taking place four hundred years before. We are under no necessity, however, of believing that the "re-baptized" people committed the outrages spoken of. At such times there are always many to be found who are willing to attach themselves outwardly to an enterprise for the sake of some worldly advantage; and when they run into excesses, the blame is laid on the cause with which they are connected. Yet, partial and unsatisfactory as Peter the Venerable's statement is, it indicates the extent and effect of the Reformer's efforts. Labbe the Jesuit also (one of the editors of the "Concilia") evidently regarded Peter of Brueys as a man by whose labours great injury was inflicted on Romanism. These are his words:—"Almost all the heretics who came after Peter of Brueys trod in the steps of his heresy; hence he may be deservedly called the parent of heretics."†

Martyrdom awaited him. Having preached with his accustomed fervour at St. Gilles in Languedoc, the infuriated populace seized him and hurried him to the stake. It was like the murder of Stephen—the act of a lawless mob. Nor can we doubt that the Lord, whose presence cheered the first martyr, comforted Peter of Brueys, and enabled him to meet death, even in that terrible form, with the composure of faith.

Such was the end of a Baptist minister in the twelfth century. Peter's martyrdom is supposed to have occurred about the year 1124. But the bereaved flocks were not forsaken. Another shepherd was ready to take charge of them.

I have again to complain of the paucity of materials for our history. The little that is known of Henry of Lausanne excites an earnest desire for fuller information. But for even that little we are obliged to be dependent on the reports of enemies whose trustworthiness cannot be relied on. They were apt at defamation.

Henry was a monk, an inmate of the monastery of Clugny, a town about forty-six miles from Lyons, in France. The seclusion and inactivity of that mode of life ill comported with his fervid spirit. He felt a consciousness of power, and longed to do something for the cause of God. Being eminently gifted as a public speaker, he engaged in a preaching itinerancy. He commenced his labours at Lausanne, in Switzerland, about the year 1116, and thence proceeded to the south of France. His first efforts were directed to the reformation of manners and morals. He declaimed against the vices of the clergy and the general dissoluteness that prevailed; and he preached so eloquently, that all classes bowed beneath his rebukes, great numbers confessing their sins and entering upon a course of reform. At Mans, where, while the bishop was absent at Rome, he was permitted to occupy the cathedral, his influence over the people became so powerful, that when the bishop returned they refused to receive him, and clamorously declared that they would adhere to Henry. Hildebert, however (that was the bishop's name), managed the affair with discretion, and Henry chose another field. He repaired to the district where Peter of Brueys had preached, and entered into his labours. By this time his own views were greatly enlarged. From opposing vice he proceeded to attack error. A treatise which he published, and which unfortunately is not now extant, contained a full exposition of his sentiments. It is said that on some points he went further than Peter, but what they were is not stated. This is certain, that he fully agreed with him on the subject of baptism, and that those who received the truth were formed into "apostolical societies," or, as we should now say, Christian churches.

His success alarmed the Church dignitaries of the country, who procured his arrest. He was condemned by the Council of Pisa, in the year 1134, and sentenced to confinement in a monastery. Having obtained his liberty, after a short imprisonment, he resumed the work of preaching, and for ten years the cities of Toulouse and Alby, and the district in which they are situated, enjoyed the benefit of his exertions. Astonishing results followed. Many nobles sanctioned and protected him. Multitudes were added to the churches, and, as in the times of the apostles, "a great company of the priests were obedient to the faith." The celebrated Bernard of Clairvaux says, in a letter to a nobleman, "The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not

* Biblioth. Max. xxii. 1025.

† Concil. x. 1601.

esteemed holy, the festivals are no longer celebrated;" and he states, in one of his sermons, that "Women forsake their husbands, and husbands their wives, and run over to this sect," and that "Clergymen and priests desert their communities and churches."* Stripping these expressions of their Romish meaning, the facts of the case clearly show themselves. Had Henry been the historian, he would have said, "God has blessed his work; priests and people have received the Gospel; true churches are now formed; Christian ordinances have supplanted the old superstitions; and the commands of Christ, and his only, are obeyed."

Pope Eugenius heard of it, and sent Cardinal Alberic, accompanied by Bernard, to quash the movement. Bernard was reverenced as a great saint, and was accustomed to carry everything before him; but the Henricians knew Scripture as well, and probably better than he, and quoted it against him with great effect. He met with poor success. But when preaching failed, force was employed. Henry was again seized. A council held at Rheims, in the year 1148, condemned him, and he ended his days in prison. Samson, the Archbishop of Rheims, disapproved of shedding blood for the faith, and so the perpetual dungeon was substituted for the stake. Henry languished in solitude and privation (for they put him on meagre diet) till the Master called him. The time of his death has not been recorded.

Hildebert, Bishop of Mans, styled Henry "a great snare of the devil, and a celebrated champion of Antichrist."† These expressions are significant of extensive influence. And indeed it appears that his sentiments spread not only in Languedoc, where he chiefly laboured, but in other parts of France. It is probable that his disciples travelled into Germany and propagated the same doctrine there. They were so numerous at Cologne in the year 1146 that Evervin, Provost of Steinfeld, near that city, found it necessary to call in the aid of Bernard. In his account of their opinions, he distinctly refers to their views of baptism, which they maintained should be administered to adults only, on profession of faith; and they said, that by whomsoever such a believer was baptized, whether priest or not, it was as it were done by Christ himself. At Treves, at Liege, and other places, they were found in considerable numbers.

It is much to be regretted that we are not furnished with any particulars respecting the order of worship or the mode of church government adopted by Peter and Henry. There can be no doubt that plainness and simplicity characterized the whole, and that there was a rigid adherence to the laws of the New Testament. They called Jesus "Master and Lord." They rendered obedience to his commandments, as interpreted and exemplified by the apostles, and were so scrupulously conscientious in these respects, that the title "Apostolicals" distinguished them from others. How much pleasure it would afford us to read a full description of one of their meetings, and copies of the hymns they sung, and a sermon or two preached by Peter or Henry, and a few extracts from their church-books, that we might know in what manner they sought to "walk and to please God"! This pleasure is denied us.

I have not the means of informing you how the societies established by Peter and Henry prospered after their deaths. None of the names of their successors have reached us. It can only be affirmed, generally, that the work continued to advance, as may be sufficiently gathered from the proceedings of sundry councils. In 1165, for instance, a council was held at Lombers, for the purpose of dealing with some persons who were known by the appellation of *boni homines*, or "good men" (whether imposed on them by others or assumed by themselves, does not appear), and who were manifestly Baptists.‡ The bishops failed to convince them of their error.

The terrible storm which fell upon Southern France in the crusade against the Albigenses doubtless swept away many of the Baptist churches, and scattered their surviving members. Notwithstanding the vigilance of the persecutors, great numbers escaped. Italy, Germany, and the eastern countries of Europe, received them.

Acadia College, N.S. J. M. C.

DIFFICULT TEXTS.

Query LXV., p. 320.

The young men will find an answer to their question in John iii. 36: "He that believeth on the Son hath everlasting life;" and 1 John v. 5: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" From these and various other passages it appears that belief that Christ was the Son of God, and faith *in* or *on* him, are synonymous. But the difficulty is explained if we consider the full import of the term "Son of God" as used in Scripture. When Peter exclaimed, "Thou art the Son of God," he also asserted him to be the Christ, the "Anointed," and as such that

* Epist. 240. In Cantica Canticorum, Serm. 65, § 5.
† Biblioth. Max. xxi. 157. ‡ Labbe ut sup. x. 1470—1479.

One expected through all ages as the promised Deliverer. To deny that Jesus was the Son of God was making him an impostor: to confess his divinity was to declare him the Saviour of the world. It may be objected, that there is an intellectual assent to the fact given by those whom we cannot think are born of God. But this is not the "faith" of the Bible, which includes assent and trust. Persecution in the days of the apostles prevented any confession of Christ but that which arose from a heartfelt reliance upon his power to save; and were such a persecution again to arise, the truth of that saying would be seen, "He that is not *with* me is against me." That those exercising this faith are said to do so by the Holy Ghost need occasion no surprise, for our "carnal mind is enmity against God." Hence we are distinctly told that "faith is the gift of God;" and our Saviour himself says, "No man cometh unto me, except the Father draw him."

M——y.

QUOTATION FROM DR. WATTS.

Query LXVI., p. 388.

The quotation in Robinson from Watts is taken from the preface to his "Philosophical Essays" (see 5th edition, 1793). The Doctor is speaking of his opinion of the Cartesian doctrine of spirits. The paragraph begins thus: "I am not so attached to this scheme, nor do I plead for it as a doctrine full of light and evidence, and which has no doubts and difficulties attending it. After all my studious inquiries into this noble subject, I am far from being arrived at an assurance of the truth of these opinions."

Cranfield, Beds. THOMAS OWEN.

SCRIPTURAL AUTHORITY FOR CHOICE OF PASTORS.

Query LXVIII., p. 388.

The New Testament affords us only an outline of church polity. The principles on which we should act are, in chief matters, obvious. This is all we require, and in a free and spiritual system all we can reasonably expect to find.

The pastoral office, like that of deacons, was first *created* and men appointed to fill it by the apostles, as the *inspired* guides of the churches they founded. But that the appointment was made with the concurrence of the people appears from two well-known cases. First, the choice of a brother to the apostolate instead of the traitor (Acts i. 15—28). The appeal was made to the whole number of the disciples in open meeting, and the appointment of two persons to present them to the Lord, to show which he had chosen, was made by the whole (verse 23). Secondly, this accords with the account given in the case of the six brethren chosen to "serve tables" (Acts vi. 3—5). In this case the apostles do not appear to have taken any part in the election, but appointed those the people had chosen.

Another kind of office—one of a temporary character—was filled in the same or like way (2 Cor. viii. 19). In this instance the word rendered "chosen," primarily means to elect by stretching out the hand. This word occurs in the New Testament only once more, and is applied to the appointment of elders — pastors — for the churches of Lystra, Iconium, and Antioch (Acts xiv. 23), and it makes it probable at least that the appointment was, with the concurrence of the converts, plainly signified. Then we have the principle of popular choice. Should W. J. wish to see how the first churches understood the teaching of the apostles, and how they acted immediately after the apostles were dead, he may refer to the testimony of Clemens, who affirms that the appointments were made popularly, with the approval of "the whole church."

Cranfield, Beds. THOMAS OWEN.

The only instance in the New Testament at all approaching the question under consideration, is the election of Matthias to the vacant apostleship (Acts i. 15, 23). In that case the choice was left to the apostles and disciples; and it should be borne in mind that the Holy Spirit had not yet descended upon them; so that, as far as spiritual attainments are concerned, they were in no way superior to ordinary Christians of our own day. These men, convinced of the responsibility which rested upon them in their choice, offered prayer for guidance in this important matter; and in the answer to the prayer we see no more Divine interference than we have a right to expect now, when a body of Christians meet together for the purpose of choosing a pastor, if they adopt the same means. In apostolic times, no doubt the *apostles* appointed pastors to the various churches as they were formed, simply for the reason that as so many of the converts had but recently forsaken heathenism, they would not be sufficiently advanced in the knowledge of the Gospel to be able to decide for themselves as to the suitability of a person to become their teacher.

Many objections (and some of them plausible) are made to the custom of choosing the pastor by the voice of the church; but after considering all the arguments against such a practice, and

taking into account the absence of any commands in Scripture respecting the mode of making the choice, I think we are justified in following the present course, which is more likely to conduce to the harmony and profit of a church than any other plan with which we are acquainted.

J. K. H.

We presume that if by "Scriptural authority" is meant either positive injunctions or equally positive examples, we shall fail to obtain such authority. The Scriptures do not lay down definite rules for Church government. If they did there would not be room afforded for the plausible arguments which are urged on behalf of each of the various ecclesiastical systems which are now in existence. Nor is there given us a detailed history of the formation and internal arrangements of the early Churches. The history of the early Christians in their relations to the world around, of their missionary efforts, of their sufferings and faithfulness, was enough to occupy almost exclusively the historian's pen. But if we lack *direct* scriptural authority for the practice of congregational churches in choosing their own pastors, we have remaining a considerable amount of *indirect* evidence.

1. We have no proof of any other plan having prevailed. Negative evidence in such cases is of value. The twelve apostles—the perpetuation of whose office we have no indication of, although the name may have had a wider application—were appointed by Christ. But they were not "episcopoi" or "presbuteroi" (for we assume the identity of the persons thus designated). Timothy was ordained to his work with the conjunction of the body of elders, the "presbuterion." But he and Titus had each an evangelistic mission to fulfil, differing from the work of the ordinary "episcopoi," who were resident at one place, and apparently had the oversight of but one church. Moreover, "ordination" must be distinguished from the appointment in the first instance.

2. The argument from analogy favours our congregational practice. The seven deacons were chosen by popular suffrage (Acts vi. 5, 6). The appointment of the two apostles (Acts i. 15—26) exhibits also a similar principle.

3. The popular character of the "ecclesia" also seems to suggest that this would be the primitive mode of appointing pastors.

4. The members of Christ's Church are addressed in the writings of the apostles as being competent to decide upon the character and doctrine of their teachers. Hence we may infer that they would be competent to choose these teachers.

5. The equality and brotherhood of the members of the Christian Church, so much insisted on, and the voluntary nature of Christian union, agree more with the appointment of pastors by the churches themselves than with any other arrangement.

Whilst the "scriptural authority" is thus of an indirect character, much clearer evidence might be adduced from the early history of the Church to show that the election of pastors by the people was the primitive mode.

Rees. J. R. S. H.

CAN A NUMBER OF CHRISTIANS FORMED INTO A CHURCH ELECT THEIR OWN PASTOR?

Most certainly they *can*, and *ought* to do so. Now for the PROOF. In 1 Tim. iii. 1—7, Paul lays down certain qualifications as necessary in the "bishop," or Christian *pastor*. Let us briefly examine these in the order in which they are given.

First, DESIRE.—"This is a true saying, If a man desire the office of a bishop, he desireth a good work." The permanence of the pastoral office in the church we have in a preceding article proved. This is, we believe, an admitted fact. The person who is appointed to the work of the ministry must himself "desire the office;" and having a desire for the office, "he desireth a good work." What better or more noble work than to be engaged in the service of Christ? To watch for souls, as those who must give account to God. How exalted the privilege, to feed the flock of God, and to be instrumental in the salvation of precious souls.

Second, BLAMELESSNESS.—"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." The "bishop," "pastor," "overseer," or "elder" (for the terms are synonymous in the New Testament), is to be one who, desiring "the office," is "blameless" in the marriage state; in watchfulness over the flock committed to his care; in sobriety of mind and judgment; in good or modest behaviour toward all; in open-handed and cheerful-hearted liberality; in his ability

to expound the word, so that the people may understand; in his habits, being temperate; in his temper, being mild; in his possessions, not avaricious; in disposition, being meek and patient; in discussion, not losing command over himself; in his desires and aims, not grasping for self-glory; in the family circle, ruling well, that he may be able to rule well in the church; and in his experience, not being one newly come to the knowledge of the faith, so that he may be preserved in humility. These qualifications are placed on record for our guidance, as well as for the direction of Timothy: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4.) And Paul says expressly, in his *second* Epistle to Timothy, *second* chapter, and *second* verse: "And the things which thou hast heard of me among (or *by*) many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We gather from these, and similar other passages of Holy Writ, the perpetuity of the pastoral office, and the qualifications necessary thereto. Now what is the fair inference of all this? Is it not that these directions are recorded for the guidance of the churches in all ages? Surely it must be the business of the church to judge whether a brother hath these qualifications or not; and if he has them, to call him to the office of pastor. If this be not so, how is the church to recognise her pastors, and to "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. xiii. 17). Surely God, as he worketh, useth means, and when he calleth a man to the work of the ministry, he does so by the instrumentality of his church. God never makes a secret impression on the minds of his people, by the Holy Spirit, save through the word, and in strict accordance with the word. They who assert he does make such an impression without the word can give no proof, save that they are misguided fanatics. If the church is to judge of the qualifications of her pastors, she can only do so in a meeting of the church, which is an election by the church of the man whom God has chosen and best fitted for the work. The man desires the office of a "bishop," and the church recognising his suitability for the office, by choosing him, responds to his desire.

The Holy Spirit makes pastors by giving unto them the required gifts; and the church makes them by recognising those gifts, and calling them to the office. God called "Barnabas and Saul for the work;" and the church called them likewise, and *separated* them for that special work. We will quote the passage: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away" (Acts xiii. 2, 3). Here we have an illustration of the Holy Spirit choosing, and of the church choosing likewise. In like manner, now, the Holy Spirit gives a man special qualifications, which qualifications he has made known to his church by his word. The church recognises that the Holy Spirit has called the man who possesses those qualifications to the work of the pastorate, and she, by her choice of the man, separates him unto the work to which he is called. Hence we have the injunction given by the apostle to Timothy, and thence to us, "to lay hands suddenly on no man" (1 Tim. v. 22). Of what possible advantage can that command be to the church, if the church cannot elect her own pastors? The apostles "ordained them elders in every church" (Acts xiv. 23); and the church now elects her "elders" or pastors, according to the directions of the inspired apostles. The "elders" chosen by the apostles were "made" "overseers" by the "Holy Ghost" (Acts xx. 28). The pastors elected by the church according to the apostle's teachings are still commanded to "Take heed unto yourselves, and to all the flock, over the which THE HOLY GHOST HATH MADE YOU OVERSEERS, to feed the church of God, which he hath purchased with his own blood." Is it not thus "noted in the Scriptures of truth"? "I speak as to wise men; judge ye what I say." In 2 Cor. viii. 19, Titus is said to be "chosen of the churches" to convey a special gift to Paul. Even the apostle chosen to fill the place of Judas was "appointed" by the church (Acts. i. 23). The Holy Spirit testified which of the "*two*" thus "appointed" he had chosen. In Acts xv. 2, we read that the church "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem." Here we have the election by the church of her messengers; but does the act of the church set aside, or take the place of, the election by the Holy Spirit? No, in no wise; for Gal. xxii. expressly declares, "AND I WENT UP BY REVELATION, and communicated unto them that Gospel which I preach among the Gentiles." The Holy Spirit made the "revelation," and the church elected those to whom the "revelation" was made. How beautiful the symmetry! how harmonious the order! God worketh through

and by his church, which is his viceroy upon earth.

That the church can and ought to elect its own pastor we think is clearly deducible from Gal. vi. 6, where the apostle says, "Let him that is taught in the word communicate unto him that teacheth in all good things." Is it reasonable to suppose that a man, or a body of believers, is to receive instruction from a man, and to pay for the support of that man, if they have no voice in his election? How is the church to recognise a man as having the required qualifications necessary in a pastor, unless they elect him to the office? What distinction is there between election by a vote of the church and election by receiving the teachings of a man without the vote? We can see none, save in the mode: in either case the election is the same, though the *manner* by which the election is made differs. Surely the church must judge whether the man who professes to exercise the office of a pastor is in possession of the qualifications mentioned in the inspired word (see Titus i. 6—9); and if the church thus judges, is not that, to all intents and purposes, their election of the man? If I refuse to listen to the teaching of one man because I believe his teaching is not in accordance with the word of God, and if I delight to receive the teachings of another man because I believe his teachings are in accordance with the word of God, do I not reject the one and elect the other? If "BISHOPS AND DEACONS" still remain in the church of God, and if their qualifications are distinctly defined in 1 Tim. iii., and in Titus i., is not the inference indisputable, that the church is bound to choose those men for "bishops and deacons" who possess these qualifications? Either the church must elect her own pastors, or the pastors must elect themselves. "Nay," replies the objector; "the Holy Spirit elects them." Granted; but how is the church to know whom the Holy Spirit has elected, save by the Scriptures? How is the church to show her recognition of the Holy Spirit's election, but by her own election? We leave the objector to reply as best he can. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16—17). Let us pray for childlike humility, that we may tremble at the word of God.

"The Saviour, when to heaven he rose
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And wide his royal bounties flow.

"Hence sprang the apostle's honoured name,
Sacred beyond heroic fame:
In lowlier forms, to bless our eyes,
PASTORS from hence and TEACHERS rise."

T. W. MEDHURST.

Coleraine, June 4th, 1862.

THE HOOKER MENNONITES.

Query LXXI., p. 388.

I have been informed by an American gentleman that the Hooker Mennonites are not acknowledged by the regular Baptists of America as being a part of the great Baptist family. Their long beards and hooks are worn in imitation of the great Simon Menno. Buttons were not generally used in Menno's day, and therefore he fastened his clothes with hooks: these strange disciples of a great master must needs do the same. They are a small body, and are only found in certain districts of the United States. I shall endeavour to obtain further information.

C. H. SPURGEON.

Query LXXII., p. 388.

The justly celebrated and learned Rev. Alexander Carson, D.D., LL.D., in his unanswered and unanswerable work on "Baptism in its Modes and Subjects," at p. 454, thus replies to the remarks of President Beecher on Ecclesiasticus xxxiv. 25:—

"His next argument Mr. Beecher grounds on a passage in Ecclesiasticus. 'In the case,' says he, 'so often quoted from Sirach xxxiv. 25, βαπτίζω requires the sense καθαρίζω. The passage is this: βαπτιζόμενος ἀπὸ νεκρων, &c., &c. 'He that is cleansed from a dead body and again touches it, of what profit to him is his cleansing?' No such thing is required. But let us hear his proof.

"'1. The sense, καθαρίζω, purify,' says he, 'suits the preposition ἀπό; immerse does not.' The preposition, I assert, equally suits immersion. *Immersed from a dead body* is an elliptical expression, for *immersed to purify from the pollution contracted by the touch of a dead body*. And on this principle it is translated into English, in the common version, though the translators were not *immersers*. 'He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?' But it is strange beyond measure that President Beecher did not perceive that even if the word *purify* itself had been here used, there would have been a similar ellipsis. To *purify from a dead body*, is to purify from the pollution contracted by touching a dead body. This is schoolboy criticism, Mr. President.

"His *second* observation on this example is, 'No immersion, in the case of touching a dead body, was enjoined, but simply *a washing of the body*.' It is not necessary that an immersion should be enjoined: it

is quite sufficient that the injunction of washing the body was usually performed by immersion. The writer is alluding to practice, and is not relating the words of the injunction.

"Mr. B.'s *third* observation on this passage is, that 'the rite of purification from a dead body was complex, and no import of the word *βαπτίζω* but the one claimed is adapted to include the whole.' The writer is not describing the whole process of the rite of purification according to the law of Moses. Why, then, should the word include the whole? He is referring to a part of that rite merely as an illustration of another subject. Priests were *anointed* to their office; but there were other things included in the rite of inauguration besides *anointing*. Might it not be said, 'If a priest is anointed, and afterwards render himself unfit for his office, of what avail is his anointing?' The washing completed the process of purification. Another touch of a dead body defiled again, and rendered the washing, consequently the whole process, useless.

"But in the word *λουτρον* there is the most decisive evidence that the whole process of purification is not included in *βαπτίζω*. The word *λουτρον* here refers to the thing done to the person by his baptism; but *λουτρον* cannot refer to purification in general, but only to washing. It cannot include the sprinkling of the water of separation. This is purification, but not washing.

"On this view, Mr. B. asks, 'How then is it consistent to apply it to the blood of Christ, which is spoken of as the blood of sprinkling?' This to Mr. B. appears an unanswerable question: to me it has not the smallest difficulty. We are said to be *washed* in the blood of Christ; and we are said to be *sprinkled with* the blood of Christ. But the *washing* and the *sprinkling* are never confounded. We are not said to be washed by being sprinkled, nor is *sprinkling* called *washing*. These two forms of speech refer to the application of the blood of Christ under figures entirely different. When Christ's blood is said to be sprinkled on us, there is an allusion to the sprinkling of blood under the law: when we are said to be washed in the blood of Christ, there is an allusion to the *washing* under the law. Does not Mr. B. know what a difference there is between a mixture of metaphors and a succession of distinct metaphors? Careless readers will imagine that there is wonderful acuteness in Mr. B.'s observations; but the eye of the philosopher will perceive that they are subtle without discrimination. A little more perspicacity would have saved him from undertaking the impracticable task of proving baptism to mean purification. But were we to grant that the word here signifies *purification*, this would not be proof that it has this signification in the rite of Christian baptism. It would give ground to send the case to the jury, but would not decide the controversy. Still we would most satisfactorily *prove* that baptism *must* be by *immersion*."

We would throw out the suggestion that, as Dr. Carson's work *on Baptism* is now *out of print*, it would be of immense importance and value to the younger members of our denomination if an abridged edition, in a cheap form, were issued. Under judicious editorship, the larger work might be considerably abridged with advantage, by omitting those portions of the work which consist of replies to different opponents, in which there is, of necessity, much repetition. Dr. Carson's masterly work is a standard confutation of all the threadbare arguments of the modern defenders of that modern institution, infant sprinkling.

T. W. MEDHURST.

Coleraine, Ireland, June 4th, 1862.

CALVIN AND SERVETUS.

It is generally asserted and believed that Calvin caused the death of Servetus; but the following extract from his "Defence of the Secret Providence of God," published at Geneva, A.D. 1558, and translated by Henry Cole, D.D., in 1856, entitled "Calvin's Calvinism," will prove that Calvin repudiated the charge when made during his lifetime:—"For what particular act of mine you accuse me of cruelty I am anxious to know. I myself know not that act, unless it be with reference to the death of your great master, Servetus. But that I myself earnestly entreated that he might not be put to death his judges themselves are witnesses, in the number of whom, at that time, two were his staunch favourers and defenders." (See second part, pp. 128, 129.)

The reputation and memory of Calvin, although no friend to Baptists, must be held in high esteem by most Protestants; and if he can be proved innocent of the horrid death of Servetus, a great reproach will be removed from him and his doctrines. With this intent I send the foregoing.

L. L.

EXTRACTS FOR THE BICENTENARY MOVEMENT.

NO TOLERATION BY THE CHURCH OF ENGLAND.—"Many of our brethren have lamented the inattention of our youth to dissenting principles, and they attribute it to one or other of the three following causes:—1. It is usual to impute the virtuous moderation of the State to the Epis-

copal Church, and to account a dissent from such a mild Church less necessary now than formerly. The truth is, what the Church was at first that it still continues. It retains the same articles, the same ceremonies, the same courts, officers, principles, and canons, that it had all the time of its persecuting, and it refuses to repeal any of them. The State has restrained the operation of the ecclesiastical system on Dissenters, but the system itself is the same. *The State tolerates, but the Church does not.* Our youth should distinguish this. 2. Nonconformity is unfashionable, and in some places, through various causes, contemptible; and fashion is law to too many young people. 3. Many pious ministers, all intent on inculcating the necessity of being saved from sin and punishment through faith in Christ, omit these peculiar principles of dissent. We highly commend their zeal; but as all their labours proceed on supposition of the truth of these principles, we presume they ought diligently to examine and inculcate them. If our ministers neglect to teach these true grounds of Christian action, they have no right to expect of their people any other than blind obedience or open apostacy."—*Robert Robinson's Works*, vol. ii. pp. 190, 191. W. J.

THE DIFFICULTIES OF THE CLERGY IN SUBSCRIBING.—"Ministers are admitted by subscribing thirty-nine heterogeneous, abstruse, human articles; by declaring that the books of Ordination and Common Prayer are agreeable to the word of God; that the two books of homilies contain a godly and wholesome doctrine; and by swearing such obedience to a lord bishop as 141 canons require. Some of their divines say the articles are Arminian; others say they are Calvinistic. Some say they subscribe to the words; others say to the sense; some say to their own, and others to that of the compilers. Others again in no sense: they subscribe them as articles of peace, not of truth. The whole affair of subscription is a miserable scene of prevarication."—*Robert Robinson's Works*, vol. ii. pp. 231, 232. W. J.

ANECDOTES OF MINISTERS, p. 317.

As I take great interest in that department of your valuable publication which is devoted to "Notes and Queries," I was much pleased to see in print, in your last number, what, thirty years ago, I saw in manuscript; viz., "The Sermon of the Sleeping Preacher." It is to a word, I believe, as I then saw it. I also regard the other anecdote which you gave us as being equally curious and interesting.

But, perhaps, you will kindly allow me to correct an error in the name of the said extraordinary preacher. It was not W. Gray, but W. Guy, of Sheepshead. He was called to preach by the church at Middleton Cheney, in Northamptonshire, and spent twelve months as a student under the late Rev. J. Ryland, sen., at Northampton, and was recommended to the church at Sheepshead, by his tutor. Hence, you will perceive, he was one of my predecessors in the pastorate of the old Baptist church in this town. And I can assure you his name is quite fragrant still among some of our elder brethren, although the time of his departure has so far removed. His piety and zeal were very remarkable. Not unfrequently he walked up the aisle of the chapel for public worship, and entered the pulpit, uttering aloud a verse of some hymn; but his favourite verse for that purpose was the first verse of the 75th hymn of Dr. Watts's first book, "The wondering world inquires to know," &c.

The name of our late brother is often recited here, however, on account of two things deemed by the people very marvellous: his wonderful voice, and his wonderful baptism. If the chapel windows were open while he was preaching, his voice could be heard on the top of a hill four hundred yards distant from the building. The baptism referred to was the first at which he officiated; and he baptized forty-two persons. A great marvel truly in those days. But it ought to be stated here, that many of those candidates had, so to speak, been stored up for a long time, because the people could not with good conscience allow him to baptize any one till he had been ordained. Mr. Guy succeeded the late Rev. J. Martin, on the removal of that gentleman to London in the year 1773, and continued faithfully and affectionately to preach the Lord Jesus, it seems both asleep and awake, for nearly ten years. In one of his holy musings he fell suddenly on the floor of the house where I now write, and expired in an instant. Thus he finished his course on 17th September, 1783, aged 42.

Yours faithfully,

J. BROMWICH.

Sheepshead, June 10, 1862.

ROBERT HALL AND CHARLES SIMEON.

Robert Hall and Charles Simeon are well known among the lights of the Evangelical interest in England. In the days when it cost something to be faithful to spiritual truth, these two servants of Christ—the former a Baptist and the latter of the Established Church, both living in Cambridge—formed a warm

friendship for each other. In time, however, a breach was made, which grew so great that they refused even to speak to each other. A reconciliation was at length effected by the Rev. John Owen, Secretary of the British and Foreign Bible Society, whose memory is still fragrant in the English churches. The means used was the following plan, adopted after several others had been tried in vain. He wrote and left at the house of each these lines:—

"How rare that task a prosperous issue finds
Which seeks to reconcile discordant minds.
How many scruples rise at passion's touch!
This yields too little, and *that* asks too much;
Each wishes each with other's eyes to see,
And *many* sinners can't make *two* agree.
What mediation, then, the Saviour showed,
Who *singly* reconciled us *all* to God."

It is said that, upon receiving the lines, each minister left his residence to seek the other, and that they met in the street, where a perfect reconciliation took place.

NEW QUERIES.

LXXIV.—What was the true character of John Buckhold, commonly called John of Leyden? Was he a sincere religious enthusiast, misled by visionary views of Christ's temporal reign, or was he an ambitious demagogue who made religion a stalking-horse for his designs?

P. M. T.

LXXV.—What is the present financial state of the Society called "The Baptist Fund"? What churches are members of it, and how many churches receive help from it? S. T. P.

[Will the Secretary of the Fund kindly send a summary of the doings of the Fund in answer to this query?—Eds.]

LXXVI.—Could some brother, learned in the lore of the Dutch Baptists, inform me who are the Sonnites, the Galenists, the Lammists, and the Christosacrums, who are mentioned by an enemy in a list of (what he calls) Anabaptists?

Philip Plunge.

LXXVII.—Have any Baptist ministers in our age left our body to become clergymen among the Episcopalians?

W. X.

LXXVIII.—The title of "Reverend" is now given exclusively to ministers of the Gospel: why should this be so, and for about what length of time has such been the case?

S.

LXXIX.—Presuming that the "Constitutions and Canons Ecclesiastical" of 1603 are, indisputably, at this time as much as ever the laws by which the Church of England is governed, and regard everybody, allow me respectfully to solicit a reply to the following question:—How are Nonconformists of the present day affected by the numerous excommunications *ipso facto* contained therein?

E.

LXXX.—Prudentius, in the following passage, deprecates the use of animal food by the worshippers of Christ.

'Hæc opulentia Christicolis
Servit, et omnia suppeditat.
Absit enim procul illa fames,
Cædibus ut pecudum libeat
Sanguineas lacerare dapes.
Sint fera gentibus indomitis
Prandia de nece quadrupedum:
Nos oleris coma, nos siliqua
Feta legumine multimodo
Paverit innocuis epulis.'

—*Cathem. Hymn III. ante cibum, V. LVI.*

Is there any evidence that Christians in his day were vegetarians?

C. C.

LXXXI.—Can any of your correspondents furnish the names of the pastors and founders of the venerable Baptist church at Lanwenarth, near Abergavenny. It is a local tradition that Sir John Oldcastle, Lord Cobham, often visited the district, and although I can trace my ancestors as bigoted Papists in that locality, yet if the Lollards can be traced in that mountainous district, it would prove the Baptists to be the oldest sect of Protestants in Britain.

T. H. L.

[*Lord Cobham, after his escape from the Tower of London, is said to have retreated to Llandilo Pertholy, in the immediate neighbourhood to which our correspondent refers. Any contributions from the personal history of this surprising phenomenon of a dark age would be invaluable.*—Eds.]

LXXXII.—It is generally considered that the Baptist churches at Leominster and Ryford, in Herefordshire, as well as those at Bewdley and Evesham in Worcestershire, and Warwick, were originated by the Ejected in 1662!! Can any of your correspondents furnish the founders' names, and a history of each church for your valuable magazine? All may be copied from the church books this Bicentenary year.

T. H. L.

THE MISSIONARY HERALD.

ANNIVERSARY MEETING OF THE COLINGAH BAPTIST CHURCH, CALCUTTA.

THE following account of an unusual, but in some respects important meeting, recently held in Calcutta, is so interesting, that we offer no apology for giving it the first place in this month's *Herald*. The Colingah Church invited the members of all the neighbouring churches to meet them, and the Rev. A. Leslie and his friends placed the Circular Road Chapel at their service. We hope the success which has attended this effort may stimulate our friends to revive the Association which formerly existed. If so, the respected pastor of the Colingah Church, Rev. Goolzar Shah, who, while faithfully discharging the duties of the pastorate, supports himself and family, thereby setting a most excellent example to his fellow-Christians, will enjoy a rich reward. We wish him and his flock the continued enjoyment of the blessing of God.

At the appointed hour for commencing the proceedings of the meeting, the Chapel presented a very interesting appearance, being quite filled in every part. The native brethren mustered in large numbers, not only from the Colingah Church itself, but from the neighbouring Mission Churches of the city, and from the Southern villages. There were also present a goodly number of brethren from the English Churches meeting at Circular Road and Lal Bazar, who responded to the invitation to attend the meeting.

The Rev. George Kerry took the chair. The proceedings were commenced by singing a Bengali hymn, after which prayer was offered by the Rev. A. Leslie. The Chairman then spoke a few words, expressing the sympathy and interest felt by the English Churches in the work of the Lord going on in the Church at Colingah. He then called upon the pastor of the Church, the Rev. Goolzar Shah, to read the Report, of which the following is a summary :—

The friends of the Colingah Church will no doubt be glad to be made acquainted with its present state and welfare, and especially the members of the Baptist Missionary Society, which has for many years given to it its kind support, and has enabled it to attain to its present condition.

This is the ninth year of its existence as a self-supporting Church. We therefore, with feelings of sincere and heartfelt gratitude to Him who is the Head of the Church, who is ever slow to anger and of great mercy, and who has baffled all the evil attempts of our spiritual adversaries, beg to present this brief report of our proceedings.

During the whole of the last year, Divine service has been conducted regularly twice every Lord's-day. Religious instruction has been given, and the gospel preached. The Lord's Supper has been administered once a month ; and it is hoped that the body of Christ has been edified and

built up in the faith. A prayer-meeting has been conducted every Wednesday evening. The number of hearers on the Lord's-day have varied from thirty to fifty, and on the week-day from twelve to twenty. Most of the brethren have evinced great devoutness in listening to the message of salvation.

The brethren have also met from house to house, and held special prayer-meetings for imploring the blessing of the Lord on the preaching of the Gospel, and for the outpouring of His Holy Spirit.

There was a Sabbath School in connection with this Church, in which twelve or fourteen children used to receive instruction; but as many of these children were sent to different boarding-schools, whilst some families had to leave Calcutta and go to other parts of the country, the Sabbath School has been given up.

Care has been taken to instruct candidates for baptism in our most holy faith. Those who have manifested any concern for their souls, and who have been convinced of their sin, have been affectionately exhorted to look to Jesus Christ as the only Giver of peace and comfort to sin-sick souls. In all, thirteen have already been added to the Church. Four others have expressed an earnest desire to join us; it is hoped that ere long these will unite themselves with our ranks, and under the great Captain of our salvation, fight the good fight of faith, and wage war against the devil, the world, and the flesh.

Some of the brethren of the Church have manifested much zeal in preaching the glad tidings of salvation to the Hindus and Muhammadans; they have distributed twenty-five copies of the word of God and two thousand tracts. It is believed that their preaching has not been in vain, but that the Lord has been graciously pleased to bring three immortal souls into Church fellowship through their instrumentality. In the monthly church-meetings, these brethren give an account of their preaching, and all the members of the Church are made glad by hearing that the last command of our adorable Redeemer is obeyed by them. This Church devoutly thanks our Heavenly Father, because of what he is doing through these brethren, and especially because they continue their preaching, even though they are reviled and abused for it.

It is here right to mention that Mr. Greenway, one of the deacons of the Circular Road Church, has helped forward our brethren in the great work of preaching the gospel to the heathen. Three or four times every week he has, with a heart full of tenderness and compassion towards lost souls, invited our countrymen to flee to Christ as the only Saviour of sinners.

This Church thankfully acknowledges the bountiful gift of a Swiss gentleman, who has, at the instance of our much revered friend and father in Christ, the Rev. Mr. Wenger, sent us a sum of money for the support of a preacher of the gospel. The Lord bless our Swiss benefactor, and render to him a thousand-fold for what he has done for helping forward the evangelistic labours of this Church!

All the adherents of this Church, including men, women, and children, number seventy; but the number of members in Church-fellowship was thirty-seven at the beginning of the year. In the course of the year thirteen have been received into the Church—nine by baptism, four by restoration—making a total of fifty. Of these, two have entered into their rest, two have joined Baptist Churches in other places, and two

have been excommunicated, leaving forty-four members in full communion with this Church at the beginning of this year.

Of the nine received into the Church by baptism, six are from the nominal Christian community, two are converts from Hinduism, and one from Muhammadanism.

One of our deceased brethren, Francis by name, was a Madras man, and was full of faith and zeal, and spent portions of his time in visiting his Madrassee brethren who were still unconverted. The Lord has not left himself without a witness to the endeavours of our dear deceased brother: one Madrassee was converted to the truth, and is now steadfast in the faith.

The other Hindu, who has been baptized during the year, is an up-countryman, who was formerly at Agra, and received instructions concerning the Christian faith from a military gentleman at that station. He was in the habit of reading Christian tracts while at Agra. Since coming to Calcutta, he often sought the company of our brethren, desiring to know more about the Lord; and now at length, having confessed that Jesus is the Christ, the Son of the living God, he has been received into the Church.

The Muhammadan, who joined this Church during the year, is an inhabitant of Midnapore; there he bought a copy of Luke's Gospel from a colporteur of the Bible Society. While yet a sincere follower of the false prophet, he felt that the Koran says nothing about an atonement for sin; he, however, saw himself to be a sinner, and consequently became dissatisfied with the false system propounded in the Koran. When he came to Calcutta, he began to support himself by giving his services to a Muhammadan family in the capacity of a tutor; but when they discovered his predilections for Christianity, they persecuted him and cast him out. At last, by reading the word of God, and by conversation with our brethren, he found peace for his soul in believing in the perfect satisfaction rendered to the Divine justice by our Lord and Saviour Jesus Christ on the cross. We are well satisfied that this man is a believer in the Lord Jesus Christ, and have therefore received him into our Church.

The Rev. W. Sampson then moved the following resolution, which was seconded by our venerable brother, Shujaat Ali, who spoke in Hindustani: "That the Report now read be adopted, and printed, both in English and Bengali, and circulated for the information of all Christian friends who are interested in Christian Missions."

The meeting was next addressed by R. E. Green, Esq., who moved the following resolution:—"That the Church desires to render hearty thanks to Almighty God for the blessings of a preached Gospel, for the privileges of the Lord's-day, and the ordinances of Divine grace, and prays that the Lord Jesus Christ, the Great Head of his Church, may bless it with the light of his countenance, and visit it with a pentecostal effusion of his Holy Spirit." This resolution was seconded by the Rev. J. C. Page.

The last resolution was moved by Babu Shib Chunder Banerjea, and was as follows:—"That this Church desires to recognize its obligation to preach the glad tidings of salvation to the heathen, and prays that our Heavenly Father may be graciously pleased to make this Church a Missionary Church, and that during the present year all the members of this Church may abound in evangelistic efforts." This resolution was seconded by the Rev. George Pearce.

The meeting then concluded with singing the Doxology and the Benediction.

On the next day, at half-past seven A.M., a meeting was held in the Colingah Baptist Chapel of representatives and members of the Bengali Baptist Churches of Jessore, Serampore, Calcutta, Baraset, and the Southern villages, who had been invited by the Colingah Church to attend a fraternal gathering for mutual encouragement and united worship. The meeting was presided over by the Rev. George Pearce. Several of the brethren offered prayer, and appropriate addresses were delivered by brethren Ram Krishna Kabiraj, Pudma Lochun, and McCumbie. Afterwards the Lord's Supper was administered. The meeting was felt to be both pleasant and profitable to all attending it. It is proposed to hold a similar meeting yearly.

The Rev. W. Sampson, of Serampore, attended the first meeting, and has forwarded a graphic description of it. He observes, "When I got there, I found the large chapel quite full; the majority were natives. Scattered about among them were, I suppose, some thirty or forty Europeans. It was indeed a fine sight to see English-speaking, Bengallee-speaking, and Hindostanee-speaking Christians thus gathered together, to bear witness to God's great love and goodness. The meeting was got up spontaneously by the *native* Christians, not at the instigation of nor with the assistance of the missionaries. All must say there was cause for gratitude indeed."

The presence of Mr. Page, who had only arrived three days before from England, was joyfully hailed by the native brethren. He spoke in Bengallee, and after referring to his disuse of that tongue for more than two years, making it seem strange to him now, "he told them of what he had seen in England, and spoke to them, as representatives of the *Church in India*, that if they left all the work to be done by two or three Sahibs, or the few native preachers, it never would be done; that, under God, that work could only be effected by the prayers, the zeal, the love, *the efforts of the members of the Church themselves.*"

We find also that the excellent and venerable Shujaat Ali took part in the service, seconding one of the resolutions. "Though the good old man is getting very feeble, it was a fine sight to see him standing up there with his large Hindustani Testament under his arm, and speaking to the people, who listened with marked attention."

There are a few remarks which Mr. Sampson makes on these meetings which we gladly transfer to our pages, for the benefit alike of readers at home and readers abroad; and if these lines should meet the eye of native Christians in India, we trust they will be encouraged by them to renewed activity and zeal. Mr. Sampson observes:—"I have given you a longer description of this meeting than I otherwise should have done, because I think it was a *most important one.* It did us all good to see it. There could not have been less than three hundred present. Nearly all were members of Churches; many were native preachers; many had given evidence of the genuineness of their conversion by years of steady, consistent, Christian labour. We felt that, after all, missions were doing something. All the labour had not been lost. I never joined in singing, 'Praise God, from whom all blessings flow,' with greater sincerity and reality than I did at the close of the meeting." Such services as these, the product of native piety and love, cannot fail to do immense good. They are a sign in the sky!

FOREIGN INTELLIGENCE.

CHINA.

Our readers are aware that Mr. Kloekers was compelled to leave both Nankin and Pekin; from the latter, indeed, he was expelled. He hopes, however, yet to make good a position in the capital of the empire. Writing under date of February 4th, he says, "I had some hopes of success near and in Pekin and in Nankin, but have been disappointed in both places of such fruit as during a long stay and undisturbed labour might have rejoiced our hearts and strengthened our hands. He who works His sovereign will can still follow the seed which fell in good ground with the rain and the sunshine, so as to make it bring forth fruit to His glory. To Him I must leave it, and go my way withersoever He leads. In my last I mentioned that I had been requested by the Kang Wang not to return to Nankin, and now I find Mr. Roberts has been obliged to flee for his life, leaving his boxes and mine, which I left, in his care, behind, without any hope of recovering them. Besides some clothes, provision, and furniture, I have lost the valuable books of my library, some manuscripts, and a full set of Taiping pamphlets, from the beginning up to the present time. The last two mentioned items are a great loss, as I fear I shall never be able to get them back again." Under these circumstances, our friend has returned to Shanghai. He will there await the indications of Divine Providence as to the future sphere of his labour, which will most probably be in the province of Shantung, in some large town or city where there are no missionaries whatever. Mr. Kloekers's movements have been greatly embarrassed, owing to the difficulty he has had in getting his little daughter cared for. He has tried to find some one, coming home, to take charge of her, but has hitherto failed. For the present a kind Christian lady has taken charge of her, by which arrangement he has been relieved of much anxiety. We are glad to learn that his health continues unimpaired, and that his zeal has suffered no abatement. His next letters will, doubtless, bring tidings of a settled plan of operations, in some well-selected sphere of future labour.

Mr. Hall's last letter is dated Yentai, or Cheefoo, March 16th. He writes in good spirits, and seems to cherish the hope that his present residence may be undisturbed. He has suffered a severe disappointment in the discovery of the dishonesty of his chief servant, who, he hoped, had been seriously impressed with divine things. "I was obliged to discharge him and his assistant, and consequently Mrs. Hall is, this week, obliged to teach a stranger to wash and iron, *by doing it all herself*. This for six persons is no small matter. The weather is now breaking up, and Yentai is full of people, as it is the principal town hereabouts. We have them from all parts, and I have given books to many from the northern bank of the Gulf of Pecheli. As they come in considerable numbers to our morning worship, I have enlarged the chapel in the house by throwing down a partition, which makes it half as large again. I propose trying a service later in the afternoon, as well as in the morning."

The value of medical knowledge and skill will be seen from what follows, even where, as in the present case, they are necessarily limited, Mr. Hall never having received any professional education. He says, "The Chinese have dubbed me Doctor, almost in spite of myself. I am obliged to send many away for want of medicines and appliances. I feel rather anxious as to what is my duty in the matter. Had I proper medicines I could do a good deal; but I do not wish to give the time to it which I could give to preaching the gospel. Yet there is no disguising the fact, that each missionary practising as much as he knew of medicine, during the late troubles and since, has opened the people's hearts, and they still come, and our other missionary brethren send them to me. I think it would be desirable for the Missions generally to send a brother to work with me here, with full medical appliances. In such a case I would prepare to open a dispensary, and good would doubtless result, though I cannot and will not give up evangelical work for it." In this resolve Mr. Hall

will be supported by the Committee and the judgment of the constituency at large. We are glad, however, to be able to state that there is hope of a suitably qualified *medical* missionary going out some time this year, or early in the next. It is plain, that in the present confused state of the country, it would be most unwise to send out more missionaries. We should not know where to place them, nor what methods of operation to decide upon. We must wait till God more distinctly opens the way; and waiting is ofttimes as good for us as doing.

A MISSIONARY TOUR. WORK AMONG EUROPEAN SOLDIERS AND HEATHEN NATIVES.

By Rev. J. Gregson, of Agra.

In reference to my recent tour I really have not time to give a fair report of it. We took the direction of Bareilley, going as far as Shagehaupore and coming round by Futughar, Mynponey, and Etavob to Agra, making a circuit of about 400 miles. This course took us through a large district of country occupied by American missionaries, a matter which I rather regretted, as I should have preferred going over "virgin soil," of which there is plenty not far from Agra. My chief inducement to take this direction, arose from a wish to see the men who were baptized in Agra, and had gone to Bareilley. About thirty soldiers are now there who were formerly connected with us in Agra. None of them had long been baptized, and all of them were quite recent converts to Christ. I felt very anxious to see them, partly to know how they were getting on, and chiefly because I hoped I might do some good amongst them. We stayed about 10 days at Bareilley and had some very pleasant intercourse with the missionaries there. We had of course many meetings with the soldiers, who gave us a most hearty welcome, and indeed showed us many touching little acts of kindness.

The state of things among them was not all we could wish, but it was much better than I expected. On going to Bareilley they had no Baptist Church to go to, and from the very outset they divided, some went to the church of England, but the majority attached themselves to the American missionaries. In addition to this there had been some little differences among themselves, and there was not consequently the amity we should like to have seen. Still I was most delighted to find, that out of the whole number only a few—after a diligent inquiry I could only ascertain that four—had actually gone back into sin; a few others had become cold and neglectful of the week evening services, though still preserving a life of strictest morality, and attending worship on Sunday, but the great bulk remained firm, and not a few appeared to have made very considerable advances in christian knowledge. Of many of the men the missionaries speak most highly, as it respects both their consistency and intelligence. A little room has been erected in which about 15 of them meet every evening for worship, and these all appear to be men of sterling, and I might say, tried piety. One of the missionaries preaches to them and others, who may attend once a week. Some having gone to the Church of England, have formed a nucleus around which others have gathered; and a Bible class, conducted by one of our former members, is numerously attended. Several spend, for them, very considerable sums of money in buying books and tracts for circulation among their comrades, and others contribute liberally, for their means, to religious objects. Our report, just now in course of being printed, is an illustration of this. One soldier during the past year had contributed nine rupees to the

Mission, another five, another four, and this besides their contributions to other objects. These offerings on their part are perfectly spontaneous, without the least prompting on the part of others. Altogether I felt much gratified with my visit, and do rejoice and praise God for the good work done amongst the soldiers at Bareilley; and even of those who have fallen away I would not despond. Only this morning I have received a letter from an Artilleryman who joined us sometime ago. He was a man of whom I entertained a high opinion, and whose account of his conversion was most pleasing and satisfactory. For a time he went on well, but afterwards he got promoted to a non-commissioned officer, his duties were heavy, he could not always get to chapel and at length he fell away. Two went to see him, and spoke to him again and again, and he did somewhat come round, and was beginning to attend chapel, again just as he had to leave the station. He has now been away three months, and here is a letter just received from him. I have always felt the fullest assurance that he would be restored, as I cherished entire confidence in his sincerity and piety. The present letter is to me very touching, and breathes a spirit of true repentence. Out of about 30 of the Rifle Brigade who joined us in Agra, fully 20 continue to maintain a thoroughly christian deportment, and the majority of them are men of superior intelligence and piety. Some six are not so regular as we could wish in attending religious services, though otherwise their conduct is irreproachable, whilst four have plunged into open immorality, being addicted to intemperance. I have been thus led to enter into particulars from having met with some people who are sceptical as to the permanent reformation of soldiers, and who look upon movements like those we have been recently privileged to witness in Agra, as a mere momentary excitement that leads to little or no permanent good.

In reference to our labours amongst the heathen, whilst on this tour, I may say it was in this respect the most pleasant and encouraging which I have ever made. We were now and then assailed by a few pert and haughty Mahommedans, who literally seemed to be boiling over with fiendish malignity and rage, and who, judging from their tone of conversation and general conduct, would only have been too happy, could they have got us in their power, to make an end of us. These cases, however, were not numerous and I only look upon them as indications that though the hatred of Mahommedans to us and our religion has been disappointed—it has not been extinguished by the events of the late mutiny. We also frequently met with a few noisy pundits and Brahmans who did not like us to have it all our own way, and rose up to oppose us, but these were generally disposed of with ease and that too, without provoking much display of bad temper. Putting these cases aside, we had everywhere large and most interesting congregations; large numbers listened to us most attentively, bought gospels and religious tracts, and really seemed to derive much pleasure from what we said, while a few followed to enquire more particularly after the religion of Jesus Christ. We passed through many villages, and some large places of 10 or 15 or 20 or even 30,000 inhabitants, where the gospel has not been preached for 10 or 15 years, and not a few places were visited in which the people said our message was quite new, and they had not before heard of Jesus Christ. Now let it be remembered that we stuck mainly to the high road, and turned but very little aside to the right hand or to the left. If this is the condition of villages and towns on the *trunk* roads, what must be the condition of thousands of villages scattered within only a few miles on each side of that road? I could not help feeling a painful and oppressive sense of the entire inadequacy of our present agencies to meet the demands of this vast populated district. Would that some of our British christians could have been with us, that they might be made fully alive to their responsibilities and duties towards this land!

MR. AND MRS. PAGE'S ARRIVAL AND RECEPTION AT BARRISAUL.

BY H. J. MUSTON, ESQ.

We have received a very interesting communication from Mr. H. J. Muston, a gentleman in the service of the Government, and who, though connected with the Episcopal Church, feels a lively interest in our mission at Barrisaul. His narrative of the circumstances which took place when our honoured friends arrived at their Eastern home, after so long an absence, will be read with very great pleasure, especially by those numerous friends who had the privilege of personal intercourse with Mr. Page, and of hearing his heart-stirring addresses.

"Believing that the friends of Christian missions in England will be glad to receive intelligence of what has passed on Mr. Page's return to the scene of his former labours, I send you the following brief narrative. After a somewhat tedious but pleasant voyage, Mr. and Mrs. Page landed safely in Calcutta on the 8th of February; and though not a little tempted to prolong their stay amongst kind Christian friends in that city, lost no time in returning to their beloved native flock. On Monday, the 3rd March, when within half a day's journey of Barrisaul, the monotony of their river journey was somewhat broken by an explosion of firearms, accompanied with shouts. On looking out, they saw that they proceeded from a boat at no great distance, and which was advancing to meet them. On their coming up, they found it was filled with native Christians and preachers, whose eager impatience to meet their pastor and his wife had led them to push off, and to give vent to their delight in this manner. They were soon on board Mr. Page's boat, and, after an interchange of heart-felt Christian greetings, escorted its inmates, with feelings of the liveliest joy, to Barrisaul. Here Mr. Martin was on the look-out for the travellers, and it was not long before the entire mission party was happily seated around his hospitable board; and our ears were regaled by the welcome mention of interviews with mutual friends at home, and with a few hasty glimpses at the work which our brother had been engaged in there. Time passed rapidly, and at eight p.m., we all found our way to the mission chapel, which was soon filled with native Christians; and Mr. Page presided at our usual monthly prayer meeting, when thanks were devoutly offered up for his safe return. This pleasing little service over, the people still lingered, and it was cheering to observe the expressions of delight which passed over the features of one and another as they were recognised by their pastor, and by the kind inquiries he made after the absent, or expressions of surprise on perceiving how, in two brief years, some of the younger ones had shot up into youth or manhood; and they were much pleased when he said, 'All looks so natural, I could almost fancy I had only been to Calcutta for a week, and just come back.'"

During the next three days, incessant visits from their old friends were paid to Mr. and Mrs. Page on board their boat; but it was speedily settled that our whole party should meet at Dandover, the nearest out-station, and there give all an opportunity of meeting them, without having to travel so far from their homes. Notice was accordingly sent round to the different villages, and on Thursday evening, 5th March, Mr. and Mrs. Martin, Mr. and Mrs. Reed, their children, a strong muster of native preachers and students, and myself, all entered our boats, and at an early hour next morning got under weigh. After a pleasant trip, we reached Dandover at midnight; but late as was the hour, Mr. Page made no attempt to retire to rest until he had landed and seen that suitable arrangements were made for the reception of our numerous visitors. Some delay had occurred in the circulation of the tidings of our intended arrival; but notwithstanding this untoward occurrence, the influx of native preachers and Christians of both sexes was constant throughout the morning, so that, when we finally entered the chapel at 2 p.m., there were not less than 300 present to meet us. The chair was occupied by

Mr. Martin, and after prayer and a hymn, Mr. Page, after speaking of the pleasure he felt at again meeting them, and of his gratitude to Mr. Martin for the kind care he had taken of them during his absence, gave some account of his travels in England. He described the Communion Service, which the liberality of Christian friends at home had provided for each of the fifteen native churches, and the mission boxes he had also brought for their use, and stated his wishes in respect to them. He closed by assuring his hearers of the zeal for his Master's service in which he had come back amongst them, and called upon them to join him with heart and hand in his efforts for the extension of the Redeemer's kingdom in this dark land. The Bengallees are an attentive, but a particularly tame and undemonstrative people, when listening to a public speaker; but it struck me that there were few present who did not throb with corresponding emotions under this earnest and impressive appeal. It was followed by a hymn, which John, the head native preacher, had composed for the occasion, and which was sung with great earnestness by those present. At its close, I had the pleasure of being introduced to the audience; and after briefly alluding to my having held office in the district eighteen years ago, reminded them how few native Christians were to be met with then, and how largely it had since pleased God to bless the labours of His servants. I adverted to their obligations and responsibilities, and called upon them, in this their day, to respond to the call of their pastor, and to work earnestly with him to spread the Gospel amongst the surrounding heathen population. After another hymn, Mr. Reed rose, and made his first speech in Bengallee, to a large native Christian assembly, in which he very appropriately dwelt upon the Saviour's love in dying for sinners. Mr. Martin followed, with a few remarks bearing upon his recent charge of the churches, and his feelings and wishes in surrendering them to Mr. Page.

"After the close of a meeting, which I cannot but consider one of the most interesting I have ever attended during a residence of five-and-twenty years in this country, it was pleasing to see how the women clustered in earnest conversation round the ladies, and how one fresh arrival after another came up with joy to salute Mr. Page. The native preachers were, as might be expected, most ready of speech on the occasion, and shewed much affection, especially old Sharun, who was baptized by Mr. Ward, and has been a preacher of the Gospel for upwards of forty years, who said he could find no language better fitted to express his feelings than that of the aged Simeon on first beholding the infant Saviour. Old Gour, too, the aged athlete, testified much pleasure, and renewed the request he had made at parting, two years before, *to be allowed to take Mr. Page up in his arms*, which, feeble and infirm as he is, he was overjoyed to find himself still able to do. No wonder this people love Mr. Page, for a little kindness is much felt by natives, and his kindness to them, both in word and deed, is unparalleled.

"It was pleasant, after a fine young man, a recent convert, had been going through some gymnastic performances for the amusement of the rest, to see Mr. Page patting him on the back, saying, 'Well done!—well done, brother! Strive to acquit yourself as ably in your spiritual warfare, and then God will be honoured!' We had another gathering in the chapel in the evening by lamplight, when the Communion Services and missionary boxes were distributed, accompanied by a few appropriate remarks from Mr. Page. Not long after this was over, observing he was absent from our circle on board the boat, I went in quest of him, and found him seated in the midst of his native friends, enjoying his cheroot, and listening to their remarks, one of which was that "they had entertained no fears for the safe arrival of the ship, as they had prayed so constantly for it; *and was not every prayer a towing-line, dragging it swiftly to port?*'

"The chapel, as the only place of shelter, was filled; but as there was no space for lying down, its occupants spent their hours of rest in singing hymns, and Mr. Page was up once more till midnight, trying his best to make all comfortable. He passed the remainder of the night in the Prophet's Chamber over the chapel, which was also filled with as many of his visitors as it could

hold. On the morrow the usual early Sabbath prayer-meeting was held, from which I was inadvertently absent; but I greatly enjoyed the subsequent public service, at which Mr. Page presided, and preached a most spirit-stirring discourse from the words, 'Then answered I them, and said unto them, The God of heaven, He will prosper us; therefore we His servants will arise and build.'—Nehemiah ii. 20; which were happily applied to the building up of the Spiritual Zion, in which blessed work all true believers were affectionately invited to co-operate. The Lord's Supper followed, but not until the minister had most pointedly and impressively invited the poor nominal Christians, who were looking on, to stop half-way no longer, but to declare themselves wholly on the Lord's side. After the Lord's Supper had been dispensed, and the service closed, I was much touched by witnessing, for the first time, those who had participated, more freely amongst each other shaking hands in good honest English fashion; and most delighted was I, when many owned me for a brother in the Lord; and a few women, so unlike their shy and cowering heathen sisters, came and shook me kindly by the hand. The effect on my own feelings was almost electrical, and to understand them fully, a man must have passed twenty-five long years in India without witnessing such a scene, or similarly embracing a poor native as a fellow Christian. Mr. Page deserves much praise for the introduction of this charming practice, which is calculated to eradicate the last vestiges of caste, to break down coldness and prejudice, and to produce good feelings between European and native Christians, and to exalt the Gospel of that God, who 'is no respecter of persons.'

"In the evening, in anticipation of their own early departure, and that of the missionaries next day, a meeting of the native preachers was held, at which all three missionaries and myself were present. The establishment and support of a native preacher's library, the efficient maintenance of Christian village schools, and one or two other kindred matters, formed the topics of deliberation; and it was interesting to observe the care taken by the missionaries to hear what the preachers themselves really thought and felt, before advancing to any conclusion. Their patience was, I thought, quite sufficiently tested by the tardy deliberations of their companions; but ample light was thrown upon this circumstance by a remark from Mr. Page, who said, 'that he had always got through business in this manner, and that it was the only method for the successful government of native churches.' Poor man! it were well for him did no other burden rest upon his shoulders than the control of his native preachers; but almost every Christian household had its tale of sorrow or distress ready to pour into his ear; and as relief, or even time to hear the speaker out in every case, was not possible, it was sad to see how careworn his cheerful countenance had rapidly become. Cases of sickness, too, are not unfrequent, and some of a severe and anxious kind; but here Mrs. Page is, happily, a sympathising and able coadjutor.

"As my departure from Dandover took place immediately after breakfast on the third day of my visit, I have very little more to say. Whilst at Dandover I made the discovery that the water, both in the creek and in the chapel-tank, was not only undrinkable, but so stagnant and impure, as to be unfit even for bathing and washing purposes, except at great risk to health. On enquiry, I was informed that the same was the case at most of the other fourteen chapel stations, some of which are even destitute of a supply of water of any kind. This most formidable impediment to the success of Mr. Page's future operations may be effectually removed for the sum of £100. Having paid my own mite, I boldly call upon some other Christian brother or sister to do the same; and after collecting the remainder, to remit the proceeds, without loss of time, to Barrisaul.

"I will only add, in my capacity of an eye-witness, and as one who loves our Lord Jesus Christ, that after a residence of twelve months in the house of a Baptist missionary, and beholding the scenes which I have so imperfectly described, I am fully persuaded there is an important work going on in this district, in the hands of able and faithful labourers. Their prospects of increased success are very encouraging; but there is much need of prayer for the

outpouring of the Holy Spirit, that the converts may continue to grow in grace and zeal and good works; and that many who do, and many who do not statedly listen to the sound of the Gospel, may savingly embrace it, and live in subjection to it."

PROGRESS OF THE WORK AT BENARES AND AT ALLAHABAD.

We are glad to find from Mr. Parsons that there is a prospect of having a suitable chapel for the English residents in this important city. This has been one good result of his residence there, and he is only detained from rejoining his former colleague, the Rev. J. Lawrence, at Monghyr, by this new undertaking to which he stands pledged. The friends have gone on with it in the hope that he would remain and help them to carry it through.

"On Sunday last we had the pleasure to receive the young man who has been with us for several months as inquirer, and whose conduct has been uniformly satisfactory, and he was baptized by brother Heinig. He is a very quiet, sedate young man, who has ordinarily but little to say, yet when called on to speak in conversation, or in addressing the people in the bazaar, he exhibits a good acquaintance of the Scriptures, and a cordial appreciation of gospel truth. He goes out regularly with me to the bazaar, and two mornings in the week with brother Heinig, and four mornings he comes with me, and we are going on with our annotations of the gospel by Mark.

"We went down to Dinapore in October, and attended the Hajeepore fair, with brother M'Cumby, brother Greiffe, from Gya, and brother J. G. Gregson, from Monghir. Brother Soodeen, from Monghir, and Kutwaroo, our inquirer, just baptized, were helpers, and Mr Brice was also with us for two or three days. And besides these, there was an assistant in the work, whose presence there was particularly pleasing, a convert from Mahommedanism, who received his impressions and instructions mostly at this fair from brethren Kalberer and M'Cumby, and has now joined the Mission at Muzufferpore. His apparent sincerity, true piety, and christian love, greatly pleased us. He is living in his own village near the site of the fair, and appear to have the goodwill and respect of all his neighbours.

"Before going down this second time, Dr. Lazarus and myself waited on General Campbell, commanding the station, to request a spot of ground for the erection of a new chapel, and were thankful to find him very cordially second our views. He also headed our subscription list with a donation of £50. Our subscriptions in Benares hitherto amount to £319, 6s. 0d., and I hope, the Lord prospering us, that we may have no great deficiency on the building, when completed. A gentleman in the Public Works Department has kindly given us plans, and by his advice we purpose having a flat-roofed building, as being very little more expensive at first, and costing so much less afterwards for repairs. His estimate for the building is £500, to which we must add £100 for fittings up. Probably, as it usually the case, the actual cost may somewhat exceed this. We should most likely have commenced the building ere this, but for a hindrance in respect to the ground. The General, in the first instance, sanctioned our beginning at once on the spot we requested, but subsequently he found there were Government orders issued regarding the ground, which rendered it necessary that he should make application to head-quarters, before he gave us permission to build. So now we are waiting in the hope of Divine direction and aid.

The two principal sections of the now scattered churches of Agra, viz.:—the small body at Lahore, and the larger body at Allahabad, are both without pastors, yet it is pleasing to see in them both an indication of spiritual vigour in the conversation of the younger members of their families. Brother Evans has been invited to Lahore to baptize three young persons there; and our brethren at Allahabad are, it appears, getting a baptistery built, and are about to invite me over to baptize 5 or 6 candidates, principally younger members of their families. They have recently been holding meetings among themselves, and they are very desirous to have a pastor of their own."

Recent communications from Calcutta contain the pleasing intelligence that the friends at Allahabad have held a meeting, and resolved to take immediate steps to secure the service of a competent pastor. They have subscribed very liberally towards the fund for his support. The Committee will doubtless gladly assist them in carrying out their views; awaiting meanwhile further communications from them.

GRANDE LIGNE MISSION, CANADA.

It will be rememberd by our friends that Pastor Lafleur visited this country two years ago, and spent some time in diffusing intelligence respecting the work, and collecting funds. The Committee voted £150 per annum for three years, partly to facilitate Mr. Lafleur's endeavours, and partly to relieve the conductors of the mission from some of the difficulties which were pressing so heavily upon them. We are glad to learn that a goodly measure of success has resulted from the course pursued, and we find from the Report for the current year that the brethren in Canada have felt the sympathy and aid they have received from this country to be a great support under trial, and a great stimulus to fresh exertion.

Twenty-two missionaries, male and female, have been connected with the Society during the year. Among these the wives of married missionaries are not included, though most of them render useful service in the stations at which they reside. Six of these twenty-two are ministers, three are evangelists, and colporteurs; while others are occupied in the work of teaching in their Educational Institutions at Grande Ligne, and Longueil.

The department of Evangelization includes Montreal, Quebec, St. Mary, St. Pie, Roxton, Granby, Ely, Stuckley, St. Remi, St. Constant, and Henryville. Most of these places are filled with Romanists, and the spirit of opposition, as might be expected, is very strong, often very virulent. But the brethren are cheered by the stedfastness of the little churches over which they exercise a watchful care, and by the additions which are, from time to time made to them.

In their Educational Institutions they have had to rejoice. Of the 85 resident pupils there is reason to hope well, and that they all have received some good, both moral and spiritual. Of these twenty appear to have been truly converted, several of whom were Romanists when they entered the schools. It is well remarked by the writer of the Report, that "conversions among young people always give rise to our fears, as we know how easily they are tempted, and are fully aware of the many sins to which they are exposed. The bad habits of those who come to us for the first time, their want of discipline, their ignorance, lead us to think that a great deal of evil may yet be mixed up with their religious feelings. However, in our experience last year, we cannot have been mistaken in a real work of grace which God has mercifully wrought. The pupils have been studious, have shown good feelings towards their teachers, and have expressed their gratitude for the good they have received. The last examination, which lasted a day and a-half, took place in the presence of a large concourse of friends, who seemed delighted with the progress made by the scholars. Judging from appearances, every one went away happy and thankful, the *teachers* particularly so, for they were certain that the year had been a blessed one for the institution."

Notwithstanding the political commotions which have shaken the United States, and seriously affected the resources of all religious and philanthrophic societies, the loss to the Grande Ligne Mission has not proved to be so great as was expected. Many of its old friends there had shewn that the Mission was very dear to them, and in spite of their severe losses and pecuniary embarassments have contributed liberally. Some rich subscribers who have lost nearly all their property, have not been able to yield their usual support; but new and unknown friends have made up the deficiency, and others have given two, three, and even four times as much as they did before! We commend this useful Society, with its self-denying and laborious agents, to the earnest sympathy of all our friends.

HOME PROCEEDINGS.

The meetings of the past month have not been very numerous, at least as far as we have been advised of them. Rev. W. Rycroft, of the Bahamas, has finished his engagements in Thrapstone district, and has also attended services at Rickmansworth. Rev. J. Anderson, of Jessore, besides fulfilling an appointment at Markyate St., in company with Revs. C. Vince, of Birmingham, and H. Wilkinson, of Norwich, has represented the Society at Cambridge, and the churches in the vicinity. The friends at Cottage Green, Camberwell, have held their annual meeting, of which they speak most hopefully. We have received excellent reports of these meetings, both as to the attendance, and the spirit pervading them.

The Revs. H. R. Pigott and E. D. Waldock were publicly set apart to their work at Regent St., Lambeth, on the 23rd. The Revs. W. Howieson, and C. Elven, of Bury St. Edmunds, J. H. Millard, W. Barker, taking part in the Service. The Pastor of the church presided. The designation prayer was offered by Rev. J. E. Giles, father of Mrs. Pigott, the Rev. F. Trestrail put one or two questions to the newly elected missionaries, and their replies were deeply interesting, after which, in the name of the Committee and those present, he cordially welcomed them to the fellowship of missionaries to the heathen. The attendance was large, and the service was one of unusual animation and solemnity.

A similar service was appointed by the friends of the Rev. E. Edwards, accepted for mission service in India, at Pontypool, for the 26th, at which Rev. F. Trestrail, Dr. Thomas, with other friends were expected to be present. As the *Herald* goes to press prior to the above named day, any account of the meeting must be reserved to our next number.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1st to May 20th, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
Annual Collections.			
Exeter Hall	50	16	9
Metropolitan Tabernacle	12	0	2
Annual Subscriptions.			
Bloomfield, Rev. J.	0	10	6
Bond, J. N., Esq., Brighton	2	2	0
Bowser, W., Esq.	3	0	0
Foster, R. S., Esq.	1	1	0
Gibbs, S. N., Esq., Plymouth	1	1	0
Hepburn, John, Esq.	2	2	0
Jones, Mr. Charles, Little Staughton	2	2	0
Pattison, Mr. & Mrs.	2	2	0
Rickards, G. H., Esq.	1	1	0
Do., Mrs.	1	1	0
Do., Miss	1	1	0
Williams, Mrs., Brighton	2	0	0
Under 10s. do.	0	5	0
Donations.			
A Friend, Dover, *for Rev. W. K. Rycroft's Chpl.*	0	10	0
A Friend, Folkestone, for *do.*	0	10	0
Alexander, G. W., Esq.	52	10	0
Bourne & Taylor, Messrs.	3	3	0
Gardner, Miss, for *Rev. J. M. Phillippo's Schls. Jamaica*	2		0
J. W. A.	3	3	0
Postle, Mrs.	2	0	0
Sat bene si sat cito	10	0	0
T. S.	20	0	0
Under 10s	0	10	6
Legacies.			
Coffin, John Newton, Esq., the late, Devonport	10	0	0
Nichols, Rv. W. the late, of Newark, Residue of Legacy, less duty	1,183	18	8
London and Middlesex.			
Bloomsbury—			
S. Schl., *for Rev. J. C. Page's Barisal Schs.*	10	0	0
Do. for *N. P.*	2	5	0
Bow—			
Collection	4	14	0
Brixton Hill, Salem—			
Contributions	13	11	0
Camberwell, Denmark Place—			
Contributions	30	7	4
Do., Mansion House—			
Collections	3	10	0
Do., New Road—			
Collection	3	10	0
Contribs. for *Rev. W. K. Rycroft's Chpls.*	1	2	0
Camden Road—			
Collections	39	1	6
Clapham, Bethesda Chapel—			
Contributions	0	5	0
Devonshire Square—			
Contributions	17	1	6
Do., S. S. by *Y. M. M. A.*	3	16	9
Ebenezer—			
S. School for *India, by Y. M. M. A.*	0	7	0
Edmonton, Lower, Rv. J. Edwards			
Collections	3	4	7
Hackney, Mare Street—			
Collections	33	16	8
Contribs. for *China*	0	7	0
Do., Providence Chapel—			
Contributions	11	15	0
Hampstead, Heath Street—			
Collections	12	13	0
Hammersmith—			
Contributions	14	12	6
Harrow-on-the-Hill—			
Contributions	3	10	6
Hawley Road—			
Contributions	20	10	8
Highgate—			
Collections	3	17	6
Islington, Cross Street—			
Collections	16	15	10
James Street, St. Lukes—			
Collections	1	15	6
Kennington, Charles Street—			
S. Schl. Juv. Soc. for *Byamville Sc., Ceylon*	4	11	10
Lambeth, Regent Street—			
Contributions	7	5	7
Maze Pond—			
Collections	18	3	6
Metropolitan Tabernacle—			
Collection, part of	71	0	0

	£	s.	d.
New Crt., Old Bailey—			
S. Schl by *Y.M.M.A.*	5	1	4
Peckham, Rye Lane—			
Collection for *T.*	2	15	3
Poplar, Cotton Street—			
Collections	4	1	2
Regent's Park—			
Contributions	59	2	4
Shepherd's Bush, Oaklands—			
Collections, Moisty ..	3	0	0
Do. Starch Green S.S.	0	7	3
Spencer Place—			
Collections	7	15	2
Stoke Newington, Salem			
Contributions	2	12	6
Stratford, Grove Chapel—			
Collections, Moisty ..	6	1	3
Twickenham—			
Contributions.....	5	12	7
Walworth, Lion Street—			
Contributions	12	10	0
Westminster, Romney Street—			
Contributions.....	1	14	0
Bedfordshire.			
Bedford, Bunyan Meeting—			
Contributions.....	35	1	3
Do. S. School	1	0	5
Do., do., for *Rev. A. Saker & J. Diboll's Schls. Victoria, W. Africa*	2	10	0
Houghton Regis—			
Contributions	30	11	11
Luton, Union Chapel—			
Contributions	42	6	4
Do., for *W. & O.* ..	2	0	0
Sundon—			
Contributions.....	2	12	6
Berkshire.			
Wokingham—			
Contributions	18	0	0
Buckinghamshire.			
Great Brickhill—			
Contributions	10	12	0
Cambridgeshire.			
Wilburton—			
Contribs. for *N. P.* ..	0	6	4
Cheshire.			
Stockport—			
Contribs. Juv. for *N.P. Delhi*	10	0	0
Devonshire.			
Devonport, Morice Square—			
Contributions	0	10	0
Do., for *China*	2	0	0
Durham.			
Hamsterley—			
Collection	1	0	0
Wolsingham—			
Collection	0	9	0
	1	9	0
Less expenses ..	0	9	0
	1	0	0
Essex.			
Romford—			
Contributions	2	9	9
Less expenses	0	5	9
	2	4	0
Gloucestershire.			
Thornbury—			
Contributions.....	4	5	0
Less expenses	0	4	7
	4	0	5
Hampshire.			
Beaulieu—			
Contributions	2	7	6
Gosport—			
Collection, for *China*	1	19	8
Lymington—			
Contribs. for *China* ..	0	2	6
Newport, Isle of Wight—			
Collection, for *China*	3	4	4
Southsea—			
Collection, for *China*	2	16	7
Yarmouth, Isle of Wight—			
Contribs. for *China* ..	2	3	7
Herefordshire.			
Whitestone—			
Contributions.....	5	15	2
Hertfordshire.			
Hitchin—			
Contributions	5	8	0
Kent.			
Bexley Heath—			
Contribs. S. School ..	1	8	1
Broadstairs—			
Contribs. S. School ..	1	4	0
Canterbury—			
Donation.....	5	0	0
Crayford—			
Contributions.....	7	14	6
Do., for *Rev. W. K. Rycroft's Chapels*	2	2	6
Do., by *Y. M. M. A. for Toodooveagedera Schl., Ceylon*	3	0	0
Folkestone—			
Contributions	7	4	11
Gravesend, Zion—			
Collections	9	10	0
Lee—			
Contributions	14	11	8
Do., S. School	1	11	10
Lessness Heath—			
Collections	2	7	1
Lewisham Road—			
Collections	8	14	2
Juv. Miss. Assoc. for *Mrs. Allen's Girls' School, Colombo, Ceylon*	10	0	0
Do., *for Mr. Page's Schl., Barisal*....	10	0	0
Sutton at Hone—			
Contributions	2	0	3
Do., S. School	1	15	0
Woolwich, Parson's Hill—			
Contributions	5	11	5
Do., Queen Street			
Collections	9	13	6
Lancashire.			
Sabden—			
Donation.....	20	0	0
Do., for *N. P., India*	20	0	0
Northamptonshire.			
Moulton—			
Contributions.....	6	0	0
Nottinghamshire.			
Nottingham, George St.—			
Collection for *W. & O.*	3	0	0
Shropshire.			
Market Drayton—			
Contributions for *N.P.*	0	12	4
Shrewsbury—			
Contributions for *N.P.*	0	8	7
Somersetshire.			
Beckington—			
Contributions	6	8	6
Bristol Auxiliary—			
Contributions.....	264	4	9
Do., Weston, for *W. & O.*	2	2	0
Do. for *Mr. Morgan's School, Howrah* ..	6	0	0
Do., for *Serampore College*	1	1	0
Do., for *Native Girl, Jessore*	8	0	0
Do., for *China*	0	10	6
Do., for *N. P., Delhi*	18	0	0
Do., for *N. P., Calcutta, under Mr. Lewis*	7	10	0
Do., for *N. P., Barisal, under Mr. Reed*	20	0	0
Frome Auxiliary—			
Contributions	74	12	6
Less Dist. expenses	2	3	10
	72	8	8
Minehead—			
Contributions	5	8	10
Winscanton—			
Contributions.....	10	5	6
Do. S. School.....	1	18	6
	12	4	0
Less expenses	0	4	0
	12	0	0
Winscomb, Edyn Chapel—			
Contributions	6	3	4
Do., S. School ..	0	16	8
Staffordshire.			
Walsall—			
Contributions.....	0	19	0
Surrey.			
Norwood—			
Contributions.....	14	17	11
Westmoreland.			
Crosby Garrett—			
Contributions.....	5	6	0
Wiltshire.			
Calne—			
Collection	2	6	0
Sunday School	0	18	0
	3	4	0
Less expenses	0	19	6
	2	4	6
Chippenham—			
Contributions.....	9	3	10
Less expenses ..	6	5	0
	3	18	10
Crockerton—			
Contributions	4	13	10
Do. S. School.....	0	18	2
Penknap—			
Collection	2	1	7
Salisbury, Brown Street—			
Contrib. for *W. & O.*	2	0	0
Warminster—			
Contributions	7	5	0
Westbury Leigh—			
Contributions	14	2	4
Do., Westbury	4	14	3
Do., Whitbourne ..	2	14	6
	21	11	1
Less expenses	0	5	1
	21	6	0
Worcestershire.			
Worcester—			
Contributions for *N.P.*	0	8	6
Yorkshire.			
Gildersome—			
Juv. Miss. Soc. for N.P. "Ward Scarlett," Jessore	10	0	0

	£	s.	d.
Scarborough—			
Collection for *W. & O*	2	0	0

NORTH WALES.

ANGLESEA.

Belan—			
Collection	0	10	2
Bodedern—			
Contributions	0	18	0
Capel Gwyn—			
Contributions	1	13	2
Llanddeusant—			
Collections	0	15	7
Llanfachreth—			
Collection	2	1	1
Rhydwyn—			
Collection	1	4	1
Soar—			
Collection	0	9	4

MONTGOMERYSHIRE.

Llaindloes—			
Donation	0	10	6
Llanllygan—			
Collection	0	5	0
Talywern—			
Contributions	1	15	0
Do., Llanbrynmair	0	5	0

SOUTH WALES.

CARMARTHENSHIRE.

Landyfaen, Zoar—			
Collection	1	12	6
Llanedi, Sardis—			
Contributions	0	14	0
Llannon Hermon—			
Contributions	0	7	8
Trefach—			
Collection	0	13	2

GLAMORGANSHIRE.

Abercromboye—			
Contributions	0	18	0
Canton—			
Collection	0	17	5
Merthy Tydfil, High St.—			
Collection for *W. & O.*	1	0	0
Ystradyfodw, Libanus—			
Contributions	6	5	0

MONMOUTHSHIRE.

Newbridge, English Bap. tist Church—			
Contributions	4	0	7
Less expenses	0	0	6
	4	0	1

RADNORSHIRE.

Newbridge—			
Contributions	2	9	2
Pisgah—			
Contributions	1	7	0

SCOTLAND.

ABERDEEN.

From the Trustees of the late George Gordon, Esq., of Aberdeen, being a part of the Residuary Estate	10	0	0
Grenock, West Burn St.—			
Contribution	1	0	0
Do. S. Schl., for *N.P.*	2	2	1
Leith—			
Sunday School, addl.	0	2	8
Tiree—			
Contribs. for *N. P.*	1	0	0

IRELAND.

Waterford—			
Contributions	2	0	0

FOREIGN.

AUSTRALIA.

Ballarat—			
Contributions by Mrs. Sutton *for N. P., under Mrs. Parsons, at Delhi*	5	0	0

CANADA.

Montreal—			
J. Wenham, Esq.	3	0	0
Do. for *China*	2	0	0

JAMAICA.

By *Rev.* J. *E. Henderson*, Balance from last year	65	16	10
Annotta Bay and Buff Bay	5	0	0
Bethsalem and Wallingford	5	0	0
Bethtephil, Hastings, and Unity	5	0	0
Brown's Town, Bethany, and Tabernacle	20	0	0
Clarksonville & Mount Zion	5	0	0
Coultart Grove	4	0	0
Dry Harbour & Salem	2	18	8
Ebenezer, Grenock, Porus, &c.	20	0	0
Falmouth	5	18	9
Fuller's Field	4	5	9
Gurney's Mount and Mount Peto	3	10	0
Hayes, Cross, and Water Lane	5	0	0
Lucea, Fletcher's Grove and Green Island	11	0	0
Montego Bay, first Church	1	6	0
Do., and Watford Hill	15	0	0
Mount Carey, Bethel Town, and Shortwood	15	0	0
Mount Lebanon, Whitfield, and Refuge	4	10	0
Mount Merrick and Point Hill	1	10	0
Mount Nebo and Monteague	5	0	0
Refuge and Kettering	23	0	0
Rio Bueno	4	6	11
Saint Ann's Bay and Ocho Rios	38	0	0
Shrewsbury	3	0	0
Stewart's Town and Gibralter	3	18	6
Thompson Town	5	0	0
Trelawney S. S. Union	12	14	9
Waldensia	3	0	0
FOR *India.*			
Brown's Town and Bethany	11	10	6
Lucea	1	6	3
Refuge	2	10	0
FOR *Hayti.*			
Refuge	2	10	0
	320	12	6
Less £205 acknowledged in last year's accounts, and 10s. error in Jamaica account	205	10	0
	115	2	6

SWITZERLAND.

Berne—			
Contribs. for *N. P. under Goolzar Shah*	0	4	0

From May 21st to June 20th.

ANNUAL SUBSCRIPTIONS.

Cator, Rev., P, 1861—2	0	10	6
Giles, E., Esq.	1	1	0
Hoby, Rev. Dr.	5	5	0

DONATIONS.

"Eros"	1	0	0
Gurney, Joseph, Esq., for *Rev. D. J., East Calabar, towards cost of Normal Schl. Teacher's House*	5	0	0
Under 10*s.* for *N. P.*	0	4	6
Do., for *W. K. Rycroft's Chpl. Fnd.*	0	5	0

LEGACIES.

The Exors. of the late Miss Taylor, of Northampton, being Legacy kindly paid by them in full, duty free	500	0	0
The Exors. of the late Thos. Pratt, Esq., of Mitcham, per Rev. T. Kennerley	10	0	0

LONDON AND MIDDLESEX.

Alfred Place—			
S. Sch, by *Y.M.M.A.*	0	12	6
Brentford—			
Contributions	9	2	2
Blackfriars, Church St.—			
Contributions	8	0	0
Bloomsbury—			
Contribs. on account	69	10	6
Camberwell, Denmark Pl.—			
Juv. Miss. Assoc., by *Y.M.M.A.*, for *Mrs. Allen's Sch., Ceylon*	6	0	0
Do, for *Rev.* A. *Saker's do., Africa*	5	0	0
Do., for *Script. Reader, Delhi*	10	0	0
Commercial Street—			
S. Sch., by *Y.M.M.A.*	0	9	6
Trinity Chapel—			
Contrib. for *Rev. W. K. Rycroft's Chap. Fnd.*	0	10	0
Uxbridge—			
Contributions	7	17	0
Do. for *W. & O.*	0	7	8
Walworth, Lion Street—			
Contributions	15	0	0
Do., for *N.P., Delhi*	7	10	0
West Drayton—			
Contributions	5	12	6
Do. S. School	0	4	3
Do. Yewsley S. Sch.	0	5	0
Wild Street, Little—			
Contributions	12	14	0

DEVONSHIRE.

Devonport, Hope Chapel—			
Contrib. *towards education of a child in India*	5	0	0

DORSETSHIRE.

Dorchester—			
Contributions	8	10	6

ESSEX.

Waltham Abbey—			
Contribs. on account	3	17	4

HERTFORDSHIRE.

Breachwood Green—			
Contributions	5	0	3
Do. S. School	0	13	0

	£	s.	d.
Rickmansworth—			
Contributions	8	0	6
Do. for *Rev. W. K. Rycroft's Chapel*	0	11	7
KENT.			
Greenwich, Rev. B. Davies—			
Contributions	7	1	2
Do., S. School	0	4	3
Maidstone—			
Contributions for *N.P.*	2	2	10
Woolwich, Queen St.—			
Contrib. Sun. School, by *Y. M. M. A.*	1	18	0
LINCOLNSHIRE.			
Boston, High St—			
Collection for *China*	1	0	7
Do. Salem—			
Collection after Lectures for *China*	0	11	6
Burgh—			
Collection for *China*	1	7	9
Grantham—			
Collection for *China*	0	12	2
Great Grimsby—			
Collection for *China*	2	17	0
Horncastle—			
Collection for *China*	0	14	7
Lincoln—			
Contribs. for *China*	2	5	4
NORFOLK.			
Attleborough—			
Contributions	2	1	6
Downham—			
Contributions	2	9	6
Fakenham—			
Contributions	21	0	6
Foulsham—			
Contributions	1	0	0
Do. for *N.P.*	1	0	0
	27	11	6
Less expenses	1	11	3
	26	0	3
NORTHAMPTONSHIRE.			
Blisworth—			
Contributions	11	3	9
Do. for *China*	1	0	0
Do., S. School	0	7	0
Brington—			
Contributions	4	14	5
Bythorne—			
Collection	1	15	8
Hackleton—			
Contributions	13	15	7
Hanslope—			
Contributions	1	15	9
Harleston—			
Contributions	0	12	4
Harpole—			
Contributions	3	16	10
Hartwell—			
Contributions	6	0	0
Kislingbury—			
Contributions	6	11	0
Milton—			
Contributions	21	9	2
Do., for *China*	0	8	2
Do., S. School	0	12	0
Pattishall—			
Contributions	8	0	0
Ravensthorpe—			
Contributions	11	5	7
Ringstead—			
Contributions	11	1	10
Do., S. School	1	4	3
Roade—			
Contributions	7	6	3
Stanwick—			
Collection	3	0	0
Thrapstone—			
Contributions	17	0	6
Do. S. School	1	1	4
Do., do., for *Rev. W. K. Rycroft's Schs.*	0	10	0
Towcester—			
Contributions	12	4	4
West Haddon—			
Contributions	5	1	0
Weston-by-Weedon—			
Contributions	9	2	0
Woodford—			
Collection	1	2	0
	162	1	2
Less expenses	0	19	7
	161	1	7
NOTTINGHAMSHIRE.			
Tuxford—			
Contribs. for *China*	0	18	0
SOMERSETSHIRE.			
Bridgewater—			
Contributions	23	0	6
Bristol—			
Contribs. on account	220	0	0
Burnham—			
Contributions	1	17	3
Chard—			
Contributions	23	1	6
Creech—			
Contributions	3	0	0
Hatch—			
Contributions	1	11	6
Montacute—			
Contributions	21	12	0
Stogumber—			
Contributions	3	2	10
Wellington—			
Collection	7	0	0
Yeovil—			
Contributions	18	12	8
	327	18	3
Less expenses	5	1	8
	322	16	7
SUSSEX.			
Tilgate—			
Contributions	1	19	2
WARWICKSHIRE.			
Birmingham—			
Contribs. on account	50	0	0
WILTSHIRE.			
Bromham—			
Contributions	6	17	3
Wotton Bassett—			
Contribution	1	1	0
WORCESTERSHIRE.			
Pershore—			
Contributions	2	0	0
Do., for *India*	2	0	0
YORKSHIRE.			
Scarborough—			
Balance of Cntrbs. 1861	0	14	0
NORTH WALES.			
ANGLESEA.			
Almwch, Salem—			
Collection	0	18	0
Contributions	7	0	0
Beaumaris—			
Contributions	1	14	1
Bethania—			
Contributions	0	14	3
Bethel—			
Collection	0	11	7
Contributions	0	17	6
Capel Newydd—			
Collection	0	7	
Contributions	0	16	0
Cemaes—			
Collection	0	3	3
Contributions	1	0	0
Llanfair—			
Collection	0	3	5
Contribution	0	2	6
Penysarn—			
Collection	0	3	6
Contributions	0	12	6
Sardis—			
Collection	0	5	3
Contributions	0	12	6
DENBIGHSHIRE.			
Cefn Mawr—			
Collection	3	12	0
Fron—			
Contributions	1	7	0
MONTGOMERYSHIRE.			
Caersws—			
Contribs. for *Brittany Chapel*	0	12	0
Llandilloes—			
Contribs. for *Brittany Chapel*	0	9	4
Newtown—			
Contribs. for *Brittany Chapel*	1	0	0
Rhydfelin—			
Contribs. for *Britany Chapel*	0	7	8
Sarn—			
Contribs. for *Brittany Chapel*	0	10	0
Staylittle—			
Contribs. for *Brittany Chapel*	0	10	0
Talywern—			
Contribs. for *Brittany Chapel*	0	2	6
SOUTH WALES.			
BRECON.			
Bethel, Lower Chapel—			
Contribs. for *Brittany Chapel*	0	2	6
Crickhowell—			
Contribs. for *Brittany Chapel*	0	5	0
Hay—			
Contribs. for *Brittany Chapel*	0	16	0
Llanfihangel, Soar—			
Contribs. for *Brittany Chapel*	0	3	0
GLAMORGANSHIRE.			
Bridgend, Ramah—			
Collec., less expenses	1	11	4
Cwmavon—			
Contribs. for *N.P.*	0	4	2
Tongwynlas—			
Contributions	0	19	8
RADNORSHIRE.			
Dolau—			
Contribs. for *Brittany Chapel*	0	16	0
Gravel—			
Contribs. for *Brittany Chapel*	0	4	0
Newbridge—			
Contribs. for *Brittany Chapel*	2	0	0
Paincastle and Moriah—			
Contribs. for *Brittany Chapel*	0	5	0
Rhayader—			
Contribs. for *Brittany Chapel*	0	12	4
	7	19	0
Less expenses	0	1	1
	7	17	11
SCOTLAND.			
Aberdeen, George Street Hall—			
Collection for *China and India*	0	17	1
Contribs. Boxes	0	14	8
IRELAND.			
Ballymena—			
Collection	2	0	0
Contribs. for *N. P.*	2	6	6

IRISH CHRONICLE.

JULY, 1862.

A WEEK'S WORK.

BALLINA.

Mr. Wilhelm Stokes, who now occupies this station in the midst of a Roman Catholic population, gives the following pleasing report of his proceedings in the week ending May 17th:—

"Since you received my last communication, I have been round all my stations, and at some of them I have preached several times. I found them generally in an encouraging condition. For the present, however, I will only stay to give you a short notice of my labours last week.

"On *Tuesday morning*, 13th, I went to *Crossmellina* with the object of examining the school which is still kept there by James Phillips.

"I found twenty-two children, all pretty neat and tidy in appearance, gathered in to him in order to be taught to read the word of God. Sixteen of these were the children of Roman Catholic parents, and six of Protestant. I examined them, and found many of them able to read the Scriptures tolerably well; and others will soon be able to do the same. Some of them were only spelling, and others not able even to do that. I afterwards endeavoured to set before them, as simply as I could, the principles of the Gospel of Jesus, and asked them some questions, which they answered pretty well. In the evening, I preached in the same room in which the school is taught, to a considerable number of people (about twenty), who heard the word with much apparent interest. I hope, also, that a good impression was produced.

"Wherever I go, I endeavour to preach the Gospel in its freeness, fulness, and simplicity; and the people, I find, are always willing to hear. Surely, then, we may hope for the blessing with which the Lord has promised to accompany his word.

"On *Wednesday*, 14th, according to my usual custom, I held a mid-day meeting at *Tullylin*, and thence proceeded to Cúrragh, where I preached the same evening at seven o'clock. I had a good meeting there. The people were eager to hear. After the preaching was over, one man, who had listened all the time, said to one of the friends, 'Whoever speaks against that man or his people, I say he is *wrong*. That was a good sermon. I do not care who they are, I would not believe them.' The reply was made with a hope that it had done him good. 'I believe it has,' he said, speaking with an air of seriousness. 'I hope I shall not forget it soon.' These remarks were made with reference to a lecture that was delivered against the Baptists, not long ago, in the same neighbourhood.

"The next day, *Thursday*, 15th, I walked some miles further, to a place that I was invited to the last time I visited that part, and preached in the evening to a very large congregation; that is, considering the country. The house was filled, and I was told it was the largest meeting which has been held in that part for many years. There were about sixty persons present; and when we think of the smallness of the Protestant population, and know that some of these walked four miles in order to be present, our conclusion must certainly be that it was a large meeting. The people listened with great attention, and I believe the impression made on their minds was good. I trust, also, that the Lord was present, working in many hearts, and that good will be the result.

"The next evening, *Friday*, 16th, I preached at another place about a mile and a half from the last, and had a good meeting there also. There were about twenty-two persons present, who appeared to be deeply impressed by the address. I felt the power of the Lord present strengthening me to speak; and I trust, also, that it was working in their hearts for good.

"As far as numbers are concerned, these meetings would not in some parts be thought large; but when we consider that they contain *precious souls*, in danger of being *eternally lost*, and who, in all probability, would never hear the Gospel by any other means, we must surely feel them to be of the *utmost importance*. The people are glad to hear the word, be the result what it may. And I can truly say that, in all my visits and conversations, I have never met with an insulting word from either Protestant or Roman Catholic.

I am becoming more and more convinced every day that controversy will never gain the latter over to the truth. Were it not that it would look too much like self-praise, I could relate an incident in proof of this.

"The next morning, *Saturday*, I had to walk to a place where I met the mail car, by which I reached home in order to prepare for *Sunday*. The congregations in the chapel these last few Sabbaths have been somewhat improved in attendance.

"The first Sabbath of the present month we met together to observe the ordinance of the supper for the first time since I came here.]

"Since Mr. Willett left, I have thought it right to unite the churches at Curragh and Ballina. The day school at Curragh still continues to be taught by ELIZA WALKER. The children are now gathering back again, after being employed for some time past in helping their parents to get their labour settled. I purpose holding an examination the next time I visit that part.

"ENEAS MCDONNELL continues his visiting and reading the Scriptures among the people. He related some pleasing incidents that occurred the other day in making one of his customary visits, which delighted me very much.

"I shall be very glad if, during the summer, I have the privilege of talking with you personally on some matters of which I cannot well inform you by writing."

EXTRACTS FROM THE ANNUAL STATEMENTS OF AGENTS IN IRELAND.

ATHLONE, &c.

REV. THOMAS BERRY.

AT all my stations, viz., ATHLONE, AUBURNE, MOATE, CRAGGAN, BAYLIN, FERBANE, RAHUE, and GEARHILL, the congregations maintain their former average, *i. e.*, about thirty. This in England, or even Ulster, will be considered a very low average, but it is quite equal to that of any other dissenting body; but of these congregations I can truly say, that they are devoted, attentive, and grateful. I expect an increase on this year in three of the churches.

At our prayer meetings and Bible classes I see much fruit, and in my numerous visits to the sick I believe the Lord has made me useful. He has blessed me with health, and, with very little exception, I have been fully occupied through the year; and I bless God I can say that my pleasure in my work and evidences of usefulness are increasing. I received two letters in December: one from a convert, who, after thirty-five years, writes to say that my effort was blessed to him in my youth, and that, by grace, he still perseveres; the other from an English gentleman, to whom our mission was blessed about the same time: these cheer me much.

In a subsequent letter Mr. Berry writes:—

"I am glad to have to inform you that our good work is prosperous and progressing. Yesterday I had the pleasure of baptizing and receiving into the little church here three devoted Christians; two of them were connected with the Presbyterians, and one from our own congregation; and next month we are (D.V.) to have another baptizing. The attention of the congregation last night, whilst I was reading the passages in the New Testament explaining our views on the subject, was deep, and many followed me through all those Scriptures, marking them for perusal and reflection. My congregation here is improving. I have preached several times for the Primitive Methodists, twice for the Presbyterians, and I am invited to preach in the Presbyterian Church at BALLINASLOE, one of their largest churches in this neighbourhood. Thus, whilst our denomination increases and advances, I am most happy indeed to aid and co-operate with all Christians; and I may add that with the Church of England clergymen I continue to co-operate upon equal terms at our united prayer meeting."

BELFAST.

Rev. R. M. Henry.

We have scarcely anything of unusual interest to report during the past year respecting our church here. Since the Revival movement has, in a great measure, subsided, the attendance upon open-air services has not been so encouraging as formerly. The pressure of the present commercial distress, felt especially in our manufacturing towns, has fallen with unusual severity upon the poorer members of our church, some of whom have for months been entirely or partially unemployed.

During the year a considerable part of my time has been spent in visiting England and Wales, collecting on behalf of our building fund, for which, I am happy to say, about £1,400 is now available. Negotiations are proceeding towards obtaining a site for our house of worship, that building operations may be commenced as soon as possible. We hope that during the coming year a suitable edifice, in a central and desirable locality, will be erected. From the great value of building-ground in all eligible situations in this rapidly-increasing town, we find that a large amount, not less than £1,000, must yet be raised before we could meet the liabilities of this undertaking. Having already exhausted almost every available means for raising the requisite amount, our only resource seems to be a renewed and earnest appeal to the liberality of our friends in Britain. We trust they will not leave our church here, surrounded by many adverse and discouraging influences, to contend alone with the pressure of such heavy liabilities.

Since my last Annual Report, I am glad to say that, notwithstanding the unfavourable circumstances to which I have alluded, and the diversion of my time and labour towards our building fund, our Church here continues to progress. During the year, twenty-six have been added to our membership, nine have been removed by death and other causes; leaving a clear increase of seventeen. About one hundred and sixteen are at present on our roll of membership. Since the date of my settlement here, one hundred and eighteen have been added to the Church. Our Sabbath schools, I am also happy to say, are advancing with most encouraging success. In my last Report I mentioned that we had commenced a *Congregational Sabbath school* in a room adjoining the hall in which we worship. This undertaking has fully realized our expectations. We have now about one hundred and twenty children enrolled, and a staff of devoted teachers, labouring with great efficiency. I should also state, that when we removed from our old place of worship in Academy-street, we found it necessary to take a large room in that neighbourhood, for the accommodation of the children of the Sabbath school which had been collected there. To this room the children were transferred, and the school, I am glad to say, has not suffered in the least by the removal, but continues to be wrought with great vigour and success. There are above two hundred scholars on the roll, twenty-one teachers, and an average attendance of one hundred and thirty-two children. As this is eminently a *mission*—we might almost call it a *ragged*—school, intended for the benefit of the children of one of the most neglected and degraded districts of our town, we commend it to the warmest sympathies of our Christian friends. We believe it is exerting a vast influence for good, amidst an abandoned and deeply necessitous population.

BELFAST.

Rev. W. Hamilton.

During last autumn I preached sixteen times in the open air, and have reason to believe that the Lord blessed those services. In one of the places I continue to preach in a private house. The Lord was pleased to bless my visits to an afflicted man in that street, who died in a very happy state lately: his widow also professes to have been profited at the same time. Another old man, who heard me very attentively on the street, continues to hear me, and sets a great value upon my visits, as well as the preaching of the word: a daughter of his also attends. In Market-street, where I have

a preaching-room, and in twelve other streets in that part of the town, I have laboured most. I have preached from six to eight times, and visited about forty families every week, and assisted at several prayer meetings besides.

I mentioned in my last letter the remarkable conversion of an old man, to whom the Lord was pleased to bless my visits: he is still in a happy state of mind, and his health a little improved.

I have three prayer meetings in the week in Market-street, at which six pious men of different denominations continue to assist, one of whom seems to have been greatly blessed himself, and continues to do all he can to help and encourage me. I continue to preach in the Penitentiary every Wednesday.

When I came here first, several Presbyterian laymen and one minister very kindly took me by the hand, and that happened to be a time when I never needed Christian sympathy more.

My thanks are also due to the Ladies' Clothing and Relief Societies of Belfast, for assisting several distressed families upon my recommendation; and also to Henry Kelsall, Esq., of Rochdale, for a valuable parcel of clothing for the poor.

CONLIG.

Rev. John Brown, M.A.

On an average I preach about four times a week, and visit about four families a day; besides occasional services which cannot be so easily named. I preach at the following stations: Conlig, Newtownards, Dundonald, and Carrickfergus.

We have had four additions; but we have lost two by death. We "sorrow not," however, "even as those who have no hope," for both gave the most satisfactory evidence of faith in Christ. One of these was Catherine, the youngest daughter of our senior deacon, Alexander Harvey, and the female teacher of our day school. She was much esteemed for her kind and amiable disposition. Her attendance upon the means of grace was peculiarly exemplary. The last house she was in, except her own, was the house of God. The will of God seemed to be her will, and not a murmur escaped from her lips. From the nature of her disease (an affection of the heart), she long knew "the sentence of death in herself;" but death was contemplated by her not only without alarm, but with a feeling of satisfaction. Her last words were, "Christ, Christ, Christ." Thus she died as she lived, in possession of "the full assurance of hope;" and this confidence was supported by such a body of practical evidence as to leave a testimony in the consciences of all who knew her that wisdom's "ways are ways of pleasantness," and that "all her paths are paths of peace." The number of members is *fifty-six*.

Mrs. Brown has a large class which she teaches on Sabbath afternoons, comprising about fifty children; and a young man who has recently joined us has commenced a class of adults, which I hope will be very useful.

Several circumstances, however, tend to depress. One is the extreme poverty of the people. This has been a year of unprecedented poverty. The staple trade is weaving and embroidering muslin; and as it has failed in consequence of the American war, the destitution which prevails is very great. It is my lot to labour among the poorest of the poor; and you can easily conceive how much our circumstances tend to retard the progress of the Gospel. Several of our people have been obliged to go to the union-house; but however much this may grieve us, we do not feel it to be a "disgrace," because the Lord knows that it is *impossible* for us to prevent it. My heart is often sore when I witness distress among my people which I cannot alleviate; but I can say in my conscience that I feel willing to participate in their sorrows, believing that in a little time we shall be admitted to the "better country" where sin and sorrow are unknown. My warmest gratitude is due to some kind friends on your side of the Channel, who have contributed not a little to the relief of the afflicted.

Contributions next month.

THE

BAPTIST MAGAZINE.

AUGUST, 1862.

THE LOVELINESS OF JESUS.

BY THE REV. C. H. SPURGEON.

"Yea, he is altogether lovely."—*Solomon's Song*, chap. v., ver. 16.

(*Continued from page* 430.)

We have not yet exhausted the bride's short but sweet encomium; for the words convey the idea that he is lovely in every way—altogether lovely. Let the seven eyes which are set upon the one stone declare their unanimous verdict; and though they have beheld him in many lights, they must confess that, seen from every point, he is the fairest among ten thousand. The awful eye of Jehovah views our heavenly Ishi; and the Lord, which trieth the reins of the children of men, so far from finding fault in him, rejoiceth over him exceedingly, and crieth from heaven, "This is my beloved Son, in whom I am well pleased." Angels also gaze upon the Lamb, but they sing his praise as they behold him, and, rapt in adoring love, they veil their faces and salute him as thrice holy God. The general assembly of the redeemed can find no discord in the sonnets of his praise; and as they see him face to face, they know no bliss beyond the vision of his glory. The eyes of the past generations have seen him, and though some of them have gleamed with hatred, yet must they acknowledge that they find no fault in him. The present must still own his peerless beauty; and as for the future she shall tell more of his excellence than ear as yet hath heard. The prophetic glance looks onward to his promised advent, and the anticipating heart of faith beats high with wondrous visions of his coming glory, when, with many crowns upon his head, he shall come forth from the ivory palaces and ride prosperously throughout the whole earth. To the spouse, who mourns his absence, he is still spotless and faultless. Seen even through her tears, he is all brightness. She chides herself, but she cannot think of upbraiding him. We have seen him from the top of Pisgah, and he has shone upon us as the sun in his strength; but we have seen him also from the lion's

dens, and he has lost none of his loveliness. From the languishing of a sick bed, from the loneliness of our deserted chamber, from the borders of the grave, from the land of forgetfulness, have we turned our eyes to him, and he has never been otherwise than "all fair." And though many of his saints have looked upon him from the gloom of dungeons, and from the red flames of the stake, yet have they never uttered an ill word of him, but have died extolling his all-glorious name. It may be that our various experiences are meant to be fresh standpoints from which we may view the Lord from heaven. And if so, how little are our trials if they do but carry us aloft where we may find clearer views of Jesus than our ordinary life could afford us! Oh, noble and pleasant employment to be ever gazing at our sweet Lord Jesus. Is it not sweet to view the Saviour in all his offices, and to see him matchless in each? to shift the kaleidoscope, as it were, and to find fresh combinations of peerless graces? If we put him in the dark, he loses not his light; and in the blazing noon he outshines the sun. In the manger and in eternity, on the cross and on his throne, in the garden and in his kingdom, among thieves or in the midst of the cherubim, he is everywhere "altogether lovely." Take the microscope and examine carefully every little act of his life, and every trait of his character, and he is as lovely in the minute as in the magnificent. Judge him as you will, you cannot censure; weigh him as you please, and he cannot be found wanting. Eternity shall not be too long an examination; for even its ceaseless cycles shall not discover the shadow of a spot, but rather, as ages revolve, his hidden glories shall shine forth with inconceivable splendour, and his unutterable loveliness shall ravish all created minds.

Not yet have we fully crushed this goodly cluster: there remaineth more red wine therein. The spouse has had a favoured sight of her Beloved, and having viewed him from head to foot, she is so struck with his incomparable symmetry and exquisite proportions, that she admiringly sings, "Yea, he is *altogether* lovely." His head is not too massive for the shoulders, nor is a brilliant eye associated with a hideous face. All is complete; not only the parts, but the whole. His character is not a mass of fair colours mixed confusedly, nor a heap of polished stones piled carelessly one upon another. The entire person of Jesus is but as one gem, and his life is all along but one impression of the seal. The characters of men always fail in this. Even when free from positive vice, the disproportion of our virtues constantly prevents our attaining to excellence. We have been often told that proportion is one of the necessary attributes of beauty; but we fail to realize the idea. Cultivating one grace we suffer another to decay: nay, more, we have choked many a humble but precious virtue under the untrimmed leaves of another. The very fact that all good men have some one distinguishing excellence, proves either that this quality existed in excess, or that their other graces were far less remarkable than a just proportion would require. Now, our Lord Jesus cannot be said to be more remarkable for one point of goodness than another. For courage he excels Elias; while in meekness Moses must yield the palm. His zeal is never faulty like that of Peter,

for it is tempered with discretion; and his patience never fails like that of Job, for perfect wisdom teaches him the glory of resignation. In him all the "things of good repute" are in their proper places, and assist in adorning each other. There is a bad taste in morals as well as in art. The world's heroes are all caricatures, not model men in the image of God; and the noble fathers of the Christian Church cannot entirely escape the like remark. That limb of the moral body which represents fidelity was certainly fed to a monstrous growth in the case of John Knox, while his quietness and charity were very shrivelled and dwarf-like. On the other hand, it would seem as if our modern divines were afflicted with a withered hand, so that they could not defend the truths of the Gospel; while their swollen sides betoken an expansion of heart so excessive that charity is left behind, and latitudinarianism is the order of the day. Now, Jesus is the very reverse of all caricature; no one feature in his glorious person attracts attention at the expense of others; for he is perfectly and altogether lovely.

Oh, Jesus! thy power, thy grace, thy justice, thy tenderness, thy truth, thy majesty, and thine immutability, make up such a Man, or rather such a God-man, as neither heaven nor earth have seen elsewhere. Thy infancy, thy eternity, thy sufferings, thy triumphs, thy death, and thine immortality, are all woven in one gorgeous tapestry, without seam or rent. Thou art music without discord; thou art many, and yet not divided; thou art all things, and yet not diverse. As all the colours blend into one resplendent rainbow, so all the glories of heaven and earth meet in thee, and unite so wondrously, that there is none like thee in all things: nay, if all the virtues of the most excellent were bound in one bundle, they could not rival thee, thou mirror of all perfection. Thou hast been anointed with that holy oil of myrrh* and cassia which thy God hath reserved for thee alone; and as for thy fragrance, it is as the holy perfume the like of which none other can ever mingle, even with the art of the apothecary; each spice is fragrant, but the compound is divine. Yea, thou art altogether lovely.

> "Oh, sacred symmetry! oh, rare connection
> Of many perfects to make one perfection!
> Oh, heavenly music, where all parts do meet
> In one sweet strain to make one perfect sweet."

Once more we may clearly see that the Church sets the highest price upon each beauty of her Lord. He is first in her esteem in every respect, and in nothing does he occupy a second place in the ranks of the lovely. There is no matching him in any one respect. Is his head as gold? Then it is the *most fine* gold. Are his cheeks as flowers? Then none but sweet flowers must be mentioned. Every substance must be dressed in its best attire ere it can be allowed to represent him, and even the adjective must be overlaid with a superlative before it can be employed in describing him. The best of the best things may alone set him forth. The Church chooses her language, and will not have one grovelling word in the whole song. No gem of his crown shall be of an

* Ex. xxx. 34—38.

inferior worth; the cream of creation's choice things shall be unto him for ever; for all his beauties are of the noblest order, and none can compare with him. In this estimate there is no excess of fondness, for truly, at our very best, we are strangers to much of the incomparable sweetness of Christ. We shall never exhaust his goodness by our praise, for he is ever so fresh, and has so much of the dew of his youth, that every day has a new song to sing. We shall find him a new Christ every day of our lives, and yet he is ever the same: it is his surpassing excellence and unexhausted fulness which thus constantly renews our love. Oh, Jesus! none can guess how great is the least of thine attributes, or how rich the poorest of thy gifts.

We cannot leave this golden harp till every string hath given forth its melody: let us strike it yet again. Doubtless, the Church meant even more than she said. She not only believed him altogether lovely, but she also loved him altogether, with her whole soul and strength. Her soul was longing after him all the while; for in the context she is inquiring after him, and her glowing picture of him is but another way of telling how dearly she loved him. It was her love that made her see these beauties; for, albeit that carnal love is blind, assuredly spiritual love hath the keenest eyes in the universe. Believers love Jesus with a deeper affection than they dare to give to any other being. They would sooner lose father and mother than part with Christ. They hold all earthly comforts with a loose hand, but they carry him fast locked in their bosoms. They voluntarily deny themselves for his sake, but they are not to be driven to deny him. No matter how much contempt the world may pour upon the Man of Sorrows, his bride is not ashamed to stand in the pillory with him, even though she has to share his shame and spitting. It is scant love which the fire of persecution can dry up: the true believer's love is a deeper stream than this. Men have laboured to divide the faithful from their Master, but their attempts have been fruitless in every age. Neither crowns of honour nor frowns of anger have untied this more than gordian-knot. This is no everyday attachment, which the world's power may at length dissolve. Neither man nor devil have found a key which opens this lock. Never has the craft of Satan been more at fault, and less victorious, than when he has exercised it in seeking to rend in sunder this union of two divinely welded hearts. Bite, serpent, at the file, break thy teeth, but it thou canst not break. Thus is it written, and nothing can blot out the sentence, "*The upright love thee.*" The intensity of the love of the upright, however, is not so much to be judged by what it appears as by what the upright long for. It is our daily lament that we cannot love enough. Would that our hearts were capable of holding more and reaching further. Like the Lord's prisoner at Aberdeen, we sigh and cry, "Oh for as much love as would go round about the earth and over the heaven—yea, the heaven of heavens, and ten thousand worlds—that I might let all out upon fair, fair, only fair Christ." Alas! our longest reach is but a span of love, and our affection is but as a drop of a bucket compared with his deserts. Measure our love by our intentions, and it is high indeed: 'tis thus, we

trust, our Lord doth judge of it. Oh, that we could give all the love in all hearts in one great mass, a gathering together of all loves to him who is altogether lovely!

It is worthy of our remembrance that the love of the Church extends beyond the person of the Bridegroom, and reaches to everything connected with him. "All *thy garments* smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby they have made thee glad."* His very vestments are precious in her esteem. She rejoices to sing of him in his priestly garments.

> "The mitred crown, th' embroidered vest,
> With graceful dignity he wears,
> And in full splendour on his breast
> The sacred oracle appears."

Arrayed in his royal robes, he is not less glorious in her eyes: she loves to see his crown, and own her King. There is not a word which his lip hath uttered, nor a place whereon his foot hath trodden, nor a vessel which his hands have handled, which is not wholly consecrated in her esteem. We are no worshippers of the ragged relics so fondly hoarded by the harlot of Rome; but we have other and far better memorials and holy things. His written word, over which we even now see that loving hand moving as it did when, many a year ago, it wrote each character; the echo of his departed voice not yet buried in silence, his wine-cup not yet empty, his blood still flowing, and his benediction still breathing peace upon us: all these still remain, and are valued above all price. We esteem his ordinances, even the most despised, and we triumph in his teaching, however the world-wise may contemn it. His service is our delight; to stand at his gates is honour, and to run before his chariot is bliss. As for his people, we call them our brethren, and they are most near and dear to us for *his* sake. The meanest beggar in his Church is of more account to us than the proudest monarch out of it. We would sooner wash the feet of poor saints than crown the heads of princes. "Because he belongs to Christ," is always a sufficient reason for the outflow of our affection; for all that is his is dear to us.

And now, reluctantly, we close this meditation, reminding our reader that this is the very high road and central street of fellowship. These two arms of love, stretched forth, create the rapturous embrace of communion. Now there will be happy walking together, sweet converse, and secret doings of love, for these twain are of one mind: Solomon loveth his Solyma, and she returns the warm desire. The very fact that this mutual love exists is proof to the thoughtful mind that there is a smouldering fire of communion on the sacred hearth. Be it our business to stir up the flame; and may the Holy Spirit create and fan it in each of our hearts, through Him who is "ALTOGETHER LOVELY." Amen.

* Ps. xlv. 8.

A PASTOR'S EXPERIENCE AMONG FISHERMEN.

In these days of commercial enterprise there are few, even of the remote corners of the land, that are not linked by trading transactions to the great centres of life and activity. Obscure hamlets in the agricultural districts, and bare, blank rows of cottages in the mining counties, and lovely villages by the sea-shore, are all made to contribute to the general prosperity of the country and the support and comfort of its inhabitants. There is a law of mutual dependence, and all classes of the community are bound together by this law; so that none, even the highest, can dispense with the labours of the others. If this fact were more fully acknowledged, it might lead to the recognition of a higher bond of union, that ought to bind the different parts of society to each other, and man to man—that of sympathy and brotherhood—it might produce in the wealthy middle and higher classes a kindlier interest in the welfare of the humble sons of toil, and bind high and low, rich and poor, together by the ties of kindness and good-will.

Perhaps no section of the community is less known to the general public than the hardy race of men whose dwellings fringe the shores of our sea-girt isle, and who earn their livelihood amidst daily perils, exposed alike to the storms of winter, and, in a changeful climate, the sometimes no less destructive gales of summer. As there are, no doubt, many of the readers of this periodical who have had little opportunity of becoming acquainted with this class, their peculiar trials and temptations, their habitual boldness and daring, and the excellences of their character when brought under the purifying, softening influence of the Gospel, I purpose in this paper briefly to record my experience among them as one who laboured for their moral and spiritual improvement.

Some years ago it was my lot to settle in a town on the east coast of Scotland, where I continued to reside for a few years. A large proportion of the inhabitants are fishermen, or connected in some way with the fishing trade. All along the coast to the north, fishing villages are to be seen dotting the beach, some of them lying in sheltered little nooks under the precipitous rocks that begirt the shore, and so close to the sea that one wonders they have not been washed away by some high spring tide. My new sphere of labour was not uncongenial; but I found I had to contend with the disadvantages necessarily connected with having to deal with men whose habits and mode of life entirely differed from any that I had lived among. It promised to open up some new phases of human life and experience, and to afford abundant opportunity to do good; and for one whose sacred calling is to win souls to Christ, the social degradation and immorality of the people rather invited than repelled. There were very few of the fishermen to be found in the different congregations of the town on Sunday; and but two or three families could I reckon among my flock. The bulk of them were altogether careless of the Sabbath and the duty of attending public worship. The common custom, with but few exceptions, was to spend the Saturday

night in drinking, and if the money was not all spent *then*, it was devoted to the same purpose on the Lord's day. Some who had not left themselves the means of purchasing liquor and a seat in the public-house, might be seen sulky and ill-natured from the effects of recent intoxication, lounging at the look-out corner, which commanded the view seaward, and which in fishing towns is the rendezvous for all idlers and gossips. I confess my first impressions of my neighbours as I saw their rough, swearing ways, and heard them frequently pass under the windows of my lodging about midnight, with noisy shouts and drunken revelry, was anything but favourable. Notwithstanding, in my occasional walks down by the shore, I ventured to break the ice, and get them into conversation with the common salutation of "Fine day," or the usual inquiry, "What speed with the fishing this morning?" and almost invariably the response was in a civil tone, and sometimes a more lengthened colloquy on the state of the weather or the scarcity of herrings ensued.

By these casual conversations, and by showing an interest in what was most interesting to them, and lending a ready ear to the recital of their hardships and trials, I at length succeeded to some extent in gaining their confidence. They seemed to have a great shyness of speaking to a minister of religion, as if they had a vague suspicion that his design was to put them through their questions in the Shorter Catechism; so my first efforts were directed to the removal of this prejudice. Their precarious occupation, and constant exposure to danger, tended much to draw my heart towards them. None but those who have lived among them can rightly appreciate the hard lot of these sons of the ocean. Going to sea in open boats, even in the depth of winter, and plying their calling on a dangerous rocky coast, it needs they be both strong in body and of courageous heart. There is a feature to be noticed in them that is not generally found among persons pursuing together the same avocation. There is perhaps truth in the proverb, in its general application, "Men of a trade seldom agree;" but it does not hold good of the fishermen. In spite of their drunken brawls they cling to one another and stand by each other. As they say, "They must work to one another's hand." They feel their isolation, too, from other parts of the community; and their common danger and perilous emergencies have the effect of binding them one to another. When the boats are at sea, and the *sough* of the wind threatens an approaching storm, nothing can exceed the anxiety and excitement of those left on shore. Wives, with infants in their arms, hasten down to the quay; and anxious eyes are straining to catch a glimpse of the frail boat that contains as its freight their dearest earthly friends and the best part of their material wealth. I remember one afternoon there was no little stir in the district of the town where the fishers' houses are. The times were hard, and under the pressure of want some of the boats put to sea in the morning, although there was every chance of rough weather. It was a choice between two evils: staying at home to hear their children crying for bread and none to give them, or going forth to earn bread at the risk of life and property. They preferred the latter. It was a bleak, cloudy day, with a north-east

wind blowing. Every hour the sea was working more tempestuously, and the heavy rollers broke on the shore in long sheets of surge. A crowd of men, with serious look, and women, excited and anxious, stood on the shore earnestly watching five or six boats rapidly making towards the land with the wind full in their sails. The inlet of the harbour is very narrow, and in such weather difficult to take. It is formed by two curving lines of rock, running out from the beach. On either side, at the entrance to the quiet haven, were the breakers dashing wildly over the black rocks. All is well if they successfully take the mouth of the narrow gully, and all is lost if they strike the leeward crags. It was a moment of intense and painful excitement as each boat hastened on to the critical place. "That's our gudeman," says one, taking a long breath. "Aye, and yonder's Rob Spier's boat: they're driving her ower near the point." The last seemed in greater danger than any of the others: a massive, long-rolling wave was driving on as if in chase of the little boat for its destruction. Will it break over her? or, lifting high the light coble on its unbroken crest, glide beneath, and spend its fury on the rocks? It broke in white foam just a few yards behind them, and for a moment or two hid the men in a deluge of spray; but there was the brave little craft recovering from the staggering shock, all safe, and in a few minutes her crew were on shore shaking the water from their oil-skin coats. Men inured to such perils could not fail to draw out the best sympathies of one's heart. I felt a kind of respect for them; not merely as hard-working sons of toil, but as courageous, manly fellows, heroes in their own sphere.

It was a question that very often presented itself to my mind, what will be the best plan to pursue in order to influence them in a moral point of view, and get them to listen to the Gospel? They did not, and it seemed they would not, avail themselves of the ordinary means of grace within their reach; and it was plain, if the truth was to touch them, it must be carried to their doors and into their homes. Having made the acquaintance of the coast missionary, and frequently talked the matter over with him, it was at length agreed that we should begin our operations by holding a meeting for reading the Scriptures and prayer in the cottage of some one who would be willing to let us use it for that purpose. Without much trouble we succeeded in getting one of the largest rooms in the place. The old couple to whom it belonged were very glad to receive us, and esteemed it an honour to have their humble dwelling turned into a sanctuary. The next thing was to go round among the fishermen, and invite them to the meeting. Taking each a pocketful of the most suitable tracts we could obtain as an easy mode of introducing ourselves and our errand, we went forth in the afternoon, when we expected to find the men at home. It was rather disheartening, this first visit. More than once the words in the parable occurred to my mind, "And they all with one consent began to make excuse." Some, evidently to get rid of the unwelcome invitation in the easiest way, made the largest promises: "Aye, aye, we'll come to the meeting." Others, more true to what they felt, hung back and showed their unwillingness, so that there was no mistaking their meaning. Others, engaged in bait-

ing their lines for next day's fishing, looked up and said, "Na,' na', we've nae time for meeting;" and in a tone meant to be conciliatory, "but we'll send the bairns." More than one rough visage looked on us as much as to say, "What's your business coming to us?" But still there were some who gave us reason to hope our labour was not in vain. When the hour arrived, with some anxiety I wended my way to the cottage. There was the arm-chair placed for me, and a small table in front of it with the big Bible. Three or four old women sat by the fire, and a host of poorly clad children were squatted on the hearth-stone. By-and-by a few men came dropping in; then some more; and ere it was time to begin all the seats were occupied. It was a solemn meeting; and they all listened most attentively to the address, founded on the narrative of Jesus coming to his disciples on the sea and calming the storm. When they rose to leave we shook hands with them all, and some of them expressed themselves grateful and pleased, and promised to come again and bring others with them. We were thankful, and felt encouraged by this our first meeting.

We pass over a period of two years, during which time the meeting was held every Thursday evening, excepting in the busy herring season. There was little improvement in the general character of the people till the winter of 1860, when we had reason to rejoice that the seed we had been sowing was springing up. I have pleasure in recording the work of grace that then began to manifest itself, trusting it may encourage any of my readers who are labouring in the vineyard of the Lord to persevere. "In due season ye shall reap, if ye faint not." The reader will remember that the close of the year 1860 was a more than usually severe season. In our part of the country we were visited by a long-continued snow-storm, so that the fishermen were prevented from going to sea for several days. It was then that the coast missionary and myself thought to turn this apparently adverse providence to good account. The men were tired of sitting at home, they had little ability and less inclination to read, they had no money to go to the tavern, and the time hung heavily on their hands; so we proposed to have a series of meetings, night after night. In the neighbouring village of D—— there had recently been a great awakening, chiefly among the sea-going folks; and some of those who had come under the power of the truth longed and burned to impart to their fellow-men what they had freely received from their Saviour. We invited some of these men to come and help us in our meetings. Knowing the clannish habits of the fishermen, we expected they would exert a good influence on our men; and perhaps, through the grace of God, the simple recital of what the Lord had done for them might be the means of leading some to tread the way of life. Five responded to our request; and immediately on their arrival they began to visit from house to house. Wherever they went they had ready listeners; and some, to whom their words were as idle tales, were attracted by the hearty and beautiful hymns they sang. Some time previous to this we had removed the meeting to a school-room, where we had better accommodation. In the afternoon the people assembled in this place, and not only was it crowded,

but the room on the other side of the passage, used as a dwelling-house, was filled too. We were delighted to see some of the most notorious characters in the district. Outside there was a large number who could not gain admittance; and the question was asked, "Could we not get the use of a chapel and invite the people there?" Mine was the nearest, and very gladly I offered it, and assured all of a hearty welcome who would come, and announced that the meeting would begin at half-past seven. Long before the time the area of the chapel was filled. I never saw such an interesting congregation; just the class most difficult to get within church-doors—the roughs and wild fellows—but as well-behaved and attentive as one could wish. Looking at these poor fishermen, one could not help thinking of the men our Saviour honoured as his heralds and apostles on the shores of Galilee, and praying that again he might display his sovereign mercy in choosing some of this class to be his followers. Our friends from the neighbouring village took part in the service. Some prayed with a simplicity and fervour that touched many a heart, and brought tears to eyes unused to weep. Two of the men spoke for a few minutes. There was a melting power in the words of Neil Robinson as he related the narrative of his own conversion, and besought his "dear brothers" to come to Jesus. "You all know," said he, "as well as I do what kind o' man I was, drinking and *fechting* among the worst, spending the money that should have gone to my wife and bairns in whiskey at the public-house. But I never was happy wi' it a'. After a drinking bout I was miserable, and everything went wrong. But the Lord's been kind to me. I'll never forget that day when George here (pointing to a companion) came into my house and *wud* have me go to the meeting; and I mind how I went into the place, wondering if I *wud* be converted. And as I sat there I began to feel I was a lost sinner, and could scarcely keep from crying out, 'Lord, have mercy on me.' And he had mercy on me. It wasn't long after that I found peace and forgiveness. And what was it brought peace to my mind? Where did I get my sins forgiven? At the mercy-seat. When I was praying to my heavenly Father, the words came home to my heart, 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' And now I am happy; and I trust, the Lord keeping me, I shall be saved. Oh, my brothers, if you only knew the joy of loving Jesus, would you not come now to him? And what is to hinder any of you? Is there not enough and to spare? I used to be afraid to think of God; but I now believe he loves us and sent his Son to die for us." As he concluded his earnest, simple-hearted words, many a strong frame was bent forward, overpowered by emotion. We closed by singing the hymn beginning, "Just as I am, without one plea." I believe there was a good work begun in some hearts that night.

The meeting was held night after night for a week, and the interest was unabated. The men had to return to their work; but still the school-room was crowded every evening. One night before closing, I felt convinced that some were in a serious, hopeful state. The hardness of some faces seemed softened, and gave signs that showed an inward working of the thoughts. I intimated that if any of them wished to remain for con-

versation, I should be glad to spend a little time with them. A few stayed; and one young man who had gone with the audience returned, and, with bashful, downcast look, sat down beside the others. There were six altogether; the most of them men in the vigour and strength of their days. None of them had ever attended our meeting till the friends came from D——. It was a delightful sight to see these men beginning to seek the Lord, and it filled my heart with joy and thankfulness. I conversed with them one after another, and found that only one of them seemed to be looking with simple faith to Jesus for acceptance with God: the others were oppressed with the weight of unforgiven sin. It was very touching to see those who had been so godless and wild in their lives showing tokens of repentance, their rugged natures subdued, the tears coursing down their weatherbeaten faces as they thought of their sins. What a wondrous power in Divine grace to soften hard, unyielding natures! Men who had faced the hurricane and tempest, who had more than once been on the brink of death, were conquered by the still small voice of God's Spirit. One man in particular was inconsolably wretched. He had been a prince and leader in all wickedness. He went by the name of Black Jem among his associates. He was cruel and selfish in his home; a terror to his wife and children. His grief shook his iron frame as he sat with his head leaning forward buried in his hands, the large tears dropping through his fingers on the floor—a picture of anguish and a soul wrung with repentance. "You are in deep trouble, my friend," I said. "I am that." "But there's hope for you if you will but believe in Jesus. He died to save such as you." "Ah, but I've been sae bad, worse than any of the rest." "Well, turn to Jesus now: he's ready to save; he's willing to receive you; he shed his precious blood to take away our sins." He was too agitated to speak much. As it was getting late, I promised to call on them at their own houses next day. After repeated conversations, and the lapse of some weeks, I had the unspeakable satisfaction of seeing all these men give evidence in their outward deportment of a change of heart. Some of them had slips and falls, and Black Jem among the number; but still they held on their way, and the Lord made his grace sufficient for them. When we think of the difficulties that beset the soul seeking the path of truth and righteousness, the deep degradation from which these men had to ascend to reach purity, the confirmed evil habits to be overcome, and the many down-dragging influences to be resisted, we need not wonder that their feet sometimes stumbled and their footsteps well-nigh slipped. The change in them was marked enough to attract the observation of their former companions, and to draw forth from some of them the cutting gibe or sneer. Their spare time in the evenings was spent at their own homes, or in the meeting, instead of the public-house. One woman remarked to me one day concerning her husband, "What a change has come *ower* George. It's a pleasure to be in the house wi' him now. He sits and reads that book you gave him." At their own request we had a meeting on the Saturday nights; for, as they said, "It is Satan's busiest night, and there is more temptation, and we want to be kept out of it."

Among the pleasant reminiscences of this interesting period of my ministerial life, are the recollections of one who had naturally some fine elements in his character, and who subsequently became, by the grace of God, a noble specimen of a Christian fisherman. James F., when first I became acquainted with him, was a young man of twenty-five years of age. He was married, and had two children. His forefathers, for many generations, had followed the occupation of fishermen in the same water where he was daily engaged. Like most of the youths in the town, he had been early accustomed to go in the boats. Up to the time I knew him, as he himself told me, he had not been in any place of worship since he attended the charity school, when he had to go with the other boys to church. He was induced to come to the meeting when the fishermen visited us from D——, and went, saying to himself, "I warrant they'll no' convert me." But although he was indulging this spirit of bravado, that very night the arrow of conviction was sent home to his heart, and he felt himself a lost sinner out of Christ. On the evening when I asked any who wished, to remain, he was among the number—the young man I have mentioned who went out and then came back. He seemed poorer and was worse dressed than most of his mates. He came to the meeting without cap or hat, his long, tangled black hair hanging slovenly and wildly about his face. He wore a loose blue flannel shirt, which was fastened round his throat with a large shawl rolled up as a neckerchief, his trousers hanging about his haunches in true sailor fashion—altogether a wild piece of nature. Well, one night, as Jem was leaving the schoolroom, very sad and depressed with a sense of his sins, a godly woman—who was in our district what those who have felt the lack of such fellow-workers have called the "missing link"—spoke to him; and struck with his dejected, serious look, she asked him if he was seeking salvation. With simplicity and honesty he answered, "Yes, I am." "Then come to my house to-morrow, and I'll read to you, and pray with you:" for, poor fellow, he was but an indifferent hand at reading. This pious woman possessed great tact in dealing with human nature, and a good knowledge of the word of God; so she was well fitted to be his guide and instructor. The next day when Jem came, she read the third chapter of St. John's Gospel, and explained it as she proceeded. "And is that a'? Have I just to believe in Jesus as my Saviour? Have I no' to try and be better first? Will he tak' me just as I am?" "Yes. He came to seek and to save sinners. He died for this. Hear for yourself what the word says. 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" "Ah, but," says Jem, "you don't know how bad I've been—drinking and swearing since ever I was old enough to speak almost." "Well, but," rejoined his guide, "if I don't know how bad you've been, Jesus knows, and he says he came to call not the righteous, but sinners to repentance. His word cleanseth from all sin. Believe in him, and all will be well." He sat absorbed in thought: could it be true that God would receive him, save him, bless him? It seemed too much blessedness for such an one as he. The clouds were giving way, the

darkness of guilt was passing; a few rays from the Sun of Righteousness fell bright and warm on poor Jem's heart; and, filled with a strange new joy he could scarcely as yet account for, he returned home. By-and-by the light increased, and the joy abounded as his faith grew stronger; and there was a wonderful change in his outer man: he was tidier in his person, his appearance and deportment sedate and manly, and withal he was cheerful in his temper, and "kept a good look-out ahead," lest he should forget himself, and fall into the old habit of swearing. Now that he possessed the grace of God, his honest bold nature did not shrink from warning his companions of their evil ways, and beseeching them to come to Christ. Frequently this brought him into trouble. Many a time has he come into my house in the evening, to tell me of his trials from some of the crew with which he sailed. Some of his nearest relatives did all they could to vex him and turn him aside from following the Lord. His pure and upright conduct was a powerful silent testimony against their wicked lives. His faith and integrity were put to the severest test by his old associates, sometimes from sheer thoughtlessness, but at other times out of malice and ill-nature. One day, just as Jem was about to begin dinner, one of those rough fellows came into his house. It was reported that he had become so religious that he said grace before partaking of his food. This was matter for great mirth to his neighbours, and exposed him to their ridicule. "Ah," says Jem, when relating this little incident, "I knew what he had come for. It was just to see if I really did ask a blessing." "And did you, James?" "Yes, I did; and I'll tell you what I said: 'Lord Jesus, bless this food, and feed us with the Bread of Life, Amen.' And then I was strong enough to tell him I served a better master than I used to; but he soon went away." It is not easy for those who have been trained to respect Christianity, and who are surrounded with pure and healthful influences, to enter into the peculiar difficulties and disheartening obstacles that have to be overcome by those who have been all their lifetime subject to the bondage of evil habits, when they attempt to free themselves from the thraldom of sin and rise to the liberty of the sons of God. Persecution for righteousness' sake has not yet ceased. If God has given you and me better opportunities of knowing and doing his will, let us look upon it as a sacred duty and privilege to stretch forth a helping hand to raise a fallen brother. If we have learned to love Jesus, let us never forget that, as redeemed ones, washed in his precious blood, he expects us to invite our fellow-men to the fountain of his grace, and honours us by permitting us to add our voice to the gracious welcome of Divine love. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

TRUTH'S ORIGINAL ASPECT IN REV. IX. 20, 21.

BY MR. JOHN FREEMAN.

THE aggravated impenitence of Catholic Christendom is what is referred to in Rev. ix. 20, 21. The Saracens, or Arabian locusts, overspread Catholic Christendom, and were to it a first woe, which in Rev. ix. 12 is said to be past. The Turks and Othmans then took part in becoming a second woe, and effected the political death of Eastern Christendom, called, in Rev. ix. 18, "the third part of the human beings." Thus Catholic Christendom in Europe is spoken of in Rev. ix. 20 as the rest of the human beings, a remnant not killed by the fire, smoke, and brimstone, referred to in the 18th verse.

In individual cases, affliction never leaves a man as it finds him. It leaves him either better or worse. So a multitude under the mighty hand of God either gives indications of repentance, or is hardened, as Pharaoh and his partisans were by the plagues of Egypt. Unhappily, Catholic Christendom learned nothing from Othman becoming Sultan and founding the Turkish empire in the year of our Lord 1299. Nor did it learn anything either from the Turks and Othmans taking Constantinople in 1453, or from their ravages in Europe subsequent to that date. Thus we read, in Rev. ix. 20, "And the rest, who were not killed by these plagues, did not repent of the works of their hands, that they might not worship demons, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk."

In making mediators of saints and angels, and a goddess of the Virgin Mary, the said survivors, under the banner of Antichrist, broke God's first commandment as effectually as Greece and Rome had done in the worship of Jupiter and other demons conceived of by man's imagination. Moreover, in image-worship, Catholic Christendom in the west broke God's second commandment after the manner of all heathen nations.

Those, too, who break the first table of the law are but ill prepared to obey the second table. Hence, to what is said in the verse already cited, it is immediately added in the 21st verse, "And they repented not of their murders, or of their sorceries, or of their fornication, or of their robberies."

In reference to the murders, or persecutions and inquisitions here spoken of, we may advert to Rev. xvii. 6, where John says, "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." To see a *man* drunk is a fearful sight, but to see a *woman* drunk shocks our feelings still more. Yet to see a woman drunk with *blood* is still more horrible. And one gradation more brings us to Antichrist's murders expressed by a woman drunk with the blood of the *saints*, the best blood upon the earth. Thus scope for murders was given when our King Henry IV., in the second year of his reign, caused an Act to be passed for the burning of those designated "obstinate heretics." So that, under Antichrist's sway, his first victim for the stake in England was William Sawtre, who

was burnt in Smithfield on Friday, the 27th of February, in the year of our Lord 1400. Such burnings, repeated in England and elsewhere in the reigns of five Henrys (to say nothing of still later burnings), evinced aggravated impenitence.

To the carnal mind, with such enmity against God as produces a wicked life, what a charm there is in buying pardons for money! If Paul said of those going from Christ to the Jewish law for pardon, "Oh, foolish Galatians, who hath bewitched you?" surely Antichrist was guilty of sorcery in stealing men's brains while he quieted and bewitched their consciences with lying vanities.

Nor can Satan improve upon his Catholic scheme for setting aside the seventh commandment as to the professed guides of the people. According to the New Testament, a minister of the Gospel is to be sought for in the church, and not in the world. Nay, more than this, he is to stand high in the church for moral, evangelical, and mental qualifications. But Antichrist's ministers are not thus sought. And, to make them as wicked as possible, "forbidding to marry," as worded in 1 Tim. iv. 3, is part and parcel of Antichrist's code. Thus fornication unrepented of is included in the black catalogue before us.

In 1 Cor. ix. 14 we read, "Even so hath the Lord ordained that they who proclaim the Gospel should live by the Gospel." And such a living is the most honourable maintenance under heaven. Yea, whenever any one designated a Catholic proclaims the Gospel, this verse tells happily in his favour. But when, instead of the Gospel, poison is administered, the reward is quite another thing. In short, money obtained under false pretences is a robbery; and thus the rewards for praying souls out of purgatory, as well as other devices, which placed the wealth of Europe at Antichrist's command, were but a multiplication of robberies.

The writer, however, does not so confound things as to ascribe the sins of the fathers to the children, unless the children plainly tell us that, if opportunity were afforded, they would be equally wicked and intolerant. It is our approval and imitation that makes the sins of our ancestors our own.

Our duty, then, is to be thankful that, by a kind Providence, the lion no longer tears the lamb to pieces, and that the instances are considerably reduced in which he growls at the lamb. What God may still do with the hopelessly impenitent is for us to leave in his hands. Our duty is to hope for the predicted period when the lion shall eat fodder like the ox, and then a little child may caress him as it would a tame domestic animal. Yea, our duty proceeds still further. We ought to use two Gospels as means for transforming the lion *into* a lamb. The Gospel of Christ is a winning Gospel, and its fruits, in a genuine Christian's conduct, is another winning Gospel, which even females have command and authority to preach, as the reader may perceive on referring to 1 Pet. iii. 1.

Maryland Point, Stratford, Essex.

SUNDAY EVENING.

DEAREST and happiest day of all the seven,
  Seven nights and six long days must we be parted
Except the Lord should first descend from heaven,
  Or this glad soul have from her tent departed.

Filled up with pleasant thoughts thine hours are closing,
  Sweet memories of all thy dear employments;
And now my heart, in quietude reposing,
  Recalls thy holy bliss and pure enjoyments.

The gathering tribes, and then the solemn meeting;
  The hallowed calm, which nought without should mar;
The sacred mirth of Christian souls retreating
  A little space from trouble, noise, and jar.

The swell of praise, like clouds of incense rising;
  The longing of desire in prayer outpoured;
The words of comfort, warning, kind advising;
  The faith on eagle's wing to heaven that soared.

The earnest effort and the strong endeavour
  To raise on high the banner of the truth,
To press the mighty claims of the FOR EVER
  Upon the ardent, thoughtless mind of youth.

The dear communion of the saints together,
  Lifting the spirit from the storms of earth
To that unchanging clime of tranquil weather
  Awaiting every child of heavenly birth.

All this, and more, from wells of free salvation
  To-day my thirsty soul with joy has drawn.
To-night, my Father, grant my supplication:
  Such Sabbaths send till endless Sabbath dawn.

S. T. A.

THE TRANSFIGURATION OF CHRIST.

"WHO, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6—8). "The form of God" is not the Deity itself, the Divine nature which Christ possessed, though it implies its existence, but is the appearance and glory of God. And "the form of a servant" is expressive not of the human nature, though it implies its possession, but is the mean appearance and low condition of a servant. As being God and being man expresses the two opposite *natures* of Christ, so being in the form of God and being in the form of a servant express the *manifestations* of himself: the first made in heaven, and the second on earth. Had he not been truly God he could not have been in the form of God, and had he not been man he could not have been properly in the form of a servant. "The form" in each case was something really existing, and an object to be *seen*—which form Deity cannot be—and in each case was dependent on the possession of the nature to which it belonged and of which it was the manifestation and proof.

The form of God he emptied himself of, divested himself ("made himself of no reputation"), not by ceasing to be God—that was impossible—but by laying aside the glory and state which belonged to him as Divine; the glory he had with the Father before the world was. "He laid his bright robes of glory by." The form of a servant he put off at death, not by ceasing to be human—for in our nature he is immortal—but by casting off his mean appearance and state, and robing himself with his former glory. "He was made in the likeness of man," became man, that he might take the form of a servant. His "reputation" as God was overlaid; his insignia as King of kings was wrapped up and put out of sight by the body which the Father had prepared him; and over this he threw the garb of a menial to do the work and take the condition proper for such persons.

In the form of a servant he appeared all his life, except on one memorable occasion when the pent-up glory which had been under restraint, but not extinguished, burst forth for a little time to assert his primitive character with a blaze that made his face shine like the sun with his red splendour, and the brightness of his person diluted by his raiment made the latter to be white as the light. This is called his being "transfigured." The original word is applied to the spiritual and moral change which takes place in our own conversion and the progress of spiritual life, and is then rendered "transformed" and "changed;" and it here means a change of the outward appearance. The action on the mount was changing the form of a servant, the state and bearing of a servant, for the form of God, the state, bearing, and glory of God; or, to express it in another form, it was hiding the form of the servant by

clothing himself with the form of Divine glory, covering the inferior form with the Royal splendour in which he will ever appear in heaven and when he comes in fiery grandeur to judge the world at the last day.

The scene on the mountain and its attendant circumstances is one of the most remarkable passages in the life of the Saviour. When Moses and Elias visited Jesus at the transfiguration, they appeared "in glory" —in glorified bodies—for the disciples *saw* them. This shows that the body of Moses, who died, had been raised again, and that the body of Elias, who did not die, had been "changed;" so that one of them is a sample of the resurrection bodies of the saints, and the other a sample of the change which will take place in the bodies of those who will be found alive when the Lord comes to judgment at the last day. Their visit to Jesus, when he assumed for a while his regal glory, seems to intimate the resigning up to him the authority and rule of the law and the prophets, at the head of which departments of the Jewish State and Church these two men had stood—Moses of the law and Elias of the prophets—leaving Jesus to reign alone, and the Gospel in future to be the sole rule in religion. The subject of converse on this occasion was the exodus, the departure—his death, resurrection, and ascension; and it shows what is the subject that occupies the minds of departed saints, and the deep interest taken in redemption by the ancient worthies, who all died in faith and were dependent on it for life equally with the living. Moses and Elias may also be taken as having come to pay their homage to Jesus, not only on their own account, but in behalf of all other ancient saints departed. The disciples *heard* them converse as well as saw their persons, and probably Peter knew them by what passed in conversation. They conversed only with Jesus. The disciples witnessed it, but took no part in it. Peter—impulsive, loving Peter—with his ever-ready tongue, said to Jesus, in the presence of Moses and Elias, "Lord, it is good to be here"—to remain here—and, bewildered by the scene, made a strange proposal. Jesus answered not, and the interruption was cut short by the cloud and the voice from heaven, after which the two visitors were seen no longer, probably having departed in the cloud, which evidently came near the surface of the mount and seems to have enveloped all the parties present.

These transactions seem to have taken place in the night, which may account for the disciples being sleepy part of the time they were on the mountain. This, which is not recorded in Matthew or Mark, probably was while Jesus was at prayer before the scene began. The order of the passage in Luke might lead to a different view were it not a fact that the order of other passages in Luke is not exact, but often inverted.

It must not be unnoticed that Jesus enjoined on the witnesses entire silence about the whole affair till after his resurrection. Perhaps it was for this reason: that the thing would seem difficult to credit while Jesus remained in his lowly state, and till the overwhelming evidence of his resurrection had prepared the minds of hearers to credit it. Indeed, from the time he rose again the disciples seem to have had a clue to lead them into the inner life and character of Jesus which they had not before; and

from that time their faith gained great power, and their understanding became much enlarged on the main subjects of the Gospel scheme. Though the resurrection did not wholly divest their minds of the delusive notion, in which they, in common with all their countrymen, had been educated, of a temporal kingdom of the Messiah, a kingdom of saints, the Jewish ascendency over all nations, yet it did much to break down their national prejudices, and disperse the mists which the influence of that fatal notion had fixed on their minds; a notion that has been fatal to the best interests of that nation, which, nevertheless, some good men seem to try to revive.

A highly favoured spot was that mountain. Perhaps it is well for us that the sacred narrative does not give us its name, or it might have been a spot for the deeds of blind superstition, a sort of sacred shrine, polluted by acts that may well be called Christianized idolatry. The name may have been left unwritten for the same reason that the place of the burial of Moses was kept secret, lest "bodily exercise" should take the place of spiritual affection, lest Moses' grave should have more attention than his law. Had the name of "the holy mount" been given, the *glory* of the *fact* of the transformation of Christ might have been transferred to the *place* in which it occurred. The idea of holy places seems to be more intelligible and attractive to a certain class of devout minds than the idea of holy doctrine and the idea of the holy God. The homage of places, like the honouring of saints, has gone far towards displacing the worship of Christ our God.

Peter, James, and John, were happy men in being allowed the honour of seeing such a sight. And why those three only? Certainly the grouping the three together in perfect equality is fatal to the Roman notion of the supremacy of Peter. But one cannot help thinking that there was something more between these and Jesus than what united them as pupils and teacher, apostles and their Lord; for these were the select and sole attendants of Jesus in other cases also (Matt. xxvi. 37; Mark v. 37). Doubtless there was wisdom, fitness, and design in this fact, though on what ground the choice was made it may be out of our power to explain. But there may be a deeper significance still, as being illustrative of the great principle of selection and choice of persons no more deserving than others, which runs through the proceedings of God, both in providence and grace; and thus it may go to rebuke those who so stoutly oppose and those who so carefully avoid the doctrine of personal election to grace and glory; for how can they consistently oppose or evade that doctrine when they must admit the *principle*, in other matters, of the Divine procedure?

Peter, James, and John, were designed to be the only human witnesses of the agony of Christ in the Garden of Gethsemane, when he seemed to be the weakest and most afflicted of men; and it was fit that they should see him in his best state as well as in his worst. The glory on the mountain and the agony in the garden are two of the most marvellous facts in the life of the Son of God, the very antipodes of his earthly being. These three men alone saw him in this high glory and that deep depres-

sion, and from these scenes learnt what God is and what sin is; what God is as, made known in his glorified Son, and what sin is as, shown in the punishment of the sinner's Substitute. These lessons they could not fully draw till afterwards; but the facts which contained them were thus imprinted on their memories and hearts. James, one of the three, being early cut off by the hand of Herod, has not left us any written account of his impression of the meaning and bearing of these two pregnant facts. But his two companions, who survived him many years, when sober in age, ripe in Christian knowledge, and full of the inspiring Spirit, have told us, in touching, moving words, their views of the great value of the scene on the mountain: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. i. 16—18). Thus the transfiguration is held to be a great fact in the credibility of the Gospel and the divinity of Christ.

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THE YOUNG SOLDIER AND HIS AGED FATHER.

BY A BAPTIST MINISTER.

AT the commencement of the present civil war in America the writer received one morning, while at breakfast, a letter, which bore a foreign stamp and post-mark. On breaking it open, and glancing at the signature, his curiosity was still further awakened by finding that the handwriting was unknown, and the writer a perfect stranger to him. The letter ran thus:—

"Dear Sir,—Though a stranger to you in the flesh, yet are we brothers in the Lord, and in the faith of that Gospel which unites us to Christ. The object of this letter is to fulfil a promise made by me to a young man whom I met in the city of New York, under marching orders for Washington, the capital of our once happy but now divided country.

"I was permitted to pass within the guard and to enter the enclosure where the soldiers had halted for refreshment. I passed round among the men, and exhorted and comforted them. Among the rest, I conversed with one young man, to whom I pledged my word that I would write a letter to you. He gave his name as ———. The following is the substance of what passed between us. He said, 'You seem to me, sir, to be a person wishing to do good, and to have a feeling of affection for the soldier. I never saw you before, but I love you. Will you do

me one favour?' 'Certainly,' I replied, 'if it be in my power.' 'Then write to England for me, and tell my friends where I am.' 'To whom shall I direct my letter?' 'To the Rev. —— of L——. My mother was a member of his church many years. She is dead,' he continued. 'Oh, she was such a good mother! I can never forget her! Tell my friends, through Mr. ——, of my situation, and that if I should die in battle they need give themselves no uneasiness.' At that moment the drum beat to the line, and he added, with streaming eyes, as he quickly started for the ranks, 'Pray for me, sir!' 'Yes, yes, I will,' I said, and then we parted, probably never to meet again in this life. I saw him once more as he passed in marching order. He lifted his cap in token of his regard, as did many others of the brave boys of the same regiment. Never shall I forget the moment when they marched by," &c.

On reading the letter, I remembered at once the youth to whom it referred, the place which he occupied in my congregation, and his sudden disappearance from among us. I recollected also, very readily, his pious mother, to whom he so fondly alluded; her consistent life, her peaceful death, and, withal, her earnest solicitude and prayers for the conversion of her husband and children. I lost no time in seeking out the relatives of the young man, to whom I read the letter. His father I found on a sick bed, and, to all appearance, fast hastening to the close of life. He was pleased to hear of his son, and remarked, after he had heard the letter,—

"I am glad to hear of John, and to find he is in such a good state of mind."

"It must be very gratifying to you," I said; "and I trust he will be preserved in the day of battle, and be ultimately restored to you, a 'sadder, but a wiser man.' I should think," I continued, "that you, my friend, are not without your thoughts respecting God and your own soul. It is desirable for those who are in health to be ever prepared for eternity; but still more so for those who, like yourself, appear to be rapidly nearing its solemn realities."

"I think of these things much," he replied; "but, to tell you the truth, Mr. ——, I cannot see through this 'plan of salvation,' as you call it. I have often tried to comprehend it, and I cannot."

"I am not surprised at what you say. If you had told me that you could 'see through' it, I should have been indeed surprised. I cannot see through it, and I never met with a man who could; and if you could comprehend fully the plan of salvation, I should regard you as the wisest man of my acquaintance, and should be delighted, and so would thousands, to sit at your feet as a learner."

His medicine-bottle was on the table. Pointing to it, I said,—

"There is your medicine-bottle: can you see through *that?* When your doctor calls, do you ask him what *kind* of medicine it is, whether mineral, or vegetable, or a mixture of both? Do you ask from what country it is obtained, in what proportions its ingredients are combined, on what organs of the body it is intended to act, and what is the mode of its action? Do you question him on these points?"

"Certainly not," he replied.

"Suppose you were to do so, what would be his probable reply?"

"I suppose that he would tell me I ought, as I had sent for him, to place a little confidence in his judgment."

"Just so; and perhaps he would say further, if he were disposed to be condescending and communicative, that to some of those questions he could not give a satisfactory answer; that, for instance, the relation of cause and effect was so inscrutable, neither himself nor any other man could tell why or how one medicine produced one effect and another a different result. Now, the plan of salvation, or the Gospel of Christ, comes to us as a *medicine* for our sinful and diseased souls. It comes from the great God, who made us and all things; and coming as it does from an infinite and eternal Being, it is reasonable to expect to find on it the mysterious impress of its own original. If the Gospel presented no difficulties to the human understanding, or, in other words, if it contained no mysteries, it would be a proof *against*, rather than in favour of, its Divine origin. You exercise a 'little confidence' in the judgment of your earthly physician, you say: well, the Gospel is to be received by faith; and is not God as worthy of a 'little confidence' as man?"

"Certainly," he said, after a moment's pause, "that view of the case *softens* down the *difficulty*, if it does not remove it."

"It so softens it down," I replied, "that it should lead you in all reason to think of receiving the Gospel as a poor sinner 'ready to perish.' You have read a good deal, I believe, in the course of your life. Have you met with anything more reasonable, more holy, more suited as a remedy for the sin and misery of man than the Gospel? Among all the systems of belief, and of *unbelief*, with which the world abounds, is there any one on which you could venture to plunge into eternity with a greater sense of security than that which springs from the Gospel plan of salvation?"

"The New Testament," he said, "is the purest book in the world, and the Saviour the most wonderful character. I know of no remedy better than that of which you speak."

"In order to understand and appreciate the Gospel fully, it is quite necessary that a man should *feel* deeply that he *needs* it. No man can see its beauty or understand its value until he has realized the truth that he is a lost and ruined sinner. It was your sense of sickness that led you to send for your medical man, and this it is which leads you to drink the medicine which he prescribes *as an invalid*, and not to analyze it as a chemist. Permit me to ask, Do you feel your need of salvation? Do you believe yourself to be a sinner in the sight of God?"

He seemed somewhat startled, though not offended, by the directness of my question, and replied,—

"Well, to tell you the truth, Mr. ——, when I compare myself with my neighbours—and some of them professors of religion, too—I think I appear somewhat to advantage."

"But your standard of comparison is wrong."

"How so?"

"Because your neighbours' conduct is not the rule and measure of what God requires of you, but his *own law*. The question for you to determine is not whether you have committed fifty sins, and your neighbours five hundred, but whether you have committed any sin at all. *One* violation of God's law either renders mercy necessary or it does not. You will scarcely say it does not. One breach of *man's law*—only one—brings the transgressor under its penalty; so does one violation of heaven's commands. One sin expelled the rebel-angels from heaven; one sin barred the gates of paradise against our first parents; and one sin unpardoned will keep you and me out of the paradise above. Now, if a single act of transgression needs pardon, it places you in an unsaved *state*, or in a state of condemnation; and a thousand or a million can do no more. If you have but *once* transgressed, you are in the *same condition* as the greatest sinner upon earth; the latter, of course, being the subject of a greater *degree* of guilt. Did you ever think of the matter in this light?"

"I admit that I have sinned; I did not mean to deny that."

"Then, having sinned, you are in the same lost condition as the rest of us, and must perish at last if God's mercy through Christ prevent not. But where is the Bible? Allow me to read you a chapter, and offer prayer."

He pointed to a shelf on which were some books, but I could not find the Bible among them. I was afterwards told that a pious neighbour had conveyed it away lest he should destroy it. I therefore prayed with him, and for him, and for his soldier-boy in America. He wished me to call again, which I promised to do.

After an interval of a day or two, I called again, and found him worse in body but more serious in mind. On resuming the conversation on the subject of religion, I was pleased to find that he seemed to be impressed with a sense of his guilt and unworthiness. "I am a sinner," he said: "my *state* is sinful. I lie down in it, and rise up in it, and cannot of myself get out of it." I pointed him to the "Lamb of God, which taketh away the sins of the world." Gradually he became weaker and weaker; but as his end approached he appeared to lay fast hold of the cross of Christ, and to trust in his atonement for pardon and eternal life.

Shortly before his death, I asked him how he felt in prospect of the great change. He said, "I am trusting entirely in Christ. I have been reading Baxter, and comparing myself with the tests he mentions, and I think, I hope, I am right. I remember when a boy learning a hymn, or piece of poetry, the first lines of which were something like these:—

> 'My God, I am thine, what a comfort is mine,
> How delightful to know that my times are all thine.'

I can remember no more; but these words ring in my ears all day long, and just express my feelings. 'My God, I am thine.' How strange that I should never have thought of those words since I was a boy, and that now they should recur to me, and be of so much use to me. How

important," he added, with failing and scarcely audible voice, "that the *young* should store their minds with good things."

A few hours afterwards he had ceased to be in this world. He departed trusting in Jesus, and was, we humbly hope, a "brand plucked from the burning."

The incident itself appears to be one fraught with instruction. The reader may be a Christian parent, or other pious relative yearning and praying for the salvation of loved ones. Facts like the one related above tend to encourage you to persevere in prayer. There is no prayer which Jesus presents with more pleasure, as the great Intercessor, than that which is dictated by sanctified human affection. There is nothing more calculated to impress religiously the mind of youth than the petitions of parents offered under the paternal roof. He may leave his home, led by the arrangements of Providence, or impelled by his own buoyant and wayward disposition, for a far-off land. He may be enrolled in the ranks of battle; or his life may be on the mountain wave,—

"And his home be on the deep."

But wherever his lot may be cast, the recollections of a parent's prayers will cleave to him. Let the pious reader be encouraged to pray for those whom he loves. While you live, and with your dying breath, pray for them, and let no adverse appearances prevent you; for remember that the grave of the good man often entombs the unbelief of his children; his death is their life.

If the reader should be one of those who neglect religion on the ground of its being mysterious, this incident may serve to show the unreasonableness of such conduct. Life is a mystery; death is a mystery; everything connected with us and the world in which we live is mysterious; and a little child may ask the wisest philosopher a thousand questions which he would not be able to answer. All mysteries, however, as a great man once said, "are explained in Christ." The plan of salvation by Christ Jesus is the key which unlocks the whole enigma of the universe. There are some things plain and intelligible enough. It is clear that we live under the law of God. It is equally plain that we are sinners, and in danger of his wrath. Be thankful also that God has made known so clearly the way of salvation. There is no obscurity about this. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Jesus himself said, "Like as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life." Let the penitent sinner "Believe on the Lord Jesus Christ, and he will be saved;" for "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

EXTRACTS FROM DR. ANGUS'S ESSAY:

"CHRISTIAN CHURCHES, THE NOBLEST FORM OF SOCIAL LIFE; THE REPRESENTATIVE OF CHRIST ON EARTH; THE DWELLING-PLACE OF THE HOLY SPIRIT."

[*At the meeting of the Congregational Union held at Birmingham in* 1861, *three prizes were offered for Essays on subjects cognate to the Bicentenary Commemoration. The first prize, for an Essay on the Nature and Constitution of the Christian Church, has been awarded to Dr. Angus, and is now published by Ward & Co. at the very moderate charge of one shilling. We are happy to be able to furnish our readers with a specimen of the concise and able exposition of New Testament church polity which our beloved and respected friend has found time from his abundant labours to prepare. We believe that none of the Doctor's numerous literary productions will be more extensively perused, or more enduring in usefulness, than this last emanation from his accomplished mind and facile pen.*]—EDS.

THE CHURCH AN ASSOCIATION OF SPIRITUAL AND BELIEVING MEN.

"This last peculiarity of the church—that it is a spiritual association of men as Christians—is of the last importance. A church may be *Nonconformist*, and hold that some of the rites and religious practices found in Established churches are not Scriptural in their origin, and are mischievous in their influence, especially when the observance of them is made binding upon the conscience. A church may be *dissenting*, and question the articles or the rubric of the Established sect. A church may be *voluntary*, and maintain that all religious acts, to be acceptable to God, must be the free expression of holy feeling. But unless it goes further, it has missed the great distinction 'of the churches that were in Christ Jesus.' They were associations of *spiritual* and *believing* men. Serious as are some of the ecclesiastical errors of the times, the denial of this principle is the most serious of all; as, on the other hand, our strength, and the harmonious working of our system, depend on the firmness with which we grasp it, and the holy consistency with which we carry it out.

"Similarly, it follows that if there be any nominally Christian community where true piety is not even *professedly* the condition of fellowship, where no attempt is made to ascertain the Christian character of its members, where no assurance is given of the conversion of each applicant for fellowship, where no pains are taken to guard the purity of the body, to warn the unruly, to exclude such as give reason for the inference that they have not felt or are not living under the power of the Gospel, that community fails most essentially to fulfil the destiny of a Christian church, and has ceased to deserve the support of Christian men. It is a worldly association, superseding Christ's laws, and occupying the place of a community which he intends to be in the world, as he himself was in the world, for purposes of enlightenment, and preservation, and holiness."

OBJECTIONS TO INQUIRY INTO THE REALITY OF CHRISTIAN CHARACTER.

"Truth is seldom objectionable till it comes to be applied. So long as it is held in principle only, men are ready to commend it; but when it is pressed home upon themselves, or when it is found to condemn systems they have long known and cherished, they begin to regard it with suspicion. And thus it has fared with the truths we are now expounding. Nearly all churches started with the theory that membership is a privilege; that it is to be given to those only who have the appropriate character, and that for certain acts it may be withdrawn. And herein nearly all agree. But once apply the principle, and it becomes, in the judgment of many, tyranny, or persecution, or uncharitableness. At best it is deemed impracticable.

"All these forms the objections of opponents have assumed. *Tyranny*, however, it is not. Tyranny is the supremacy of mere will. The government of the church is the supremacy of the Divine law. Tyranny and the supremacy of law are, in truth, opposite terms. *Persecution* it is not: all secular penalties the church disowns. Church membership is no civil right; and *that* is all that Christian discipline withholds.

"The other pleas deserve more consideration. Is it uncharitable? Is it impracticable?

"It is maintained, then, that this system of affected purity is a denial of the rule laid down by our Lord. He tells us that the tares and the wheat are both to grow together till the harvest. An apostle still further enforces this precept by bidding men not to anticipate the decisions of the great day, and 'to judge nothing before the time.'

"But is this the meaning of our Lord's parable, or of apostolic teaching? In our Lord's interpretation of the parable, he tells us that the field is *not the church, but the world;* and the command that bids us let both grow together, though a sufficient reason for not leading a heretic to the stake, is no reason for keeping him in nominally Christian fellowship. Elsewhere, moreover, he bids us to tell our brother his fault; and if he refuse to hear us, we are to tell it to the church; and if he will not hear the church, he is to be to us as 'a heathen man and a publican.' In the very Epistle, too, where men are forbidden to judge anything before the time, the apostle directs the church to put out from among them the leaven that was leavening the lump. In no other way, he reminds them, can they worthily keep the Paschal feast, or free themselves from contamination and guilt. Clearly, while *some* judgment is forbidden, *other* judgment, and exclusion even, are enjoined.

"Or the objection takes another form. The process is impracticable. Men cannot certainly decide, it is said, who are Christians, and is it not presumptuous to try? Better leave each man to his conscience and to God.

"The objection is common and popular. It commends itself to many who accept it as much from humility as from any theory they have formed on the duty of the church. 'Our judgments are fallible,' is their first principle; and it is as old as the hills. Our fathers long since said, 'We

shall meet in heaven some we never expected to see there, and we shall miss some upon whose presence we had counted more certainly than upon our own.' But is this fallibility peculiar to the judgments we form of the religion of others? Do we cease to judge of a man's honesty because we have been deceived? Did an apostle cease to judge himself because compelled to say, 'I am conscious of no wrong, yet am I not thereby justified, for He that judgeth me is the Lord'? If men know not what true religion is, then indeed they may scruple to test the religion of others. But if they are themselves converted, they are bound to watch over one another, and unitedly to seek the salvation of the world. For both purposes they must judge. To forbid them to judge others is as absurd as to send medical men to visit infected districts, and to administer remedies indiscriminately, without allowing them to ask the symptoms of the disease they seek to heal, or even to ascertain, in any given case, whether the enforced patients are diseased at all.

"Thus much to the objectors. Let it be added, for the guidance *of the church*—

"All we need, in those who seek to enter our fellowship, is credible evidence of a Divine change. How that evidence is to be obtained—and what shall be deemed sufficient—are questions Scripture does not decide. The *first converts*, when 'pricked in their hearts,' cried out in the presence of the multitude. They *seem* to have received the word with gladness, and to have obeyed it. Their conversion was proved by evidence as palpable as their guilt. *Ananias*, on the other hand, needed and received a special communication from God, attesting the reality of Paul's conversion. *Barnabas* afterwards reported the facts to the church at Jerusalem, and on that testimony the church welcomed him. *Peter* witnessed the descent of the Holy Ghost on the first Gentile converts, and himself reported the facts to the church at Jerusalem. *Some* gained admission into churches by *letters; others* were themselves 'living epistles,' and carried in their spirit and in their labours the evidence of a Divine call. In these primitive times the power of the Gospel was often manifested even while it was preached; and as nothing was to be gained by joining the Christian fellowship, the very desire to join it, accompanied, as it was, with confessions of sin and avowals of faith, was in most cases itself enough. When great sinners professed repentance, and the fire of persecution, that later tested men's sincerity, was as yet unkindled, they were asked, as in the case of the Pharisees, for 'fruits meet for repentance,' or, as in Paul's case, were looked upon with suspicion, till some one could show 'how that the Lord had met with them.' In short, the modes of ascertaining the piety of professed converts, and the degree of evidence requisite in each case, varied with the circumstances. Christian men and Christian churches were left, it seems, to exercise spiritual discernment, and to use their common sense.

"It is admitted that on this question churches have made mistakes. They have forgotten that, in all that is essential to the Christian life, men are very much what they *really wish to be*. They have kept inquirers waiting whom they ought to have welcomed. They have insisted upon

peculiar types of piety, rather than upon the reality of it. They have preferred talkativeness to quiet penitence. They have applied tests that are at once too lax and too rigid, and so have hesitated to receive some whom Christ long since received, while they have kept out the diffident and the thoughtful. All this may be admitted. The process, moreover, of determining on character is always an anxious and a difficult one. It involves responsibilities from which most men would willingly be free. But, nevertheless, whatever the imperfections of this work, and whatever its difficulties, it must be done. Without it there can be no intelligent Christian effort and no satisfactory Christian fellowship. The church will soon cease to be a holy brotherhood, and Christian men, who have refused to ascertain the piety and to judge of the character of their brethren *for church purposes*, will be compelled to ascertain and judge for their *private comfort*. If we be Christians, we must have Christian intercourse; and Christian intercourse there can be none, unless it be based on mutual knowledge, and sympathy, and love—that is, on the exercise, by individual men, of the very insight and discernment now claimed for the church."

THE COTTON FAMINE.

NEARLY one-tenth of the population of England and Wales is now brought to the verge of starvation by the paralysis which the war in America has caused throughout the dominions of King Cotton. The subjects of this potent monarch have been for many years a thriving race. Aided by cunning appliances of mechanical skill and scientific invention, they have filled the earth with their wares, and have lived delicately on the fruits of their toil. But now the huge walls of their mills cease to vibrate with machinery, the spindle rusts, and the click of the travelling jenny is hushed. The denizens of those crowded cities, whose normal condition it is to be canopied with smoke, are breathing a purer air, but paying a frightful price for their acquaintance with the sun. Thousands who have been used to a bill of fare such as the labourers in the southern counties never dream of, are now reduced to the meagre pittance of relief which the Poor-Law prescribes as sufficient to stave off actual starvation.

Themes for an epic might be found in the careful expedients and the pinching economy which a high-spirited race has adopted, rather than fall on the hated resources of parochial supply. The slow wastings of long-treasured savings,—the heroic self-denial of the able-bodied in favour of the aged, the crippled, and the infantile,—the forced sale of the Lares and Penates,—the fainting of heart, and the failing of courage under hope deferred, who could depict? And yet the tidings grow worse. The following doleful recital from the *Times* of July the 22nd, will afford our readers an idea of the rapid growth and wide extent of the distress in Lancashire and Cheshire.

"In the Union of Ashton-under-Lyne there are nearly five times as many 'paupers,' if we must use that hard word, as there were last year, and four times as many as in the bad time four years ago. For nine months the number of 'paupers' has gone on increasing week by week, and at the last return there were 10,234. In Blackburn Union there were at the last return 11,435 'paupers,' which is more than four times as many as there were last year, and nearly three times as many as in the bad time of 1858. In Burnley Union the number is getting on towards three times as many as last year, and is more than half as many again as in the distress of 1858. There are 3,269 'paupers.' In the Bury Union there are only rather more than twice as many 'paupers' as last year, but the number is steadily increasing. It is now 4,075. In Haslingden Union there were at the last date more than twice as many as last year. In the Township of Manchester at the last date there were 15,088 'paupers,' getting fast on towards three times the number of last year, and nearly twice as many as in the distress of 1858. The number is fast approaching that of the aggregate of persons aged 20 and upwards engaged in cotton manufacture at the last Census. In the Union of Oldham there are 3,243 'paupers'—about twice as many as last year. In Preston Union there are 12,293 'paupers'—four times as many as last year, and nearly three times as many as in the distress of 1858. In Rochdale Union there are 4,282 'paupers'—more than twice as many as last year. In Stockport Union there were at the last return 6,051 'paupers'—more than four times as many as last year, and twice as many as in the distress of 1858. We have omitted many Unions in which the number of 'paupers' is not quite twice as many as last year. The numbers are exclusive of lunatics in asylums and vagrants. Yet in the twenty-five Unions before us there are, or were at the last return, more than 140,000 'paupers,' of whom at least 70,000 are persons to whom it is quite a new thing to find themselves in that miserable case, who managed to get through the bad time of 1858 clear of that stigma, and as late as last year could hardly imagine that they would one day be driven by fell necessity to join the wretched crowd of applicants gathered at the door of the workhouse, and marshalled by rough officials to take their turn before the Board."

There is one fact which intensifies the feelings of sympathy awakened by this commercial convulsion, and which shines in bright relief on the dark picture of distress: it is the silent, unmurmuring submission of the sufferers. We hear of no violent combinations, no advocacy of physical force, no bread riots. The testimony of all who are familiar with the localities in question is uniformly in commendation of the peace and order which prevail. The vice-chairman of the Preston Board of Guardians writes, in a letter printed in the parliamentary correspondence on the subject, "I have been acquainted with the recurring seasons of depression, the panics and turn-outs, and all the public subscriptions of relief on such occasions in our borough for upwards of forty years, and I can say that I never remember so much resignation, so little desire to blame the employers, or so few symptoms of disaffection to Government. Indeed, there is not the

slightest symptom of cherishing any hope of relief from agitation or violence." All due honour to courage and valour wherever they are found; but greater honour none can deserve than those who are "patient in tribulation." It will be in the recollection of many of our readers that a few years since a troop-ship was lost on the coast of Africa, and when all hope of rescue was abandoned, instead of the riotous frenzy of despair usual to such scenes, a British regiment stood to their arms, and, headed by their captain, went down to the depths, every man true to the instinct of discipline in which he had been trained. Battle-field never out-distanced such an exploit as that; and it seems to us to be reproduced in the valorous stillness with which our mill hands have watched the surging waves of misery rising all about them. We glory more in the name of Englishman as we contemplate their patient calmness, than we did when the victory was gained on the well-fought heights of Alma.

The attention of the Legislature has been directed to the necessity of making special provision for an emergency so extensive and so exceptional as the present. We believe that our rulers have it in their hearts to adopt such expedients as the Constitution will permit. We shall entertain no fear if their judgments move as truly as their sympathies, but that they will do their part to mitigate the calamity by legal enactments. The Lord Mayor of London, who has of recent years added the new and amiable functions of public almoner to the various occupations of his civic rule, is generously inviting and judiciously distributing the contributions intrusted to his care. The noblemen and gentry who represent the ancient families of the counties Palatine, have promised their princely gifts. We shall have amateur performances, benefit balls, and all the eccentric meanderings of the great waters of British benevolence, which, albeit slow in rising, run freely when their springs are once unsealed.

With all these various sources of supply, there will be yet abundant need for everything that can be accomplished by congregational exertion. The members of our churches in the afflicted district ought to be the first objects of our solicitude; and we sincerely hope that their pastors will be put in possession of funds for the assistance of their necessitous flocks. The thought occurs to us that in some instances the pastors themselves may be suffering from the diminution of their incomes.

Whether it will be felt to be a fitting occasion for denominational action we cannot determine; but in any case our readers should remember the old adage, "He doubles the gift who gives quickly."

The trial, though severe, may after all prove but short. The recent intelligence from the battle-fields of the Disunited States seems to indicate the approaching termination of the sanguinary struggle; and if it be, as a writer who professes intimate acquaintance with the condition of the Southern States asserts, that there are 3,000,000 bales of cotton still on hand, and 800,000 bales in the crop of 1862, Manchester may even yet see a merry Christmas.

Let our readers quicken their prayers for the termination of the hideous strife on the other side of the Atlantic, and earnestly beseech

an abundant harvest. He whose prerogative it is to bring good out of evil, in his wise discipline of the nations, will cause all conflicts and difficulties on every shore to serve his purpose and to promote his praise.

Reviews.

Democracy in America. By ALEXIS DE TOCQUEVILLE. Translated by HENRY REEVE, Esq. A new Edition. Two Vols. London: Longman & Co. 1862.

THE social progress of States demands and will repay the attention of every true patriot. Amidst great differences of national character and political institutions, there is a manifest *tendency* in all countries towards an equality of social conditions; and the existence of such a tendency not only betokens the will of God as the Governor of the nations, but admonishes us of the direction in which we must seek for the means of national prosperity in times to come. How such equality of social conditions may affect existing laws and customs, and by what means the greatest good may be secured in the midst of democratic changes, is the problem which every student of history is desirous to solve. As well might a man hope to check the tide, as to arrest the progress of modern nations, or to divert them from their course; and it is, therefore, the duty of every man to observe the signs of the times, that he may wisely determine his course, and serve his generation according to the will of God.

In the various States of Europe the tendency of nations may be accurately marked, and their several rates of progress be ascertained; but it will immediately occur to every observer, that all changes which transpire, inevitably take one direction. As in the life of a man there are certain changes which occur in a certain order, and at each stage there are corresponding liabilities to disease, so States have their changes in no less regular succession, and have to withstand and outgrow the dangers of their political development. The important fact is to be kept in mind that the growth of nations is not uniform, and that they do not reach the same stage in the same space of time; so that whilst one is with difficulty accommodating itself to the organic changes which its social condition demands, others may display a greater vigour, and pass through successive changes with an evident increase of political power and social well-being.

The history of "Democracy in America" illustrates this general law of social progress. The founders of the New England States were, for the most part, men whose political and religious principles were held in common, and whose social circumstances placed them likewise on the same level. They did not, therefore, transport the nucleus of a similar State to that which they had left in Europe; for though they recognised the authority of the English monarch, they had nothing like an aristocracy amongst them, nor any of those checks upon legislation, or upon the administration of laws, which have always been found necessary in the growth of States. They were free to make their own regulations for the government of their little communities, and they exercised their privileges without any external control for a period sufficiently long to make them impatient of any interference with their political independence. Thus an equality of social conditions was the characteristic of American

society from the first attempts to colonise the western continent, and served to guarantee to the colonists equal political rights and privileges. It is manifest that the growth of a community which was organized upon the *results* of the great changes which had transpired in England, and which embodied those results in its constitution, being at the same time free from everything likely to interfere with its development, would more early and conclusively show the results of democracy than any State in which democratic changes are modified by antagonistic influences. And, on this account, it is but reasonable that democracy should be studied in America as having had ample scope to show its influence upon political and social institutions, and upon the character of individual citizens.

M. de Tocqueville was the descendant of an ancient and noble French family. By the time he had reached manhood he had witnessed many changes in the political constitution of his own country, and being profoundly impressed by the tendencies of French and European society, he resolved to visit America for the purpose of studying the institutions and the people of the United States. The results of his inquiries are contained in the remarkable work named at the beginning of this article.

It would be impossible, within the limits of an ordinary review, to examine the various facts which are here collected with such care, and reasoned upon with so reverent a desire to ascertain the truth, as to make the book a *vade mecum* for statesmen, and a standard authority amongst political economists. From its publication until now it has commanded the attention of the greatest minds in Europe and America, and still occupies an unrivalled position amongst treatises on political science. But little did the author imagine that his conclusions would so soon be tested by the disruption of the States which he had visited in their prosperity, and in whose union the world saw the greatest experiment ever made in human society. The present civil war has made those who were most indifferent to such inquiries solicitous to understand what the end of such a strife may be, and to become acquainted with the causes which have convulsed the once United States, and for a time paralysed the industry of Lancashire and of France.

The Federal Government, which was appointed to act on behalf of the sovereign States composing the Union, has from the first been exposed to great opposition. Each State, whilst acknowledging the right of the Federal executive to command its citizens, reserved the right of non-compliance; and the necessity of *judicial institutions* to meet this case was urgent, as will be apparent. The Supreme Court of the United States was formed in consequence. Its members were to be appointed by the President of the United States, acting with the advice of the Senate; and the court was to determine all questions of jurisdiction arising under the laws of the United States. It is obvious that such a court has supreme power, and that upon its administration of justice the welfare and existence of the Union must in a great degree depend. De Tocqueville has illustrated this point with great ability, and thus forcibly declares his opinion of the perils to which, even in the constitution of this court, the Union has always been exposed:—

"The President, who exercises a limited power, may err without causing great mischief in the State. Congress may decide amiss without destroying the Union, because the electoral body in which Congress originates may cause it to retract its decision by changing its members. But if the Supreme Court is ever composed of imprudent men, or bad citizens, the Union may be plunged into anarchy or civil war."—Vol. i. p. 166.

If the recent history of the United States be reviewed by the light of this

statement, the sagacity of De Tocqueville will be acknowledged, and the present complications of the Federal and Confederate States in a great degree accounted for. The great influence which the Southern States, or the slave party, had acquired by securing the election of successive Presidents, had, by the nominations of the judges, identified the members of the Supreme Court with its policy. The "Dred Scott" case was, in course of law, brought before the tribunal; and, in opposition to all previous expositions of constitutional law, it was then declared that the negro might justly and lawfully be reduced to slavery for his benefit; that there was no difference between a slave and any other kind of property; and that a slaveholder might carry his slaves with him, and settle in any part of the Union at his pleasure. This having thenceforth become the rule of the Constitution, political leaders were estimated by their adoption or rejection of the principles avowed by the Supreme Court, and upon the return of Mr. Lincoln, the South separated from the Union chiefly in behalf of slavery.

In his examination of the influence of slavery upon democratic institutions, Mons. de Tocqueville has shown the incompatibility of such an institution with the prosperity and welfare of the white population. The difficulties connected with the emancipation of the slaves are candidly stated by him; but even their emancipation would not, in his judgment, ward off the struggle between the white and black races.

"When I contemplate the condition of the South, I can only discover two alternatives which may be adopted by the white inhabitants of those States; viz., either to emancipate the negroes, and to intermingle with them; or, remaining isolated from them, to keep them in a state of slavery as long as possible. All intermediate measures seem to me likely to terminate, and that shortly, in the most horrible of civil wars, and, perhaps, in the extirpation of one or other of the two races. Such is the view which the Americans of the South take of the question, and they act consistently with it. As they are determined not to mingle with the negroes, they refuse to emancipate them.

"Not that the inhabitants of the South regard slavery as necessary to the wealth of the planter; for on this point many of them agree with their Northern countrymen in freely admitting that slavery is prejudicial to their interests; but they are convinced that, however prejudicial it may be, they hold their lives upon no other tenure. The instruction which is now diffused in the South has convinced the inhabitants that slavery is injurious to the slave-owner; but it has also shown them more clearly than before that no means exist of getting rid of its bad consequences. Hence arises a singular contrast: the more the utility of slavery is contested, the more firmly is it established in the laws; and whilst the principle of servitude is gradually abolished in the North, that selfsame principle gives rise to more and more rigorous consequences in the South."—Vol. i. p. 452.

The limits of this article will not admit the eloquent comparison of modern and ancient slavery immediately following these passages; and it must suffice us to admit the justice with which the writer reserves his "execration for those who, after a thousand years of freedom, brought back slavery into the world once more."

The "Chances of Duration of the Union" form a singularly interesting chapter. The opinion of Mons. de Tocqueville may be collected from the following passages:—

"The Constitution fits the Government to control individuals, and easily to surmount such obstacles as they may be inclined to offer; but it was by no means established with a view to the possible separation of one or more States from the Union. If the sovereignty of the Union were to engage in a struggle with that of the States, at the present day, its defeat may be confidently predicted; and it is not

probable that such a struggle would be seriously undertaken. As often as a steady resistance is offered to the Federal Government it will be found to yield. . . . . But even if the Government of the Union had any strength inherent in itself, the physical situation of the country would render the exercise of that strength very difficult. The United States cover an immense territory; they are separated from each other by great distances; and the population is disseminated over the surface of a country which is still half a wilderness. If the Union were to undertake to enforce the allegiance of the Confederate States by military means, it would be in a position very analogous to that of England in the War of Independence."

The right of secession is admitted; but the policy of seceding is carefully examined. Instead of being apprehensive of the power of the Federal Government, De Tocqueville insisted that "the sovereignty of the Union alone was in danger," and that there was little chance of a centralization of power in the hands of the President and Congress. Yet he modestly confessed himself unable to anticipate the result of the tendency to grow weaker and weaker in the Federal Government, or to prognosticate the events which might "check, retard, or accelerate the changes" which owe their origin to such a fact. Indeed, the extreme delicacy with which he shrinks from giving any opinion upon such matters is a prominent feature in his work, and lends additional value to his conclusions upon the facts before him.

The consequences of the dismemberment of the Union are discussed with philosophic calmness; and though apprehensive that republican institutions may be overturned, and a "tyrannical government" set up in their place, De Tocqueville is confident that the Americans will "at least preserve an analogous social condition, and they will hold in common the customs and opinions to which that social condition has given birth." He has, therefore, examined the influence of democracy "on the progress of opinion in the United States," "on the feelings of the Americans," "on manners, properly so called," and "on political society." The wonderful acquaintance which he displays with all the subjects which successively pass under review cannot be illustrated by extracts, and we must, therefore, content ourselves with bespeaking the study of these volumes by all who wish to secure the advantages of social progress, and to avoid the perils by which it is surrounded.

The future is mercifully veiled from us; but we may venture to believe that out of the sanguinary conflict which is being waged in America some good will accrue to the future inhabitants of the States, and also to other parts of the world. The Divine Being makes even the lawless passions of men subserve his own designs, and makes the wrath of men to praise him. What he may now intend to bring to pass by the civil war which is filling all hearts with consternation, it is impossible to say; but we may well hope that commerce, diverted into new regions, and arousing the energies of different tribes to meet its requirements, will serve to strengthen our sympathies with the various nations of the earth, and, at the same time, to enforce upon us the necessity of the most scrupulous integrity in all our transactions with them. "Integrity and uprightness" can alone "preserve" our merchants in prosperity; and when these virtues are wanting, even extended trade becomes only the occasion of extended heart-burning and ill-will. And if the conviction of thoughtful men should be generally adopted, that no form of government can guarantee its subjects against the wilfulness of party spirit, or the outburst of selfish passions, our dependence as to the future of the world upon the grace of God may lead to earnest prayer that he would arise and turn away ungodliness from men. "Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

History of the State of Rhode Island and Providence Plantations: from the first Settlement of the State, 1636, to the adoption of the Federal Constitution, 1790. By SAMUEL GREENE ARNOLD. Two vols., 8vo. Pp. 1,166. New York: D. Appleton & Co. London: 16, Little Britain.

RHODE ISLAND, although in extent of territory the smallest of the United States of America, has peculiar claims upon the attention of the lovers of civil and religious liberty, and especially of the Baptist denomination. We welcome the volumes before us, therefore, as a valuable contribution to historic literature, which will give the author a high place among American historians, and reflect honour upon the State he describes. The Hon. Samuel G. Arnold, Lieut.-Governor of Rhode Island, has been for many years laboriously occupied in preparing these volumes, and has resorted to the fountain-heads of authority in search of materials. He has consulted all the sources of authentic information in Rhode Island and the neighbouring States, and has also devoted several months to the examination of records in the State Paper Offices of London, Paris, and the Hague. The result of his labours is an able and faithful history of a State which presents many striking phenomena, and is full of interest to the student, the statesman, and the Christian.

The illustrious Roger Williams was the founder of this little republic, which will be the shrine of his name to the most distant generations. For his religious opinions, and his fearless declaration of the principles of entire and unrestricted religious freedom, and his open avowal that the civil magistrate had no right to "deal in matters of conscience and religion," he was banished out of the jurisdiction of Massachusetts. Driven to a remote wilderness, he purchased a tract of land honestly of the Indians, and on the shores of the Narragansett made the first experiment in the world, and proved it by actual demonstration, that "a most flourishing civil State may stand, and best be maintained, with a full liberty in religious concernments."

At the spot where Williams, with four others, landed in 1636, he founded a town, which, in acknowledgment of God's goodness to him, he called PROVIDENCE. In the course of two years he was joined by a number of friends from other colonies and from Europe; and here he established the first Baptist church in the New World, which has been the parent of many others. Settlements were also made in 1638 at Portsmouth and Newport, on the beautiful island which gives name to the State. The settlers were, like Williams, exiles or emigrants from Massachusetts, who removed for the sake of peace, and to enjoy freedom of conscience. In 1643 Williams was sent to England, and, by the aid of Sir Henry Vane, obtained a charter, uniting the three Rhode Island colonies as "The Incorporation of Providence Plantations in the Narragansett Bay in New England," in which the most ample powers were granted to the inhabitants to form and maintain a civil government.

In the space allowed us, we can only indicate a small portion of the contents of this valuable work. The causes which gave rise to the settlement of the State, the principles which afterwards sustained it, the liberal and enlightened spirit of its institutions, and its influence on religious freedom, are described with historical impartiality, and reveal an accurate knowledge of details. Mr. Arnold has also given an interesting and faithful account of the natives of the soil, the character of the colonists, their local disputes and controversies, the boldness and freedom of their opinions, the early assertion of their rights and privileges, the movements which led on to the American revolution, and the sacrifices and services rendered by the people of Rhode Island in achieving the national independence.

One of the facts most prominent, and worthy of special notice, is the

remarkable enactment against slavery. Mr. Arnold justly says, "The earliest law against slavery to be found in the pages of American history, save only an imperfect statute of Massachusetts, somewhat earlier, but less explicit, was enacted by Rhode Island in 1652." See vol. i. p. 240; vol. ii. p. 337, &c. Slavery was forced by the measures of the mother-country upon the American colonies, and repeated efforts were made by them to prevent the importation of slaves, but they could not obtain the consent of the English government. Various statutes against slavery and the slave-trade were afterward passed, from time to time, by Rhode Island; and in 1784 a legislative enactment declared all children born of slave mothers free, and the introduction of slaves, upon any pretext, was forbidden. This was *half a century* before the famous Abolition Bill was enacted by the British Parliament for the extinction of slavery in the West India Colonies.

The author's estimate of the character of Roger Williams, of John Clarke, and other eminent men who have held important stations, and exercised a wide influence over the civil and ecclesiastical concerns of Rhode Island, is just and discriminating. In 1651 Williams and Clarke were sent to England to promote the interests of the colony, and the latter continued here as their faithful agent for twelve years, till he procured the second charter of 1663. This remarkable charter empowered the assembly to pass any laws concerning the colony, with the only provision that those laws should not be opposed to any of the laws of England. It contains the most enlarged and enlightened principles of civil and religious freedom on which the colony was founded, and has this important declaration: "No person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion, in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their judgments and consciences, in matters of religious concernments." This charter remained the fundamental law of the State for 180 years, until a new Constitution was adopted in 1843.

The great doctrine of the freedom of conscience maintained by Roger Williams, was, in the age in which he lived, considered as a mischievous and portentous novelty, fraught only with evils; but it has long since been adopted by all the American States, and is destined to spread over the whole of Christendom.

Providence, where Williams and his companions began the settlement of the State, is now the second city in New England in point of population. It has long been a place of great commercial enterprise and large manufacturing establishments. It is the abode of wealth and refinement. Its numerous and handsome edifices for public worship, its public buildings, and its benevolent and literary institutions, excite the admiration of visitors. This city is the seat of Brown University, incorporated in 1764, in the reign of George III., as "The College or University in the English Colony of Rhode Island." According to a provision in the charter, the original name of the college was, in the year 1804, changed to that of Brown University, in honour of its most distinguished benefactor, the Hon. Nicholas Brown, whose donations to this institution, at various times, exceed the sum of twenty thousand pounds. Many of our readers may not be aware that this is the oldest college ever founded by the Baptists. The charter provides that the corporation shall consist of two branches—the Board of Fellows, and the Board of Trustees; the former comprising twelve members, the latter thirty-six. Of the Fellows, eight must be Baptists, but the remaining four must be chosen from other denominations of

Christians. Of the Trustees, twenty-two must be Baptists, five Friends, five Episcopalians, and four Congregationalists. Of the officers of instruction, the President alone is required to be a Baptist. The charter expressly declares, "That into this liberal and catholic Institution shall never be admitted any religious tests; but, on the contrary, all the members hereof shall for ever enjoy full, free, absolute, and uninterrupted liberty of conscience." The grand principles of religious toleration, on which the college was founded, through every stage in its history have been faithfully preserved.

Mr. Arnold's work is written in a style concise, forcible, and perspicuous, and the above outline gives but an imperfect view of its merits.

Brief Notices.

Revival Truths. By the Rev. S. GARRATT, B.A., minister of Trinity Church, Little Queen Street, Lincoln's Inn Fields. London: Partridge. 2d.—A triumphant defence of revival peculiarities, and a judicious exposition of revival truths. Every minister who has caught the revival spirit should circulate this cheap but invaluable treatise among his brethren of the pulpit who still remain in sinful frigidity: a flash from these pages might melt their hearts, or set them on a blaze.

Mended Homes, and What Repaired Them. By the author of "Ragged Homes, and How to Mend Them." London: Nisbet & Co. 6d.—An urgent plea for abstinence societies. There is so much of practical benevolence, sound sense, and earnest religion, in Mrs. Bayly's letters, that all who would repair the old wastes might most profitably take counsel at her hands.

The Expediency of Principle: an attempt to shew what is Erroneous or Defective in the 37th Article of the Church of England, in its Teaching on the Lawfulness of War. By the Rev. G. BARKER. Bennett, Bishopsgate.—This essay, by our esteemed friend, Rev. G. Barker, of Leighton Buzzard, obtained the first prize (£20) offered by certain friends of the Peace Society. We are almost of Mr. Barker's opinion, that even defensive warfare is unscriptural, and his telling arguments have nearly turned the scale. We fear, however, if an invader were at our door, or a villain should attack our wife or mother, our non-resistance principles would hardly restrain us from showing fight of some sort. We would turn the other cheek at the first blow, but if the ruffian should repeat the compliment, we do not see that the precept goes further, and we might be overtaken by a desire to give him a *quid pro quo*. Mr. Barker has written in a clear, forcible, and interesting style; his reasonings hit the nail on the head; his spirit is eminently sanctified; and his conclusions are such that we wish all mankind would practise them. There is a fine field for the Peace Society, and its excellent lecturers and essayists, across the Atlantic. Alas, for the hollow talk of our cousins, who were once the loudest pretenders to peace principles; where is it now? Blood, blood—everything is bedaubed with it. When will the sword rest and be still?

The Duties and Prospects of the Baptists: a Discourse delivered in Berwick Street Chapel, Newcastle-on-Tyne, on Sunday evening, May 25th, 1862. By WILLIAM WALTERS. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row. Newcastle: A. McCallum, "Home Piety" Office, 6, Nun Street. 1862. Fourth Thousand.—*Baptism Faithfully Declared.* By JOHN NORCOTT, the second pastor of the first Particular (or Calvinistic) Baptist Church in London, as established in the year 1633. Revised by J. A. JONES. London: Joseph Briscoe, Banner Street, St. Luke's. Sold by the Editor, 50, Murray Street, City Road. 1862. Price Fourpence, post free.—We do not wonder that those who had the privilege of hearing such a discourse as that of Mr. Walters, should have desired to see it in print. In fact, it deserves to be read by every Baptist in the kingdom. Of Mr. Norcott's little book the venerable editor says, "I have put forth many works in my long ministerial day; and I now bequeath *this* as my last legacy to the Church of Christ, and on the knee of prayer I beseech the blessing of God to accompany it." Our readers may be interested in knowing that the Particular Baptist Church in London, referred to in the title-page, was that of which Mr. Spilsbury was the first pastor, and which still exists at Com-

mercial Street, Whitechapel, under the pastorate of our beloved brother Mr. Stovel.

Kitto's Cyclopædia of Biblical Literature. New Edition. Edited by the Rev. WILLIAM LINDSAY ALEXANDER, D.D. Parts I. and II. Edinburgh: Adam & Charles Black. Price 2s. 6d.—We are informed by the prospectus that this, although under certain aspects a new edition of Kitto's Biblical Cyclopædia, will be found, to a large extent, a new work. It is intended, however, to retain the principal articles which have secured the original volumes so extensive and well grounded a reputation. We may welcome, then, the reappearance of an old friend, enlarged and improved. Works of this description cannot be too largely multiplied or too widely circulated.

The Holy Bible, containing the Old and New Testaments; with an original Commentary, by the Rev. J. R. MCGAVIN, D.D.: the text elucidated by copious marginal References and Readings, Notes illustrative of Ancient Manners and Customs, and the whole Arranged in a new and luminous manner hitherto unattempted. Edinburgh: Stereotyped and Printed for the Proprietors, by Ballantyne & Co., and Published for them by J. B. Brechin, Dundee. London: Nisbet & Co. 9s.—This edition of the sacred volume is certainly the result of much labour and ingenuity. Of necessity the space assigned to the Commentary is very limited, consisting of a central and closely-printed column in each page. The learned editor has therefore been compelled to abridge and compress his materials, a task of no small difficulty in elucidating many passages of Scripture. It is proper also to mention, that for more than one of the features of novelty that distinguish this work, we are indebted to the industry and ability of the publisher.

Heroes and Lessons of St. Bartholomew Day, 1662. By N. HAYCROFT, M.A. London: Snow.—Bicentenary literature is becoming very extensive, and much of it is very good. Among the best of the pamphlets on the subject is that of Mr. Haycroft, of Broadmead, Bristol. It is a volume of a pamphlet, but by no means *heavy* reading, and at the same time that it is racy and interesting in style, the information is most complete and reliable. And what is still better, the spirit is most admirable, combining charity with earnest setting forth of the lessons of the subject. We highly commend the pamphlet.

The Priesthood and the People. By FREDERICK J. FOXTON, A.B., author of "Popular Christianity." London: Trübner & Co., 60, Paternoster Row. 1862. 1s. 6d.—There is a style of thought and composition not exactly taught in any of our universities, although there are members in all of them who are prone to indulge in it. It is particularly distinguished for plainness and simplicity, vigour, terseness, and point. The meaning intended to be conveyed is beyond the possibility of misapprehension. The style has one fault, certainly: it is deficient in polish, grace, and elegance. Minds that are highly cultivated shudder and shrink back from its application. This is the more remarkable inasmuch as it is usually supposed that the greatest proficients in this power of language are certain members of the fair sex—the sex to which we owe so much of our refinement. We suspect that this fault more than counterbalances the strength of expression to which we have adverted. We have known many able and eloquent works disregarded by the public because, although they were smart and spicy, they were far from being pleasing or persuasive. We have not seen Mr. Foxton's "Popular Christianity," but if it was written in the style of this pamphlet, we are not surprised that its fame should be to us unknown. Our author claims to have been the original inventor of the doctrines propounded in the "Essays and Reviews," which he evidently regards as a great glory; and perhaps he thinks (secretly) that the credit of inaugurating a new philosophy has been unjustly conferred upon other and later authors to his own prejudice. We sympathize with him. But he suffers in common with the great bulk of those who have been the originators of great ideas. The "*tulit alter honores*" has been the complaint of genius and invention for near two thousand years. But, with all deference to so vigorous and bold a writer, we submit that his own conscious power and plain-speaking are the true reasons why he has not been duly appreciated. If he could have clothed himself in the style and accomplishments of the master of Rugby—or if he had distinguished himself, first of all, in some walk of science that might have qualified him to treat Moses with contempt—men might have been disposed to listen from courtesy, in the former case; in the latter they would have paid deference to his authority. But when a man who is but half educated, and by no means refined, treats all existing controversies as settled on his own side—regards it as an established truth that the Bible consists of legends incredible to reason, and that the science of Moses is at variance with the philosophy of Newton—when, in short, he takes everything in dispute as granted or proved, and from this high ground inveighs against all that exists of Christianity in good set terms, we not only feel that good taste is violated, but suspect that the author's vehemence of assertion is the

measure of his own secret doubts as to the truth of his opinions. We cannot, therefore, commend either the purpose or the spirit of Mr. Foxton's predictions, but, on the contrary, must earnestly wish that they may not fall into the hands of shallow thinkers, who are more swayed by satire and invective than by enlightened reasoning.

Words of Life's Last Years: containing Christian Emblems, Metrical Prayers, and Sacred Poems, translated from Foreign Writers. By the author of "Thoughts on Devotion," &c. London: Jackson, Walford, & Hodder, 18, St. Paul's Churchyard; James Nisbet & Co., 21, Berners Street. 1862. Pp. 136.—We gave in our last Number one of the poems which enrich this elegant little volume, from which our readers will form a high opinion of that portion of its contents. The emblems which compose the former half of the work are distinguished for the taste, judgment, and piety which they display. Mr. Sheppard is now a veteran in the walks of literature, and we may add in the service of religion. Seldom indeed have the two been so conspicuously joined together in one person. We heartily rejoice to find that his pen is still employed for the instruction and consolation of his fellow-Christians. But we are especially gratified to learn, as we do from the preface, that the present collection of pieces is, probably, the first only of a series. We trust that our much-esteemed friend will be spared to fulfil the hopes which this intimation has inspired.

Miscellaneous Poems. By the late J. H. Moss, Calder House Academy, Hebdenbridge. London: Arthur Hall, Virtue, & Co., 25, Paternoster Row. Keighley: R. Aked: and all Booksellers. 1862. Pp. 248.—*Hymns for Pastors and People.* By Samuel Dunn. London: Hamilton, Adams, & Co. 1862.—We place these two volumes together because, though they are widely different in point of character and merit, yet they are both religious. Mr. Dunn's hymns are, of course, exclusively so. They extend to the number of three hundred and twenty-four, and are eminently calculated to foster a devotional spirit. The poems of Mr. Moss, though withheld during his lifetime through the modesty of their author, will certainly be welcome to the lovers of sacred verse; and we cordially thank the living Mr. Moss for placing in our hands these memorials of his departed relative. We value them for their intrinsic excellence, but especially for their genuineness as the true expression of personal feeling, awakened by the actual occurrences of life. It will have some weight with our readers to know that the late James Montgomery recommended their publication thirty years ago, and that the author appears to have been a Baptist.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

Swaffham.—The third anniversary of the new Baptist Chapel in this place was held on June 18th. During the day nearly one hundred little bags, containing sums amounting to £176 12*s.* 5*d.*, were presented as free-will offerings to God. Two sermons were preached by the Rev. P. Chown. The attendance was large, and the collections raised the sum obtained nearly £200. This effort leaves the chapel virtually free from debt, as now there only remains a loan of £200 to be paid, without interest, to the Baptist Building Fund in half-yearly instalments ten years. The chapel and schoolrooms were erected only about three years since.

Zion Chapel, Chatham.—This chapel was re-opened on Lord's-day, June 29th, after repairs, &c., when two sermons were preached by the Rev. W. G. Lewis, of Cheltenham. On the following Tuesday evening a public meeting was held, at which the Rev. John Lewis, the minister, presided. The Revs. E. W. Shalders, W. G. Lewis, jun., G. L. Herman, and W. G. Lewis, of Cheltenham, addressed the meeting. The whole cost of the improvements, amounting to £83 14*s.*, were defrayed before the close of the proceedings.

South Parade Chapel, Tenby.—The re-opening services of the above chapel were held on June 25th, when the Right Hon. Lord Teynham preached two sermons. In the afternoon there was a public meeting, which was well attended. On Sunday, June 29th, the services were continued, when the Rev. G. S. Mee, of Aberdeen, and the Rev. T. Davies, D.D., preached. The attendance throughout

these services was good, and the collections liberal. This place of worship is now the most commodious and beautiful in the town. Tenby being one of the most fashionable watering-places in the principality, and frequented by visitors from all parts of the kingdom, possesses peculiar claims upon the Christian public.

PETERCHURCH, HEREFORDSHIRE.—The annual meeting in connection with the Baptist Chapel took place on June 30th. The chapel being too small to accommodate the company, an open-air meeting was held in front of the chapel, when Mr. Sinclair, the pastor, opened the proceedings by prayer and a brief address. Addresses were then delivered by the Rev. T. Jones, of Chepstow, the Rev. T. French, of Hereford, the Rev. T. Miles, of Hay, the Rev. C. Burleigh, of Orcop, the Rev. R. Lloyd, of Penyrhoel, and Mr. Hossack, of Michael Church.

PARK ROAD, PECKHAM.—The new chapel, erected for the use of the church meeting in Hill Street, Peckham, under the pastorate of the Rev. T. J. Cole, was opened on July 1st, when the Rev. C. H. Spurgeon preached. In the evening an interesting meeting was held, presided over by James Low, Esq. The pastor presented a brief history of the church, from which it appears that in December, 1856, there were only twelve members. There are now 169 in fellowship, 103 of whom have been baptized by Mr. Cole. Three Sabbath schools, two preaching stations, a tract society, and an open-air mission, are sustained by the members of the church. The meeting was addressed by the Revs. F. Tucker, B.A., Wm. Barker, J. H. Millard, B.A., S. Cowdy, W. A. Essery, J. H. Hitchens, and W. H. Watson, Esq. On Wednesday a fraternal meeting of the neighbouring churches was held. On Thursday the Rev. W. Brock, of Bloomsbury, preached. On Lord's-day the pastor preached in the morning, and in the evening the Rev. Dr. Angus, of Regent's Park College. The attendances were large, and the amount contributed during the opening services was £200, leaving a debt of £906. We understand the Baptist Building Fund intend to lend £500 of this out of their special fund, to be repaid without interest in ten years, and the church has determined to make an effort to raise the balance by New Year's Day.

HIGHBURY HILL, LONDON.—A temporary place of worship was opened here on July 8th. The Revs. C. H. Spurgeon and Henry Allon preached. Among the ministers of neighbouring chapels present were the following, who took part in the services: the Rev. S. J. Davis (minister of the chapel), the Rev. John Edmond, D.D., the Rev. F. Tucker, B.A., and the Rev. J. S. Stanion. The collections amounted to nearly £25. On the following Sunday the opening services were continued; the Rev. S. J. Davis preached in the morning, and the Rev. A. C. Thomas in the evening. The congregations were large, and the few friends with whom the movement originated feel much encouraged.

RECOGNITION SERVICE.

BIDEFORD, DEVON.—On the 15th of May the Rev. G. Williams, late of Great Ellingham, Norfolk, was recognised as pastor. The Rev. Thomas Winter, late of Bristol, preached. A public meeting was subsequently held, Mr. C. Veysey in the chair. The Revs. W. Clarkson, A. Moorman, A. Powell, D. Thompson, and T. Winter, delivered addresses.

MISCELLANEOUS.

BRADFORD, YORKSHIRE.—The foundation-stone of a new chapel for the congregation under the pastorate of the Rev. J. P. Chown, was laid on June 29th by Sir S. M. Peto, Bart., M.P. The new building will consist of a chapel, capable of seating 1,000 persons; a school-room, for 350 children in classes; a lecture-room, for 130 persons; a class-room, with gallery, for 80 infants; two class-rooms; a tea-room or class-room; a room for school library, minister's vestry, ladies' vestry, deacons' large vestry, cellar, kitchen, and other apartments. The style adopted will be that generally called Gothic. Internally the chapel will be 53 feet wide, and 78 feet long, exclusive of organ recess, which is 14 feet deep. Height of side walls, 30 feet. Height from floor to centre part of ceiling, 41 feet. The total cost will be about £6,500, towards which amount £4,000 have been subscribed. An address was delivered by the venerable Dr. Godwin, the first pastor of the church; and at the public meeting held in the evening, the Revs. Dr. Acworth, H. Dowson, T. Pottenger, A. Russell, and A. M. Stalker, took part in the proceedings.

PLASHET, LAUGHARNE, CARMARTHENSHIRE.—The memorial-stone of a new chapel was laid at Plashet, on June 19th, by Misses Morgans and Thomas. The Rev. T. B. Williams, Saint Clears; Rev. D. Davies; Mr. Jones, student of Pontypool; and Rev. G. Jones, Laugharne, conducted the service. The ground for the chapel is presented by Mr. and Mrs. Morgans, Brook Farm.

COLLEGE STREET CHAPEL, NORTHAMPTON.—A very interesting meeting was held in this chapel on July 1st, for the purpose of taking farewell of the old chapel, which

is about to be pulled down for the erection of a new one. There was a very large attendance. At the meeting the pastor of the church, the Rev. J. T. Brown, presided, and the Rev. J. P. Haddy, Messrs. Bartrum, Gray, Keightley, Moore, and Perry, spoke. £3,000 were reported as promised towards the new chapel.

MINISTERIAL CHANGES.

The Rev. J. C. Brown has resigned the pastorate of the church in Anstruther, and accepted the unanimous invitation of the church at Perth.—The Rev. J. Bamber, of Wainsgate, near Hebden Bridge, Yorkshire, has given notice that he intends to terminate his labours there in October next.—The Rev. J. C. Butterworth, M.A., in consequence of ill-health, has resigned the oversight of the first Baptist Church, Abergavenny, and the Rev. James Bullock, M.A., late of Wallingford, has accepted the unanimous invitation of the church to the pastoral office.—The Rev. T. D. Jones has resigned the pastorate of the Baptist Church, Cirencester.—The Rev. J. Ruff has resigned the pastorate of the church at Salem Chapel, Boston, Lincolnshire, having accepted a call to home mission labour at Nottingham. The members of the church are desirous of finding a suitable successor.—The Rev. Samuel Newnam has been compelled to resign the pastorate of the church at Barnstaple, in consequence of ill-health. His removal is regretted by Christians of all denominations, but especially by the members of the church, of which for thirteen and a half years he has been the pastor.

RECENT DEATHS.

REV. HENRY BOTTLE.

Let it not be misconstrued to the disparagement of Mr. Bottle's memory that so long a time as three years have been suffered to elapse before this little monument is reared. His worth is not yet forgotten, nor will it be; for—

> "Only the actions of the just
> Smell sweet and blossom in the dust."

Mr. Bottle was a native of the county in which the principal part of his ministry was passed. He was born at Warboys, Hunts, in 1787, and his father's farm was the nursery and school of his youthful imagination. His father afterwards removed to Keysoe, in Bedfordshire, and there the son was employed in agricultural pursuits. But being of a studious and thoughtful turn of mind, all the time that he could rescue from the field and the market he devoted to the cultivation of his mind.

It was his custom in early manhood to attend the church at Pertenhall, a village midway between Keysoe and Kimbolton; and here, under the faithful ministry of the Rev. J. K. Martin, his mind was awakened to the truths of religion. He used to recall with especial gratitude to God, a sermon on 1 Cor. x. 13, "There hath no temptation," &c., by which a great load of distress was removed from his heart.

The Baptist church at Keysoe is one of the oldest in the kingdom, and the Rev. W. Brown at that time was its zealous and useful pastor. Through his ministry, Mr. Bottle became a Baptist, was baptized in 1816, was soon afterwards chosen deacon, and became a preacher in the villages around. The connection between him and his pastor was not destined to a long continuance, however, for Mr. Brown shortly died, to the great sorrow of his flock.

Mr. Bottle now resolved to devote himself wholly to the ministry of the word. After a little preparatory training under Mr. West, of Harrold, he proceeded to Horton College, Bradford, and spent a year under the instructions of Dr. Steadman, for whom he always cherished great respect.

Returning from Bradford to Keysoe, he married, and being invited to the now vacant pastorate of the church, he accepted it in June, 1823. Of his ten years' ministry at Keysoe we have no further knowledge than the assurance that it was faithful and useful. In 1832 he resigned his charge at Keysoe, and began to preach at Yelling, a village on the opposite side of Huntingdonshire, and twelve or fourteen miles distant from his home.

The church at Yelling was in a low condition, and gladly availed itself of the almost gratuitous labours of the benevolent preacher. After journeying backwards and forwards in this way every Lord's-day for ten years, to be nearer to the scene of his labours he pitched on the village of Offord, chiefly in the hope of introducing the Gospel there also. In this he happily succeeded, he himself giving a piece of land for the chapel, and often ministering the word of life there, in addition to his labours at Yelling.

It is to unostentatious and self-denying men like Mr. Bottle, that England owes the evangelising of many of her villages, left spiritually destitute by the so-called "poor man's church." Yelling had been the scene of the excellent Venn's ministry before Mr. Bottle's time; but whilst the traces of the Churchman's holy zeal have long been totally effaced, it is not presumptuous to say that the more scrip-

turally directed efforts of the Baptist preacher will be perpetuated for generations yet to come. At both Yelling and Offord he lived to enjoy the reward and fruit of his work. He saw the chapel at Offord enlarged, and at Yelling he opened a new one, which, standing picturesquely on a hill opposite to that which supports the parish church, assists to adorn the rustic scene.

Mr. Bottle's preaching was of the simplest character, but with a strong foundation always of good practical sense. His character was blameless, and was never, we believe, sullied even by the breath of slander. He was self-denying in many ways for the good of souls. He practised total abstinence from intoxicating drinks for twenty years, from a deep conviction that drunkenness is the cause of nearly the whole of village vice. He wrote tracts for haymaking and harvest seasons, printed them at his own expense, and gave away many thousands with his own hands. He was, withal, a man of much prayer, and has often been known to spend not only many hours of the day but of the night watches also, in fervent supplication at the throne of grace.

It is not to be wondered at that a man of such simplicity, integrity, benevolence, and piety was widely known and esteemed. He lived to a good old age, increasing in grace, and edifying his brethren and friends by a holy conversation, and speech always "seasoned with salt." He fell asleep in Jesus on the 24th of September, 1859, testifying to the last the Gospel of the grace of God.

MRS. LLOYD.

MRS. E. A. LLOYD, wife of the Rev. W. Lloyd, formerly of Jamaica, but now of Eye, Suffolk, was the child of pious parents, and from her youngest years was trained under religious influence, and early taught to know the Lord. Not however, till she attained to years of maturity, did she publicly profess her faith in the Son of God, by being baptized into the faith of, and subjection to, the Father, Son, and Holy Ghost.

She died May 30th, 1862.

Her religious experience was unobtrusive; sincere rather than showy; decided rather than impulsive; and while pursuing the even tenor of her way, she lived for the most part "as becometh the Gospel of Christ." Patience under suffering, resignation under disappointments, and forgiveness under injury, were some of her virtues.

Soon after her marriage with her now sorely-bereaved husband, she accompanied him to the mission-field that she might be a co-worker with him in the cause of God and souls, "if by any means she might save some," and for six or seven years laboured in various departments of Christian effort among the coloured population of Jamaica. There she superintended a large Sabbath school with great success. Teachers and elder scholars were instructed by her in Bible classes, and made better acquainted with the word of truth, the plan of salvation, and the Divine method of mercy. She was often anxiously engaged in the examination of inquirers after salvation, who were asking their way to Zion with their faces thitherward. In this momentous work she was frequently perplexed, and oppressed with a sense of awful responsibility, and could exclaim with the apostle, "Who is sufficient for these things?"

In such self-denying labours she continued till her health completely gave way under the influence of that trying climate, and was obliged to quit the field of missions and return to England to save her life. Though, after a time, her health greatly improved, yet it never was what it had been before, for Jamaica had completely undermined her constitution.

As soon as she could do so with propriety she entered on fresh labours for God and for souls, in connection with her beloved husband, in his spheres of usefulness. Bible class instruction was her forte, both in Jamaica and in England, for which she prepared with as much diligence and solicitude as did the pastor for his flock; therefore the better educated and intelligent among the young were glad to avail themselves of the advantages of her tuition in the things of God.

Mrs. Lloyd had very lively impressions of her state as a sinner needing a Saviour, which made her cling to the Cross. She often complained of her deadness in the things of God, and could exclaim with the Psalmist, "My leanness, my leanness!" She deplored the want of greater love to Christ, yet delighted in the great but simple doctrines of the Gospel, which were the foundations of her faith and the bulwarks of her religion. Her religious feelings were not rapturous, but calm and settled. Her dying experience corresponds with that of her life: complaining of herself, yet trusting in Christ. She shrank from self, but fled to Christ, and said, "Tell Mr. Lewis" (who preached her funeral sermon) "to say nothing of me, but to urge sinners to come to Christ without delay;" for she wished them to be saved as well as herself. Some time before her death, in the midst of severe suffering, she cried out, "Happy! happy!" There was mortal paleness on her cheek,

but glory in her soul. "Why are his chariot wheels so long in coming?

"I wait the hour of full discharge
Which sets my anxious soul at large."

That hour has come. The conflict is over. She slept in Jesus. She awoke in his likeness. She has beheld his face in righteousness, and is satisfied.

"Death to the saint is victory won;
A *Victor* putting on his crown;
The armour left, the laurel waved;
The Saviour crowned, the sinner saved.

"The *Traveller* lying down to rest;
The *Christian* made completely blest;
The *Labourer* gaining his reward;
The *Servant* honoured by his Lord.

"Call it not *death!*—its sting is gone—
But an accession to a throne;
A chariot sent from heaven to bring
The ransomed spirit to its King."

MRS. MARY WILLS.

DIED, July 6th, 1862, at the residence of her son-in-law, Mr. James Watkins, of Bushey, Mrs. Mary Wills, the widow of the late Rev. Alexander Wills, of Ashley, Hants, and mother of the Revs. Francis Wills and Samuel Wills, D.D., in the 93rd year of her age. She had been a consistent believer in the Lord Jesus Christ for the lengthened period of seventy-three years.

Her naturally meek and loving disposition, adorned with the grace of salvation, made her an example worthy of imitation in the church, the social gathering, and the family circle. Though timid, yielding, and retiring, she was in her religious character zealous and uncompromising, without ostentation, the firm and consistent champion for the truth. She was the daughter of a truly godly mother, Mrs. Barbara Hunt, who for many years was extensively known and loved in the Wesleyan connexion, for her faith and exemplary character in union with that body. Her daughter, the subject of this notice, early in life displayed the like disposition and character. She married in early life, when not more than twenty years of age. Her husband, who had been educated and trained by parents of a rigid Episcopalian and Pharisaic profession, was converted to God under the ministry of the late Rev. John Adams, then the Independent minister in Salisbury. He sacrificed the favour and friendship of parents and others upon conscientious convictions, and became from his first awakening a decided Nonconformist. He and his wife were united in Christian fellowship with the Independent Church in Salisbury, in the year 1790. They continued in connection with that body for about twenty-five years, when they were both convinced of the Scriptural ordinance of believer's baptism by immersion, and with many trials and much opposition from friends, they very reluctantly resigned their connection with the Independent body, and were both baptized by the late Rev. James Turquand, of Milford, Hants, forty-six years ago.

Mrs. Wills, as the mother of a large family (eighteen), was necessarily much occupied in the domestic circle; though ever ready to help in any useful and benevolent work for the good of all, and the cause of the Redeemer.

Self-sacrifice for others and her family was ever manifest to all but herself, and she seemed scarcely ever to consider it, or even admit it. Her attachments were strong, and her love to her family abounding; it was, therefore, with no common emotion of soul that she would sometimes express her gratitude to the Lord for making her the mother of so many children, *all* of whom she could look upon as chosen vessels of mercy and salvation; likewise many of her grandchildren are partakers of Divine grace. This mother in Israel died as she lived, loving and beloved by all who knew her. Strong in faith, her hopes ever brightening, and retaining all her faculties to the last, she expressed in her dying moments her love and unabated attachment to Jesus, and her desire that he would soon come and take her to himself in glory. Her thoughts seemed intent upon a speedy transition from earth to heaven, and without the least pain she conversed freely with those near her of the happy state of the glorified. When a friend present gave utterance to the following words—

"Then in a nobler, sweeter song,"

she interrupted the speaker, and added—

"I'll sing thy power to save;
When this poor lisping, stammering tongue,
Lies silent in the grave."

After a short pause, she looked upwards and said, "O, what must it be to be there!" These were her last words; in a few moments she passed away to realize the blessedness, and know for herself "what it *is* to be there."

She has left behind nine children, thirty-seven grandchildren, and seventeen great grandchildren.

May those who read this brief notice of a departed saint aim to be followers of them who through faith and patience now inherit the promises!

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

JOHN HOWARD.

Query LVII., pp. 318, 386.

A QUERY lately appeared in the BAPTIST MAGAZINE as to the great philanthropist being a Baptist. Now, whether he was or not, one fact may be easily proved, namely, that he held Baptist sentiments—on one subject at least—that baptism signifies immersion. My authority for asserting this is, "Winks's Baptist Jubilee Memorial" (p. 38), where, among a long list of writers affirming that baptism means immersion, there appears the name of John Howard, the philanthropist. Now, although Howard left the Rev. Joshua Symmond's church in Bedford, as stated by the Rev. Thomas Rose on his (J. S.) change of sentiment from infant sprinkling to believer's baptism, yet it is every way probable, if not quite certain, that Howard's attendance on the ministry and his unison with the sentiments of Dr. Samuel Stennett, were at a considerably later period of his life. To corroborate this, I would refer to the BAPTIST MAGAZINE for 1843 (p. 142), where there is a very interesting letter from John Howard to Dr. Samuel Stennett, though the gentleman who sent that letter for insertion was quite mistaken in saying it had never been before published, as it was printed in Dr. Stennett's Works, vol. iii. Is there no intelligent and obliging "Thomas Rose," in Little Wild Street Baptist Church, who could shed light on this subject, so that, after all, John Howard may yet appear in the galaxy of eminent men mentioned by Smithson?

The man who could and who did visit the most pestilential dungeons, and immure himself for weeks in a plague-infected ship or Lazaretto, was most unlikely to hold principles which he did not reduce to practice: he was one of a very different stamp.

July 12, 1862. JANET.

DIFFICULTY OF BAPTIZING.

Query LXIII. pp. 320, 387, 446.

I am disposed to think that the difficulty of baptizing the "tall and bulky persons" is more in imagination than reality. Among the last number of persons whom I baptized, were a man weighing upwards of seventeen stones and a woman nearly fourteen, and though I am not by any means either great or strong, and had neither "an over supply of water nor a bandage round the chest," I experienced no difficulty in the administration of the ordinance in the usual, and, as I believe, the Scriptural mode. Such, I am persuaded, will also be the experience of any who have it to do. ALPHA BETA.

JOHN OF LEYDEN.

Query LXXIV., p. 546.

"By their fruits ye shall know them." This being correct, the facts which I will narrate briefly will enable the reader to arrive at an accurate conclusion in this matter.

It appears that in order to enforce the peculiar religious tenets of the sect to which they belonged, and in order to gain proselytes to their cause, two individuals—John Matthias, a baker, of Haerlem, and John Boccold, or Buckhold, a journeyman tailor, of Leyden, and commonly called John of Leyden, assumed the leadership of the sect. Matthias, however, was the mainspring of the whole movement until his death, which took place in defending the city of Munster, in Westphalia, in which they were entrenched, against the bishop of that town. The death of Matthias at first struck consternation into the minds of his disciples, but his associate Boccold, assuming to be invested with the same Divine commission, succeeded him in the leadership of the Anabaptist enthusiasts. The war, however, in which they were engaged, under this new commander, was simply of a defensive character. Wanting the courage of Matthias, Boccold excelled him in craft. To gratify his unbounded ambition, he resorted to measures of the most discreditable kind. Stripping himself naked, he marched through the streets of Munster, proclaiming with a loud voice, "That the kingdom of Sion was at hand; that whatever was highest on earth should be brought low, and whatever was lowest should be exalted." To substantiate which prediction, he ordered the churches to be razed, degraded the senators chosen by Matthias, and reduced the consul to a common hangman, and substituted in place of the deposed senators twelve judges according to the number of the twelve tribes of Israel.

John Boccold had now prepared the people for the crowning act of arrogance which they were about to witness. Summoning them together, he declared it to be the will of God that he should be King of Sion, and should sit on the throne of David. From that moment he assumed all the state and pomp of royalty. Wearing a crown of gold, and clothed in the richest and most sumptuous robes, he appeared in public with a Bible in one hand and a sword in the other, while a large body-guard surrounded his person. He coined money stamped with his own image, and demanded homage of the humblest kind from all his subjects.

The upstart monarch was not long in showing himself in his true character. Giving full sway to the basest appetites and passions, he urged upon the people, through his prophets and teachers, the lawfulness and even necessity of taking more wives than one, asserting this to be a privilege granted by God to his saints. Well knowing that example is more powerful than precept, he himself married three wives, one of them being the widow of Matthias, a woman of great personal attractions. To this number of wives he made gradual additions, as caprice or passion prompted, until they amounted to fourteen. Of these, however, the widow of his predecessor was alone styled queen, and invested with the honours and dignities of royalty. Polygamy became fashionable among the Anabaptists of Munster, and it was even deemed criminal to decline availing themselves in this matter of what they considered the liberty which belonged to them as the people of the Most High. Freedom of divorce, the natural attendant of polygamy, was introduced, and all under the alleged sanction of religion the most spiritual and devout.

I think from the foregoing facts, it will be very evident that "P. M. T." and others will see that John Boccold must be considered rather as an ambitious demagogue who made religion a stalkinghorse for his designs, than as a sincere religious enthusiast, misled by visionary views of Christ's temporal reign.

Torquay, July 10th, 1862. J. L.

BAPTIST MINISTERS WHO HAVE BECOME EPISCOPALIANS.

Query LXXVII., p. 456.

I have now before me a list of twenty clergymen of the Established Church who were once Baptist ministers. I believe all these are living. I remember two or three others, recently deceased. Some of these brethren were ultra Anti-State-Churchmen in former times. Nearly all of them are disappointed men, who were not successful in the Dissenting ministry.

X. W.

"REVEREND."

Query LXXVIII., p. 456.

I shall be glad to see this query fully investigated. I cannot find the precise time when the prefix "Rev." came into use. I trust some brother skilled in such lore will enlighten the readers of the Magazine as to the origin of the title, and who first wore the honour. I presume none of your contributors will attempt to defend, on Scripture grounds, the use of the term as at present applied. T. S.

EXCOMMUNICATION OF THE CHURCH OF ENGLAND.

Query LXXIX., p. 456.

The Canons of 1603, though passed by the House of Convocation, and ratified by the great seal, have never been confirmed by Parliament; and it is settled law that they bind only the clergy, and not the laity. (Neale, vol. ii. p. 29). See Middleton *v.* Croft—Strange's Reports, 1056.

S. R. P.

Thanks to the spirit of liberty which exists in this country at the present time, the excommunications of the Church of England are as harmless as those of the Church of Rome.

It is true that in Ecclesiastical law the excommunications stand just the same now as they did in 1603; but they are a dead letter, owing to that influx of light which always accompanies the introduction and spread of knowledge.

For the following definition of the term "excommunication *ipso facto*" we are indebted to Dr. Hook's Church Dictionary. "The censure of excommunication, *ipso facto*, is not intended so as to condemn any person without a lawful trial for his offence; but he must first be found guilty in the proper court; and then the law gives that judgment."

Now can it be for a moment supposed that any man charged with the heinous crime of denying the authority of a bishop, or even one occupying a lower position on the Ecclesiastical ladder, could have the slightest chance of a verdict of acquittal? We know very well that such trials would be a perfect farce; and were it not that the Ecclesiastical body is kept under by the force of public opinion, many of our best men would be under the ban of this iniquitous law.

This will show how the Constitutions and Canons Ecclesiastical *would* have affected us had its supporters the power to carry them into effect.

The way in which it *does* affect Nonconformists is this; they are put beyond the pale of sympathy and co-operation of the Church of England, and instead of the two bodies of Christians working together feeling it is the same Master they are attempting to serve, and that the difference in name merely implies a different phase of religious life, the latter body, forgetful of the words of our Lord, "My kingdom is not of *this* world," appealed to the State to lend its aid towards the drawing up a collection of Canons, certainly not founded on, or warranted by Scripture, and yet for the so-called guidance of a Christian church.

To any one at all acquainted with the Book of Canons, it is evident that as many of them are in direct opposition to the Bible, any amount of excommunication, and all the dreadful threats of archbishops and bishops combined, will avail nothing; and we may add, that it should be a source of gratitude to us that we are not bound by such fetters as the Canons and Articles would impose, but that we are left to a freer course of action; *free*, because we are alone subject to the will of God, and not to the caprices and fallibility of man's judgment.

J. K. H.

NOTES.

Musculus, in his "Common-places," thus defines Baptism: "The word Baptisme cometh of the Greek, and it is as much to say in English, as dipping or drowning."

Marvel of marvels! a little further on he writes, "As touching the dipping down of the child that is to be baptised, I think it is not so necessary, but that the Church is at liberty to baptise either by dipping in or by sprinkling."

The following extract from a Popish Catechism is worthy of preservation, and might form the staple of a good tract:—

"*Q.* Can Protestants prove to Baptists that the baptism of infants is good and useful?

"*A.* No; they cannot; because, according to Protestant principles, such baptism is useless.

"*Q.* Why do you say this?

"*A.* One of the Protestant principles is, that no human being can be justified, except by an act of faith in Jesus Christ; but no infant is capable of making this act of faith; therefore, upon Protestant principles, the baptism of infants is useless.

"*Q.* Can you draw the same consequence from any other principle?

"*A.* Yes; their first principle is, that nothing is to be practised which is not authorized by scriptural example; but it does not appear from Scripture that even one infant was ever baptised; therefore, Protestants should reject, on their own principle, infant baptism as an unscriptural usage.

"*Q.* How do Baptists treat other Protestants?

"*A.* They boast that the Scripture is evidently for Baptist practice; that other Protestants hold traditional doctrines, like the Catholics. They quote Matt., chap. xxviii.: 'Go, teach all nations, baptising them;' from which they say it is clear that teaching should go before baptism: hence they conclude that, as infants cannot be taught, so neither should they be baptised, until they are capable of teaching or instruction.

"*Q.* What use do they make of Mark, chap. xvi.: 'He who believeth and is baptized shall be saved?'

"*A.* They say it is evident that belief or faith must precede baptism; but they add, infants are not capable of believing, therefore neither are they capable of being baptised.

"*Q.* What can Protestants reply to this Baptist reasoning?

"*A.* They may give these passages another meaning; but they can never prove that their interpretation is better than that of the Baptists, because they themselves give every one a right to interpret Scripture.

"*Q.* How do Catholics prove that infants ought to be baptised?

"*A.* Not from Scripture alone, which is not clear on the subject, but from the Scripture illustrated by the constant tradition of the Church.

"*Q.* Can Protestants use this argument of tradition against the Baptists?

"*A.* No; they have no right to use it in this matter, where it would serve them, since they reject it in every question where it is opposed to their novel and lately invented doctrines."

ANOTHER WITNESS.

Yet the feeble Merovingians would have been powerless against rugged Friesland, had not their dynasty already merged in that *puissant* family of Brabant, which long wielded their power before it assumed their crown. It was Pepin of Heristal, grandson of the Netherlander, Pepin of Landen, who conquered the Frisian Radbad (A.D. 692), and forced him to exchange his royal for the ducal title.

It was Pepin's bastard, Charles the

Hammer, whose tremendous blows completed his father's work. The new mayor of the palace soon drove the Friesian chief into submission, and even into Christianity. A bishop's indiscretion, however, neutralised the apostolic blows of the mayor. The pagan Radbad had already *immersed one of his royal legs in the baptismal font*, when a thought struck him. "Where are my dead forefathers at present?" he said, turning suddenly upon Bishop Wolfran. "In hell, with all other unbelievers," was the imprudent answer. "Mighty well," replied Radbad, *removing his leg*, "then will I rather feast with my ancestors in the halls of Woden, than dwell with your little starveling band of Christians in heaven."—*The Rise of the Dutch Republic.* By John Lothrop Motley. Routledge & Co. P. 18, l. 20.

HOW PEOPLE ARE MADE CHRISTIANS IN DEVONSHIRE: A SCENE IN TAVISTOCK VICARAGE.

On a summer evening last year (1852) we were at tea, when one of our servants came in, and said that a very poor woman, who was in great trouble, had brought a child to be baptized directly; for the infant was so bad with fits, that the poor woman was afraid it would die before it could be made a Christian.

Up jumped Mr. Bray. "Get a basin of water. Where's the Prayer Book?"

"I will go too," said I, "and see the child. Perhaps a little Dalby's carminative, or something, may do it good."

And away we both went into the hall. There stood a woman, dressed in a large, old, grey cloak, like that of a horse-soldier. An old black bonnet was stuck on one side of her head, beneath which strayed a quantity of long hair, that seemed as if it had never felt a comb. She had a face that was as full and as red as the rising moon; and her eyes, that looked at you out of their corners, had in them the sly expression of low cunning. A rich Irish brogue was as good as any certificate to tell the land of her birth. She made us a curtsy, as she stood crying and talking Irish all in a breath; and under the large cloak she seemed to be alternately cuddling and shaking a bundle, which she said was a child, but the tip of whose nose even could not be seen; and I feared it would be smothered for want of air.

"Is the child very ill?" said I. "It does not cry."

"All the worse for that, my leddy. I'd be having some hope of her if I could but hear her squeal. But it's no strength she has to cry; and them fits just killing her for forty-eight hours long, and no keeping 'em down. And I starving—starving! Not a morsel of bread, your honour, have I had in my lips since yesterday the morn." Here she began to cry most bitterly.

"Have you been to the overseer?" said Mr. Bray. "If you are so distressed, he is obliged to give you immediate relief and a night's lodging."

"And is it the overseer your honour's spaking of? I've been at his door morn and eve, and he's away, and far out; and they tells me he'll not be back till twelve o'clock the night, and that's a dark hour for asking help, and I with the sick babby, and nothing left to sell or to give, to get a lodging, or a crust to keep life and sowl together, and as naked, all but my old cloak, as a new-born babe." . . . . . Mr. Bray put his hand into his pocket, and gave her a piece of silver.

"And is it a shilling? Bless your honour; for copper's the best charity I ever had before. And now we'll christen the child; and then the leddy there will be giving me an ould garment, that I may go away like a Christian mudder from the door."

"What is the child's name to be?" inquired Mr. Bray, opening the book.

"Antonio, your honour."

"Antonio," said I: "I thought you told us just now the child was a girl."

"Very like, my leddy, for I didn't know what I was saying, by raison of my head being turned with they fits; but a boy it is for sure, and his father's a Portugee and a sojer; and he's away over the water, and I and the babby left behind. Hush, hush, my dear little darling."

"The child is not crying," said I. "It seems remarkably quiet."

"I do it to make him still while the minister's over the book, my leddy; for he'll squeal by and by when the fits take him, with the sprinkle of the water; and maybe you'll hear such a squealing as you never heard afore; for sometimes he's all black in the face along wid the disease. But there'll be comfort in seeing him a Christian before he goes away dead."

Mr. Bray commenced the service, the mother still shaking the child, and keeping it closely muffled up in the old cloak; but when it came to that part of the ceremony that the infant must be uncovered to receive the sprinkling, out she brought in a moment a fine bouncing child, as rosy as a rose, that could not have been very far from two years old at least, with stout limbs and firm flesh; and the little fellow looked up, the very picture of health, smiling, and well pleased to undergo the rite of baptism, a ceremony to which, no doubt, he was pretty well accustomed. That was concluded; and,

fully convinced that the woman was a cheat, we speedily got rid of her; and, though she made a resolute attempt, no "ould garment" did she get from me to pawn at the next town.

A day or two afterwards we happened to dine at the house of a neighbouring clergyman. There we found that little Antonio had also been baptized in his fits; and it was very confidently believed he had been carried round the country to as many of the clergy as were likely to be cheated into any sort of compassionate donation.—*Mrs. Bray's Sketches of Devonshire*, vol. iii. p. 160.

NEW QUERIES.

LXXXIII.—What is the scriptural, and therefore the right posture for prayer in our public assemblies?

I am induced to ask this question because some twenty or thirty years ago it was customary, so far as my observation extended, for the congregation to sit down during singing, and to *stand up* at the time of prayer; whereas now to stand up in singing, and to *sit down* in prayer, seems to be the general practice.

M. S.

LXXXIV.—I have been much surprised at finding the following passage in Dr. Peter Martyr's most excellent commentary on Romans, translated by H. B., p. 28:—"The will of God after some manner concurreth to the producing of sin."

I confess my inability to arrive at a *satisfactory* solution of this quotation. Will you therefore, dear sirs—or any experienced theological contributor—read the context, which is much too long for insertion in your columns, and give the meaning intended by the truly reverend and learned author?

E. E.

LXXXV.—The Rev. W. Wall, in his "History of Infant Baptism," inserts the following passage from Clement of Alexandria (see vol. i. p. 37, ed. 1720):—"If there be engraved in a seal-ring the picture of a fisherman, let him think of St. Peter, whom Christ made a fisher of men; and of the children which, when baptized, are drawn out of a laver of water as out of a fish-pool." The learned Dr. Gill remarks on this, "My conjecture then is, that it should be read not 'children' but 'fishes'" (see collection of Sermons and Tracts, vol. ii. p. 393).

Will you, or any correspondent, be kind enough to refer to the quotation in Clement, and give a *correct* translation, that it may be certain whether fishes or children are intended?

No Greek Scholar.

LXXXVI.—In what sense is Divine *forgiveness*, as exercised toward sinful men, to be understood, so that it may harmonize with the doctrine of complete *satisfaction* rendered by the incarnate Redeemer?

If Christ suffered the full penalty due to our sins, and made complete satisfaction to Divine justice in our stead as our representative and surety, how can we be said to be forgiven, according to the common acceptation of the word? H. V. G.

LXXXVII.—Was Queen Elizabeth baptized by immersion when an infant of four days old?

The description of the ceremony as recorded by John Stow in his "Annales of England"—I have seen only the quarto edition—leads me to conclude that she must have been immersed.

Inquirer.

LXXXVIII.—Erasmus is said to have given the following translation of Acts x. 47:—"Can any man forbid that these should be baptized in water who have received the Holy Ghost as well as we?"

With this reading Dr. Gill fully concurs (see collection of Sermons and Tracts, vol. ii. pp. 216, 217, and 246).

Is this translation to be relied on?

No Greek Scholar.

LXXXIX.—What is the authority to which the disciples of Christ should refer for the obligation and observance of their Sabbath-day? Is it to the Jewish code, the fourth commandment, or the New Testament? If the reference be either to the Jewish code or the fourth commandment, then has not the whole church, excepting perhaps the few Seventh-day Baptists, departed from the right way, both as it regards the day and the manner of its observance? If the reference be to the New Testament, then why should the observance of the first day of the week be enforced, as we often hear it, from the Decalogue or the Jewish law?

I shall be grateful to any reader of the Magazine who may, by a reply, give me any information on the above.

Alpha Beta.

XC.—Is the recorded order of the primitive churches in all things that to which the churches in all ages should be conformed? If so, is it not plainly to be inferred from Acts xx. 7 that the church at Troas attended to the Lord's-supper every first day of the week; and why is it then that most of the English Baptist Churches attend now to this institution only once a month?

Alpha Beta.

THE MISSIONARY HERALD.

THE PROGRESS OF THE MISSION IN DELHI.

In the Annual Report mention was made of the defection from the faith of numerous parties in Delhi, and the causes which led to it. Sad as were the disappointments experienced by the missionaries, they were not left without tokens that God was working with them, for the losses were nearly supplied by new converts coming forward to "put on the Lord Jesus Christ." The effects of discipline were most salutary on the remaining members of the churches, while during this year they have been cheered by the adhesion of others to the kingdom of Christ.

It must not be supposed that those who have professed to be followers of Christ, and continue to walk with his servants, are in every respect such as we should desire them to be. Many habits cleave to them, acquired in the days of their heathen life, which only time can remove, and their knowledge and experience of divine things are lamentably small. Owing also to the rapid growth of the work, the missionaries have not been able to secure native helpers sufficiently advanced materially to aid them in the work of instruction. To this latter point their attention has been very earnestly directed; and to supply their wants, Mr. Evans has commenced a Theological Class, in which to educate young and hopeful converts for the service of Christ.

Early in March the missionaries had the pleasure of baptizing four persons, after a fair trial of their faith and sincerity. Two were soldiers belonging to H. M.'s 82nd Regiment, and the other two were Mussulmans of rank and education. To one of these very particular interest attaches. He is a nephew of the ex-King of Delhi, and the only remaining member of the great house of Timour in Delhi, who can lay claim to pure royal blood. His name is Mirza Feroze Shah. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He is by no means a novice in the truth. He used to sit for hours together at the feet of Mr. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation in the Court of Delhi. When asked by Mr. Evans if at that time he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him; nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month, allowed me by the King."

When Walayat Ali was alone preaching in Delhi after Mr. Thompson's death, Mirza Feroze Shah continued not unfrequently to converse and read the Scriptures with him. During the mutiny he was not in Delhi, and could have taken no part in that terrible event, for he has letters bearing the highest recommendations. Since his return to Delhi he has written a tract on the Divinity of Christ, and endured much persecution from the Mohammedans. One rich Moslem, connected by marriage with

the ex-King, offered a bribe of 100 rupees and 10 rupees monthly, to a native Christian, who is the husband of a granddaughter of the ex-King, if he would persuade Feroze Shah against becoming a Christian.

The other Mussulman baptized is also a relation of the ex-King, though not so near as Prince Mirza. Another person of the same class is also a candidate, and several others of various ranks and condition are seeking admission to the Church. These are kept back until several months' probation testify to the sincerity of their desire.

It will be remembered that the Government some time since, for military reasons, took possession of the chapel which lay just under the walls of the palace, giving compensation, and promising a site for a new structure. After a long delay, an admirable site has been secured. It is situated in an open and central space in the Chandni Chouk, the most frequented street in Delhi, and the missionaries desire to put up a chapel suitable to the place, and the prospects of the mission. The compensation is not sufficient for this purpose, and they will rejoice to receive assistance from friends in this country. The missionaries further propose to place in the chapel two mural tablets, commemorative of the apostolic Thompson, and of the martyr-deaths of Mr. Mackay and Walayat Ali, deeming such a memorial of affectionate regard suited to embalm the memory of their labours and Christian heroism for future times.

DAY SCHOOLS IN JAMAICA.

FEW questions are more difficult of solution than how to provide for the common education of the youth of Jamaica; and yet there is not one more important to the future wellbeing of the enfranchised population, next to that of the Christian ministry. As in this country, the day schools for the poor can rarely be made self-supporting; while Jamaica does not enjoy the presence of a numerous body of Christian philanthropists, able and willing to make up the deficiency. Government grants of small amount are indeed enjoyed by the schools of the Establishment, the Wesleyans, and Moravians; but the schools of Baptist ministers are deprived of this resource from objections of principle. At the same time, the schools so aided have an unfair advantage over other schools, and the grant is not seldom made the instrument of proselytism and sectarian triumph. In this extremity, our brethren are compelled to look to this country for some assistance. Much has been most generously rendered by members of the Society of Friends; but this is inadequate to the necessities of the case. We hope that an appeal to our readers will not be in vain, and that some among them will help in this good cause.

The following abstract of the report of the schools in connection with the ministers and churches of the Jamaica Baptist Union has reached us, and affords important information with respect to their condition:—

Twenty-one pastors have reported 56 day schools, having on the books 2173 boys, 1301 girls—total, 3474 scholars.

Eight pastors of churches connected with the Union have not reported any day schools.

The number of schools from which the annual amount of school fees has been reported is 31, with an average attendance of 1359; and the total amount of fees is £407 11s. 4d. It is greatly to be desired that the amount of fees had been reported from each of the schools connected with the society.

The second table appended to this report shows that in the County of Surrey there is but one parish and one school, with 65 on the books and 38 in average attendance, connected with the Society,—that in the County of Middlesex the whole 8 parishes are included in the Society's operations, and report 31 schools with 1771 scholars on the books and 1165 in average attendance,—and that in the County of Cornwall the 5 parishes are included, with 24 schools, 1638 scholars on the books, and 1060 in average attendance.

The third table shows the number of schools, &c., in each of the 14 parishes included in the report.

The serious attention of pastors and churches is again called to the disparity in the number of boys and girls attending school. Although there are 15 female teachers and 2 schools exclusively for girls, the number of boys in average attendance is nearly as two to one of the girls.

The educational state of our denomination as revealed by the tabulars is very far from what it ought to be. There are connected with the Union 61 churches, with a membership of upwards of 20,000; and yet the average attendance at the schools is only 2263, and most of the schools reported are very elementary in their character. Most earnestly do we press the subject of education upon the serious and prayerful attention of the churches. If our denomination is to maintain its position and exert its proper influence in the Island, we must educate both male and female. If we are to have a native ministry, respected, honoured, useful, we must educate our youths; and if the native ministry is to be augmented and elevated, we must have the boys of our church members trained in the day school, and fitted to enter upon the higher training provided by our Theological and Normal School Institutions. Let every Baptist church in the Island see to it, that, in addition to its Sunday school, it has a good day school, with a pious, earnest, properly qualified teacher, and spare no trouble or expense to secure all the requisites for the education of its children.

TABLE II.

County.	Parishes.	Schools.	Scholars on the books.			Average attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	1	1	43	22	65	24	14	38
Middlesex	8	31	1132	639	1771	741	424	1165
Cornwall	5	24	998	640	1638	637	423	1060
	14	56	2173	1301	3474	1402	861	2263

TABLE III.

County.	Parish.	Schools.	On books.			Average attendnce.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	St George	1	43	22	65	24	14	38
Middlesex	St. Catherine	4	197	104	301	129	75	204
,,	St. Thomas ye Vale	1	22	12	34	14	6	20
,,	St. Dorothy	1	31	15	46	31	9	40
,,	St. John	2	8	13	21	8	13	21
,,	Clarendon	4	153	69	222	96	49	145
,,	Vere	1	18	18	36	11	10	21
,,	Manchester	3	106	72	178	82	45	127
,,	St. Ann	15	597	336	933	370	217	587
Cornwall	Trelawny	6	350	219	569	233	115	348
,,	St. James	8	262	178	440	166	128	294
,,	Hanover	6	219	119	338	126	82	208
,,	St. Elizabeth	2	63	34	97	47	29	76
,,	Westmoreland	2	104	90	194	65	69	134
		56	2173	1301	3474	1402	861	2263

SCHOOLS NOT CONNECTED WITH THE UNION.

Parish.	School.	Scholars on the books.			Average attendance.		
		Boys.	Girls.	Total.	Boys.	Girls.	Total.
St. Thomas ye East	* Belle-Castle	37	8	45	37	8	45
,,	* Stokes Hall	40	20	60	38	18	56
Clarendon	Thompson Town	44	10	54	22	7	29
,,	Kilsythe	37	22	59	25	19	44
,,	Smithville	51	21	72	46	14	60
Westmoreland	Sutcliffe Mount	68	57	125	24	23	47
,,	Friendship	20	13	33	20	13	33
,,	Haddo Hill	10	15	25	10	15	25
		307	166	473	222	117	339

* Both these schools are closed for want of funds.

LUKE, A NATIVE CONVERT OF DELHI.

BY THE REV. D. P. BROADWAY.

Luke was a Hindoo of the Shudra class. His parents joined the Church of England when he was very young, and he was christened with them at the same time, and placed in a Mission school in connection with that church, where he was taught to repeat the Catechism, the Creed, and the Lord's Prayer, and to read Urdoo and Hindee. He had of course no correct idea of religion; he fancied the so-called baptism, which had been administered to him in his infancy, in consequence of which he was recognized as a christian, had also made him a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

During the rebellion, he met John Bernard, the native pastor of Chitoura, in the Fort of Agra, with whom he became very intimate, and whose steady christian conduct and instruction made a deep impression on his mind. Owing to a difference of opinion of some kind with a party of his own community, with whom he was associated, he left them, and came to Bernard, who sent him to Delhi, to Mr. Smith. Here he was employed as a scripture reader. This took place in the beginning of 1859.

When I came to Delhi, he was made over to me. I could not understand the man at first; his conduct was straightforward and upright, and he did his work satisfactorily; yet still he did not appear to be much concerned about the "one thing needful." Though he could not unite in partaking the privileges of the church with which he was now connected, still he seemed indifferent about it, and a peculiar gloom rested on his countenance. He continued in that state a long time; it was doubtless the result of having had the cloak of "The Faith" forced upon him in childhood. I was watchful, but did not venture to speak to him on the subject, fearing I might be wrong in my conjectures.

One Sabbath afternoon some candidates were baptized; as soon as the service was over, he came and asked me to administer the Ordinance to him the next time a similar service took place. I then took the opportunity of speaking to him. I told him he had been connected with our mission a long time, and yet did not think of joining the church, which appeared rather strange, therefore I should like to know what induced him to do so now. He said he was strongly attached to the church, in which he had been brought up, therefore he had determined not to leave it, and if he ever did so, it should not be hastily; that by being with us continually, and attending our services, he was gradually led to see how much more scriptural the Baptist church was than his own. This weakened and eventually removed his attachment to the Church of England; still he said he could not get over the subject of baptism. He could not see

why a child could not be baptised, and made a member of Christ's church as well as an adult; nor could he see until now what difference there could possibly be betweenlaspersion and immersion, or how the use of much or little water could qualify or invalidate the ordinance, and so forth. As the candidates went down into the water, were buried in it, and then rose and came up out of it, the death, burial, and resurrection of the blessed Lord were strikingly exemplified, and the following passages of scripture illustrated; "Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death. Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye are risen with him throgh the faith of the operation of God, who hath raised him from the dead," &c. These passages were so fully developed and brought home to his mind, that baptism by aspersion, and the administration of it to infants, all at once seemed to him as a mockery of the holy ordinance, and he found he had been blinded with formalism and vain deceit, which are after the tradition of men, after the rudiments of the world, and not after Christ; and that if he did not come out now, and put on the Lord Jesus Christ, in the manner he has commanded, by avowing himself as a believer, he should not only be acting against the dictates of his own conscience, but also against the Holy Spirit, who had graciously interposed and enlightened him. In my opinion it was from that period only that the commencement of a new life actually took place within him.

Respecting his abilities, I cannot say much; they are meagre; still he is energetic and persevering, and makes a passable scripture reader. He was employed in Shahdra for some time, and was getting on very well; but his elder brother unfortunately came to spend a few weeks with him, who led him into a quarrel with the people; therefore, it was found necessary to move him from there. He is inclined to be obstreperous when any omission of duty, or fault, is pointed out to him, but after a little reflection, he generally seems thankful for being put right; so it was in the case just mentioned; however he soon came round, and redeemed his character, and is now stationed in Purana Killah, where he has hitherto been active and faithful in the discharge of his duties.

ARRIVAL AND RECEPTION OF THE REV. J. PAGE AT BARRISAUL.

BY THE REV. THOMAS MARTIN.

From another pen * you will have had some account of our first meetings at Dandhoba, or Rajapore. My remarks, therefore, will be of a general nature, and will take in the whole of our visit, indicating, at the same time, some of my own views and feelings, and the incidents that occurred during the journey.

After the meetings at Rajapore were over, we dismissed with prayer eight native preachers who were going out for three weeks on a preaching tour, and then Mr. Page, Mr. Reed, and I, proceeded on our visit to the following stations, viz.: Chobhikarpar, Ashkor, Ambolya, Baghda, Sooagaon, Digalya, Pakhor, and Madra. Mr. Reed accompanied us to five of these stations, but then returned home, in consequence of a slight attack of fever. At Chobhikarpar Mr. Page baptized twenty-two men and women, and four at Pakhor; or rather, four at Madra *from* Pakhor, because there was not water enough at Pakhor!

At each of the chapels a large assemblage of both Hindoos and native Christians came together to see Mr. Page, and hear what he had to tell them about

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* See *Missionary Herald* for July, p. 104.

England, that far-off and wonder-working land. Sometimes as many as two hundred Hindoos, and an equal number of native Christians, were present. Several of the chapels were not large enough to hold so many, and we were consequently obliged to take out some of the mat fences which constitute the walls of the chapels, so that all the people might both see and hear. At all the places Mr. Page gave a general account of his voyage to England, explained to them with what facility and speed travelling can be accomplished in that country owing to the numerous railways, expatiated upon the variety of machinery, the vast number of young people employed in connection with it, and the various means which the benevolence of their employers has devised for educating these young people. He then urged upon Christian parents the importance of sending their children to school, and setting them a good example by keeping the Sabbath-day holy. He gave them some notion of the vast number and size of the chapels in every city and town throughout the country, the immense number of attendants at worship, and assured them of the good-will of the people of England towards the people of this country—that it was their earnest wish that they should embrace the Christian religion, and thus become wise, happy, and strong. He spoke also of the agriculture of the country, described the steam-plough, the vast expanse of cultivation, the richness of the soil, the abundance of the crops and fruits of all kinds, the physical condition of the country, its hills and valleys, its beauty, wealth, and grandeur: and then told the people that the main cause of all this glory, power, and wealth, was Christianity; and that so long as they remained idolators they could not expect their condition to be much better than it is. He would then give them a clear and forcible statement of the gospel, showing the advantages of a hearty reception of it, both in this world and in the world to come. Every one seemed attentive and pleased.

After one of these services a Hindoo very gravely asked Mr. Page whether *maharanee* (the great queen, meaning Queen Victoria) was a goddess! But generally the questions were of a more practical nature, and more immediately concerned themselves: viz., whether it was right for them to give those illegal demands in excess of the rent which the landlords claim. They were told that the law was on the side of the ryot, and opposed to these demands; and that they might give them or withhold them. If they were foolish enough to give them, who could hinder? But the power and option of refusing were in their own hands. It is very evident that this question is agitating the minds of the people a good deal. The ryots have found out that Act X. of 1859 has curtailed the power of the Zemindar, and is opposed to all those illegal cesses which, from generation to generation, they have been accustomed to pay; and though they are slow in availing themselves of the privileges of the law, and seldom combine to resist oppression, yet the very fact of the existence of such a law is rendering oppression less frequent and less severe.

We sometimes, however, hear of the ryots combining to resist, and the landlords collecting their forces to compel, the payment of these unlawful cesses. And the Hindoo ryots, though unwilling to embrace Christianity, are beginning to be not unwilling to acknowledge some of the advantages which they derive indirectly from it. If the landlords oppress them, they can intimate that they will become Christians, and then calculate upon the sympathy and aid of the Christian community and the missionaries to help them out of their difficulties. An intimation of this kind will have the desired effect. A Zemindar will forego anything, even some of his lawful demands, rather than allow his ryots to embrace Christianity.

When Mr. Page had concluded his discourse in the chapel at Ashkor, an incident of a very pleasing character occurred. Ramcoomar, the native assistant preacher at this place, came up to the table, leading his wife by the hand, and calling upon his son to come forward also, and with quivering lip and trembling hand, laid *twenty rupees* on the table on account of his wife and son, and promised the same amount on his own account, towards the erection of a new brick chapel at Ashkor.

This money was given in fulfilment of a promise which he had made about a year and a half ago, when his house and all that it contained were burned to ashes. In this, the time of his distress, some of the native Christians and the missionaries sympathized with him in a substantial way by helping him to repair his losses, and in gratitude for this kindness he promised *forty rupees* for a small chapel at Poitahar, a little out-station; but afterwards preferred to put the money into the general fund for new brick chapels. This donation was peculiarly gratifying, inasmuch as it was a move in the right direction, and pointed out the way to others. The next day a widow came forward and laid one rupee on the table for the same purpose, and since then several others have given sums which would be considered liberal even among a more enlightened people. All others were exhorted to do likewise, and many have promised compliance. We trust very many will follow Ramcoomar's example, both in liberality and Christian consistency.

There are few things in this world that the native loves more than money, and few things that affect his heart more intimately than the loss of it. When native Christians have learned so to appreciate the blessings and privileges of the gospel as to give of their substance to support it among them, and spread it around them, we shall then have good proof that Christianity has taken root. May the time soon come when giving for the gospel's sake shall be deemed by them a privilege, and every man shall give, not under the influence of a temporary excitement, but systematically and regularly as "the Lord hath prospered him." "God is able to make all grace abound toward them," and it shall be our earnest prayer and effort that this *grace*, which is at once a test and a fruit of faith, shall not be withheld from our native brethren.

EVENTS IN CHINA.

Our readers will receive with pleasure a communication from the Rev. H. Z. Kloekers. In the midst of the strife around him, he has persistently sought to advance the kingdom of Christ, and not without some fruit to his labours. He dates from Shanghai, May 15, 1862:—

In regard to last year I have been able to distribute 9,210 Tracts and 190 New Testaments during my trips to and stay in Peking. Of these, 2,210 were Tracts and 45 were New Testaments, which I had received from the American Presbyterian press; 45 New Testaments I had from Dr. Bridgman, and 100 from the London Mission, whilst I had myself 7,000 Tracts printed in Peking. May the Lord still follow them with his blessing.

As to conversions, I cannot give such flourishing accounts as the London Missionaries, but I am seriously afraid that the principle of Halley (I think that is the name of the pædobaptist who is the authority of Mr. Muirhead) will give them hereafter much grief and pain, because, in my opinion, a great deviation from the Scriptures, which require a new birth and spiritual membership before we can become visible members of the Church of our Redeemer. I had, however, good prospects of usefulness *near* and *in* both cities, because the people seemed anxious for information, and of one man near Peking, and another in Nanking, I have some hopes of true repentance and faith in Jesus. The ill-will of all sorts of politicians in the former, and the provocations given to the Chiefs in the latter, effectually hindered my free entrance to others, who were also seemingly panting for the water of everlasting life.

I have been as faithful, and kind, and prudent as I best could be, in all my advices to the Kanwang according to his request, and upon all such points as I thought would be for their spiritual and temporal welfare. Commencing with all those which were politically of the greatest importance, I tried to prepare the way for other things connected with morals and religion. The first was of course about schools and chapels, science and industry,—but then fol-

lowed the importance of sending an Embassy especially to England, where they might plead their cause and make just complaints about unfairness and wrongs which they suffered at the hands of her politicians, &c., consequently urging upon them to get clear ideas of their present circumstances, government, final object, and the best means to attain it; then came the importance of commercial relations by means of well-defined treaties; then the necessity of changing their Sabbath, because differing from all other Christian nations, which of necessity would give difficulties in regard to foreign intercourse, if not changed, whilst it was more easy for them alone to change than to expect such a thing from many; finally, also came their polygamy, and even the doctrine of the Teenwang, in which he teaches that he himself is a Son of God, and the younger brother of Jesus. In fact, everything was brought before him; and though many of my words and arguments seemed to be new to him, though their circumstances were still unfavourable in regard to some things, and though I can well understand that such grave matters required much thought and reflection, yet I must confess that after so much time and experience they are without excuse for showing no interest or activity in those things, and even to forbid my return, and to force Mr. Roberts to flee away from their court, capital, and country.

Since my return from Nanking I have not been able to do much, without many trials, within many fears,—and yet notwithstanding all this I have more reason to be thankful than ever before about my labours in China. Last Sunday I *baptised* my Chinese teacher and a Dutchman, who a short time ago arrived from Australia, and is now overseer of a wood establishment here. After great mental agony, which bordered on madness, the doctrine of the cross gave peace, calmness, and self-possession to the tempest-tossed soul of the latter, and he has since been enabled to mark out for himself a different career from the one he followed in the past. With the brightest prospects before him, because of the wealth of his parents, his connections, and mental capacities, he chose to walk the road which leads to social, mental, and eternal destruction; but since he has come to himself, and the Good Shepherd has called this lost and wandering sheep by name, and spoken to his heart, he has set his face steadfastly to follow the Lamb whithersover He goeth, to glorify his Redeemer as much in the future as in the past he has spurned both Him and His salvation. His case is a very peculiar one. He was actually plucked like a brand from the burning, and requires much firm and yet paternal care. He seems to devour his Bible, and makes rapid strides in the knowledge of the truth. The consequence of this change of mind was, that he wished to avow himself now openly a convert to the reality of that religion of which he once threw off the semblance for faith in Mohammed, and the hopes of a Mohammedan heaven, with all its sensual enjoyments; and this I was of course as willing to grant, as he was anxious that it should be in accordance with the precepts and examples of "God's word."

My teacher is a man of quite a different character. He has been with me now for more than five months, and I have *heard* or seen nothing wrong in him, even though I tried him, as you will see in the sequel. It is a very common question among the Chinese, "If I enter your religion will you then also give me my rice?" Of course such people are not worth much, and whoever may be satisfied with such, I am not.

Wishing therefore to know with what sort of man I had to do, and what good Christian influence had done him, I mentioned one day that a certain foreigner had asked me whether I knew a good teacher for him, that he would give him eight dollars a month, and wanted him only for one or two hours in the morning. "Now Seen-Sang," I said, "here is a nice opportunity for you to improve your circumstances, and I do not see why I should not help you on in your temporal as well as spiritual condition; if you wish to engage in it, you have only to tell me, and I am sure you will succeed." Mr. K., he answered, very sorrowfully, I don't exactly understand you; if *you want* me to leave I'll be much obliged for your kind help in this matter, but so long as there is hope that you

do *not* go home, I will take the chance and stay with *you*. I do not want to leave you, but go wherever and do what you please. I am not very strong, but I am commonly in good health, and I rather prefer to learn more of the truth than to earn a little more money. I wish eventually to be useful among my own people, if possible. I hope and trust you won't go home; but in regard to foreign merchants—you know them." These were about his words. I remembered the words of Peter to the Saviour: "Lord, to whom shall we go, thou hast the words of everlasting life." I felt what he meant, and was glad to think that his moral feelings had undergone such a change, though it was of course very painful to be reminded of the vices of the Heathenized Christendom about us. This grief at the idea of leaving me, notwithstanding the prospect of my departure, higher wages, and much spare time, his simplicity in speaking about preaching the Gospel, which in his case supposes salary, and which might have induced him to keep this secret desire in the back ground, for fear that such startling news might open my eyes as to some deeper scheme of the Chinese mind, with which he knows very well we have by this time become somewhat acquainted, and then the tone in which he spoke, all this made me hope that he had actually undergone a change of heart, and as he had long ago requested to be baptized as a believer in Jesus, I felt at liberty to baptize him, together with my countryman, of whom I made mention above.

A third person, also a Dutchman, has also not long ago been roused from his death-like sleep. He is at present struggling with conscience and precept, and continually stumbling and falling under the burden of sin and guilt. He is a strong man, but is night and day weeping and wailing like a child; he actually trembles at the fall of a leaflet; his voice of mirth and pleasure is turned into groaning and whispering in dread of the judgment to come. He has not yet arrived at that liberty wherewith Christ makes his people free, but it is coming; he is putting away the evil of his doings from before the eyes of Jehovah, and learning to do well. His sins, though red as scarlet, will soon be white as snow. He has learned to trample on the pride of man, and is fearlessly going to marry the Chinese woman with whom he has been living for some time, whilst his tenderness of conscience and boldness to face the consequences has led another to take the same steps. This latter is a Romanist, a merchant at Yentai. He at once requested me to write a letter to Brother Hall about him, which I have done; and I trust that this may prove his first steps out of the land of darkness, where the light is as darkness, and the end everlasting destruction.

I cannot help feeling sorry that we have not a larger number of missionaries in China. The political circumstances are certainly not so favourable as we could wish, the country being everywhere full of robbers, rebels, and revolutionists; but in the open parts they might, notwithstanding, settle down without any danger, and in some districts it is even possible to go to some distance. They would for some time to come have enough to do with the study of the language; we, who have been here for some time, might be able to help them to some extent in getting acquainted with many things, whilst all might help each other in such circumstances as mine without feeling that we were burdensome to any but a Christian brother of our own society.

O my brother, I beseech you remember China in your prayers, speeches, and exertions. I know you do not forget it; but this poor country, with its teeming millions, is distracted from the one end to the other, and reeking with the blood of man. An evil genius would seem to preside at the councils, and to control the actions of the leaders of this nation. Wherever they are left without the help of foreigners their plans are frustrated, and their actions appear like child's play in comparison with the doings of their opponents; and wherever the foreigners help them it would appear only to strengthen a struggle, which if left entirely to itself, would be at an end in a very short time. The struggle is indescribably painful. It is impossible to listen to the tales of misery without shuddering. May God in the midst of wrath remember mercy.

As far as the Taepings have sway idolatry has apparently got the death-blow, and whatever their doctrines, should it become an acknowledged government, I expect it will be a ripe field for the harvest. In the country of the reigning dynasty not a few signs are seen which give hope of success among its idolaters. Whether the Taepings get the whole of the country or part of it, or whether the whole be regained by the Imperialists, in either case we have good prospects before us, if only popery be not allowed to exceed us in our exertions. The more labourers you have in the field the more your funds will increase. According to the wants and requirements of the families in the wilderness, they were ordered and allowed to gather from the manna, and *they who had gathered little did not come short.*

I will add concerning the rebels that the allies seem now actually to have commenced a war of extermination against them. Within the last fortnight they have been driven from Kahding, Tsing-po, and Ningpo. Large numbers of them have been killed and made prisoners. (It is awful to think what will be done with the latter.) Only a few escaped to tell the mournful tale to the "Younger brother of Jesus!" Poor man! soon he may find himself in the hands of his enemies, or wandering about with the curse of his followers upon him, and cursing and raging for vengeance upon those who interfered with his well-established right to overthrow a wicked and cruel government which crushes a vanquished people to the dust, and ties it with chains of death to the worship of a man, who, no less than himself, claims the title of heaven's own son. Some say the Admiral will now encounter them at Soochow and Nanking; others, however, that he will not visit those places till the autumn. I hear just this moment that the French Admiral has been killed by the Taepings in battle.

It remains for us only to pray that the issue of these painful scenes may be the salvation of the myriads of China, and that out of the dark and troublous times which have fallen upon that great empire, may arise a new kingdom in which righteousness shall prevail!

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

On the 3rd of February, 1862, with my native brother Bernard, I started from Chitourah, and about 5 o'clock in the evening reached Iradat-nagr, where we pitched our tent.

4th. Early this morning we went out to the village, and preached to a considerable number of Hindoos, who gave us good attention, and confessed that our message of love and mercy must be true, but that they were not inclined at the time to receive it. Having heard this avowal of theirs, we asked them, "How could they possibly acknowledge the truthfulness of Christ's religion, and continue to reject it?" One Pundit replied, "Because we believe that ours also is as true." To this we made a reply, stating, that his believing such a thing did not prove that Hindooism was as true as Christianity, because we said, you may err respecting the moral tendency of true religion, and therefore your belief may be erroneous. If your views concerning true religion are false, your belief also is false, for your belief is always governed by your opinions, and partakes of their moral quality. Having said this, we asked him to give us his views respecting the religion of the true and living God. With this he complied, and made an attempt to explain himself; but soon we perceived that his views respecting true religion were as far from being correct as falsehood is from truth. Seeing him imbibing such unworthy thoughts about *true* religion, we kindly requested him to listen to what we would say on the subject. We told him that his opinions were radically wrong, and inconsistent with the nature of God and his religion; and then we pointed out to him the spirit and moral tendency of religion, and showed to him the great difference there

is between Hindooism and Christianity, and between his views concerning the deity and the teachings of Jesus Christ respecting the same. When we were proving to him that the spirit of his own religion was to lower his nature, deprave his soul, enhance his wretchedness, and to deprive him of all comforts and happiness; but that the tendency of Christ's religion was to exalt his nature, purify his mind, increase his felicity, and to save him from all pains and sufferings, he seemed to be astonished, and came to us and said, "You say the truth; our religion is not good, but yours is good." If you believe that, we replied, then abandon your own religion, and receive that of Christ, and you shall obtain immortal life beyond the grave. Large numbers of Rājpoots, Brahmins, and Bunyas favoured us with their presence this evening, and listened exceedingly well. Though they made some unimportant objections, to which we replied at the time, yet they seemed to be greatly satisfied, and nearly all of them expressed their approval of what we had said.

(*To be continued.*)

MISSIONARY MOVEMENTS.

CALCUTTA.—At the meeting of the Auxiliary, in Circular Road Chapel, it was found that the congregation meeting there raised last year £130 for missionary purposes, an excellent example for churches at home. Four candidates are seeking admission to the church. One is a Burman, sent to Calcutta by the King of Burmah to receive an English education.

JESSORE.—Mr. Hobbs has removed into Kosbah, the chief town of this district, and is very busily occupied in preaching in the markets and bazaars around. Four persons were awaiting baptism, two of them being the grandchildren of our late missionary at Benares, Mr. Smith. These will make seven from the beginning of the year baptized in the west of the district. Mr. Hobbs also mentions five others as candidates. The schools have much increased in numbers, notwithstanding that Mr. Hobbs introduces largely the element of Christian truth in the instruction given.

DINAGEPORE.—Though much interrupted by sickness, owing to the insalubrity of this district, Mr. McKenna spent the early part of the year in traversing various villages, both in Dinagepore and Purneah. In many places persons were found well inclined to the gospel, but whom caste and fear of persecution hinder.

SEWRY.—At the beginning of the year, in company with Bolaram, Mr. Ellis accomplished a missionary tour in and around Cutwa. One hundred and forty-nine villages were visited, and some ten thousand persons listened to the word of life. In Cutwa they were often urged to remain and re-occupy the place so long tenanted by the late Mr. W. Carey. A pastor, too, is wanted for the small native church existing there. After witnessing the worship in the temple at Hetampore, the chief man of the fair engaged Mr. Ellis for two hours in conversation on the great salvation; and for five days he enjoyed large audiences in the fair. Also, amid the five hundred thousand persons at Bokreshur mela, and its three hundred Shiva temples, for several days was the gospel preached to listening crowds.

GYA.—In visiting the district to the north, Mr. Greiff met large bands of persons of the Jain sect, proceeding on pilgrimage to Parisnath. Their religious belief much resembles that of the Buddhists. They gladly heard him preach, and received copies of the word of God. Many pilgrims also were met with, carrying Ganges water to Baijnath, to pour on the emblem of the god Shiva. They gave his message a hearty reception.

AGRA.—Mr. Joseph Gregson has entered on his new sphere in Agra with his usual energy. In addition to native work, he has engaged in out-of-door services in the Cantonments, and established a Temperance Society among the soldiers. Mr. Gregson reports that the native congregation is somewhat smaller, while in the English congregation there are hopeful signs of good being done.

MEERUT.—Very severe affliction has befallen the family of Mr. Parsons, and compelled him to take a temporary change to the hills. During his absence

the scripture readers at the two out-stations are visited by the native pastor at Mulliana, while Mr. Gillson, deacon of the English church, directs the movements of the native preacher at Meerut. Since his arrival at Mussoorie, the health of Mr. Parsons and his family has improved.

DELHI.—Through the watchful Providence of God, the lives of Mr. and Mrs. Evans and their child have been saved, when endangered by the sudden fall of the ceiling of the room in which they slept. The wakefulness of the babe forced upon their attention the slight noise which preceded the fall, and just gave them time to escape.

POONAH.—Mr. Cassidy has had the pleasure of baptizing the wife of our native brother Sudoba. She is the first native female who has put on Christ by immersion in that part of India. Mr. H. Gray, the son of Baptist parents, has also been received into the church, and the gospel has been widely preached in the surrounding country.

MORLAIX.—Mr. Jenkins reports the progress of the chapel at Tremel as drawing near to completion. In April there was a large gathering of the Breton Christians to receive into the church two converts, one a man 60 years of age, the other a youth of 19. Others are disposed to follow the example. For a short time there was much fear that the work of scripture distribution would have been hindered, but the prefect has again withdrawn the prohibition.

BAHAMAS.—Mr. Littlewood reports that the work of God is going on very favourably in Turk's Islands, under the ministry of the two brothers S. and D. Kerr. He had visited Watling's Island, where there is a Church of about 30 members. A small chapel in a suitable spot is about to be erected for their use.

JAMAICA, STEWART TOWN.—Mr. Webb, one of the students from Calabar' has entered on a probationary period of six months, with a view to the pastorate of this Church, rendered vacant by the removal of Mr. Lea to Falmouth. Although the outward effects of the revival have ceased, Mr. Webb reports the continuance of very interesting proofs that God is continuing his work of grace in their midst. Both the inquirers and backsliders' classes receive frequent accessions, and the sunday schools are large and well attended. The day schools are alive, but languish for want of pecuniary assistance.

HAYTI.—Mr. Baumann reports that since the beginning of the year three persons have been baptized, and a fourth was about to join the church. Two new converts had come from Cayes, where there are the beginnings of religious life, as well as at Marigot.

HOME PROCEEDINGS.

During the past month, missionary meetings have been held at Tring and St. Albans, attended by Mr. Underhill. The Rev. W. Rycroft has pleaded the cause of Christ in Staffordshire, as well as in Tring. The Rev. J. Sale has visited Stroud and its neighbourhood, and the Rev. J. Anderson St. Albans.

At the Quarterly Meeting on the 9th July, a proposal was laid before the Committee by the Council of the African Aid Society, to locate on a portion of the land purchased for the Missionary Society by Mr. Saker in Amboises Bay, a colony of coloured men from Canada, desirous of emigrating to the land of their ancestors. This request has been most cordially acceded to, and the Committee have made a grant of a considerable portion of land situated to the westward of the township of Victoria. One condition affixed to the grant is, that no settler shall deal in spirituous liquors, a trade productive of untold calamities to the inhabitants of the African continent. It is understood that the African Aid Society intend to form a company for raising the necessary capital, to employ two ships, first to transport the colonists from Canada, and then to carry on trading operations. Our esteemed friend, Capt. Milbourne, is engaged to assist in the undertaking. There is also further a great proba-

bility that the English Government will make a suitable spot on the Cameroons Mountain, just behind Victoria, a sanatarium for the shipping on the coast, and also use the harbour as a depôt for coaling and the anchorage of its ships. In this case the object of the Committee will fully be accomplished in sanctioning the formation of the township of Victoria by Mr. Saker, and our former converts at Clarence will remove to it. A very favourable report on the salubrity of the locality has been forwarded to the English Government by the Consul and the Government botanist, while there can be no question of the importance of the harbour as a station from which to watch the mouths of the Niger, and to check the slave trade on the coast.

At the meeting of the Quarterly Committee it was also resolved to hold an annual autumnal meeting of the subscribers and members of the Society in some important provincial town, similar to that held in London at the Anniversaries, to communicate in more detail the position and proceedings of the Society, and to give such information as the members present may desire to have on all topics of interest affecting the welfare of the Institution. The officers of the Society will attend, and such members of the Committee as may find it convenient to do so. The first meeting will probably be held at Bradford, of which timely notice will be given.

We have to notice with sorrow the decease, in Calcutta, of Mr. Jabez Carey, a son of the late Dr. Carey, and who in his earlier years was engaged in missionary work. As a member and deacon of Lal Bazaar Church, he has long continued to render good service to the cause of Christ, and his loss will occasion deep regret. On the 17th June also died Mrs. Dexter, the widow of our late esteemed brother, the Rev. B. Dexter, of Jamaica.

As this sheet is passing through the press, our dear friends, Mr. and Mrs. Pigott, will sail in the "Teviot" for Ceylon. Mr. Pigott's sphere of labour will be Colombo.

We have great pleasure in announcing the safe arrival at Cameroons of Mrs. Peacock and Mrs. Sturgeon.

FAREWELL MISSIONARY SERVICE.

During this month the following missionary brethren and friends will sail for their destination in the East:—The Rev. J. Wenger for Calcutta, the Rev. L. and Mrs. Kalberer for Patna, the Rev. F. and Mrs. Supper for Chittagong, the Rev. E. Edwards for Monghyr, the Rev. W. Etherington for Meerut, and the Rev. F. D. Waldock for Kandy, in Ceylon. It is proposed to give a farewell soirée to these friends at Freemasons' Hall, Great Queen Street, on the evening of the 11th August, when Sir Morton Peto will take the chair, and suitable addresses be delivered. Tea and coffee at half-past five. Tickets, one shilling each, may be had at the following places:—

The Mission House, 33, Moorgate Street.
Mr. G. Blight, 168, Fenchurch Street.
Mr. J. H. Tresidder, 17, Ave Maria Lane.
Mr. Jno. Neal, 18, Edgeware Road.
Mr. Beale, 12½, Bolingbroke Row, Walworth Road.

CONTRIBUTIONS FOR SPECIAL OBJECTS.

Treasurers of Auxiliaries and Local Secretaries—for the sake of avoiding much inconvenient delay—are particularly requested to state, when sending Contributions to the Mission House, if any portion of such Contributions is to be applied to *special objects or stations*, and not to leave such notification until the close of the Society's financial year.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st to July 20th, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Bridgland, Mr. B.	0	10	6
Jones, Capt., 1861-2....	1	1	0

DONATIONS.

	£	s.	d.
"Avranches," for *India*	5	0	0
Connubial Anniversary Thanksgiving from Elimelech & Naomi	5	0	0
Do., for *Rev. J. Parsons' Chapel, Benares*....	5	0	0

LEGACY.

	£	s.	d.
Share of further Interest allowed by Bankers on the late Rev. Wm. Nichol's Trust, by Mr. Falkner, Newark	3	11	5

LONDON AND MIDDLESEX.

	£	s.	d.
Alfred Place—			
Collection	2	1	9
Bloomsbury—			
Sun. School, for *Rev. J. Allen's Schools, Ceylon*	5	0	0
Ebenezer—			
Sun. S., by *Y. M. M. A.*, for *India*.....	0	7	10
Hampstead—			
Boxes, by Mr. Frith	1	0	0
Henrietta Street—			
Collections.....	6	11	7
Islington, Cross Street—			
Collection for *W. & O.*	5	0	0
John Street—			
Contributions	80	0	0
Kennington, Charles St.—			
Collections.....	4	3	1
Tottenham—			
Collections.....	9	0	6
Less expenses	0	14	0
	8	6	6
Vernon Chapel—			
Contributions.....	2	12	0
Walworth, Arthur Street—			
S. School, for *China*..	10	0	0
Do., for *School in Ceylon*	10	0	0

BEDFORDSHIRE.

	£	s.	d.
Ampthill—			
Contributions	1	18	6
Biggleswade—			
Contribution	5	5	0

CAMBRIDGESHIRE.

	£	s.	d.
Cambridge, St. Andrew Street—			
Contributions	65	9	3
Do., Zion Chapel—			
Contributions	21	16	9
Do., S. School ..	5	12	8
Caxton—			
Contributions.....	7	8	10
Chesterton—			
Sunday School	2	11	2
Cottenham—			
Contributions	25	0	1
Do., S. School	0	14	6
Histon—			
Collection	2	16	2
Melbourn—			
Collection	9	0	0
Shelford, Great—			
Collection	7	5	1
Swavesey—			
Collection	4	7	2
Sunday School	0	8	7
Waterbeach—			
Collection	3	2	5
Willingham—			
Collection	3	10	6
	159	11	2
Less expenses....	12	8	4
	147	3	10

CORNWALL.

	£	s.	d.
Redruth—			
"Anon.".....	1	0	0
"Anon.".....	0	10	0

DORSETSHIRE.

	£	s.	d.
Dorchester—			
Donation, for *Rev. G. Kerry, Calcutta*....	5	0	0

HAMPSHIRE.

	£	s.	d.
Guernsey—			
Collection, for *China*	1	3	11
Jersey—			
Collection, for *China*	2	2	5
Contribs., for *T.*	0	4	6
Romsey—			
Collection, for *China*	1	2	5
Winchester—			
Collection for *China*..	1	0	0

HERTFORDSHIRE.

	£	s.	d.
Markyate Street—			
Contributions	3	0	7
Do. S. Sch. for *N.P.*	1	13	5

KENT.

	£	s.	d.
Faversham—			
Contributions.....	4	5	0
Do., for *N. P.*.....	1	7	5

LEICESTERSHIRE.

	£	s.	d.
Foxton—			
Contributions	3	10	0

NORFOLK.

	£	s.	d.
Norfolk Auxily., on acc., by Mr. Smith, Norwich	100	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Brayfield-on-the-Green—			
Contributions	1	18	2
Helmsden—			
Collection for *W. & O.*	0	6	6
Long Buckby—			
Contributions	10	0	0
Northampton, College St.—			
Contributions	64	19	4
Do., Bible Class, for *Rev. J. C. Page's Chapels*	4	0	0
Rushden—			
Collection	3	13	0
	84	17	0
Less expenses ..	1	0	6
	83	16	6

NOTTINGHAMSHIRE.

	£	s.	d.
New Basford—			
Collection, for *China*	0	9	6

SOMERSETSHIRE.

	£	s.	d.
Bourton—			
Contributions	3	13	0
Do. S. School.....	0	5	3
Watchet—			
Contributions	3	6	10
Williton—			
Contributions	3	7	10
Do., S. School	1	7	11
	8	2	7
Less expenses	0	12	1
	7	10	6
Withycombe—			
Contributions	1	0	0
Do., for *China*	0	10	0
Do. for *Africa*	0	10	0

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Contribs. on account by J. H. Hopkins, Esq.	161	10	0
Henley-in-Arden—			
Collection	3	2	0

WILTSHIRE.

	£	s.	d.
Corton—			
Coll. after Lecture ..	2	2	9
Crockerton—			
Coll. after Lecture ..	0	9	8
Salisbury—			
Collection for *China*	1	18	0
Upton Scudamore—			
Coll. after Lecture ..	0	5	0

SOUTH WALES.

BRECKNOCKSHIRE.

	£	s.	d.
Brecon, Kensington Chapel—			
Collec. for *W. & O.* ..	1	19	8

RADNORSHIRE.

	£	s.	d.
Franksbridge—			
Contributions for *Britany Chapel*.....	0	3	5

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions received by Mons. Cadot for Baptist Churches in France.

	£	s.	d.
EDINBURGH.			
James Douglas, Esq., of Cavers	5	0	0
Hugh Rose, Esq.	2	0	0
Robert Haldane, Esq.	1	1	0
John Millar and Co.	1	1	0
Professor Simpson	1	0	0
Mr. Thyne	1	0	0
Patrick Wilson, Esq.	1	0	0
Messrs. J. & J. Scott	1	0	0
John Macandrew, Esq.	1	0	0
A. Snody, Esq.	1	0	0
Miss Pringle	1	0	0
Mrs. Douglas	1	0	0
Mrs. Haldane	1	0	0
— Court, Esq., per Miss Arthur	1	0	0
H. Craigie, Esq.	1	0	0
Mrs. Muir	1	0	0
J. L. Murray, Esq.	1	0	0
Mrs. Watson	1	0	0
William Gilton, Esq.	1	0	0
Charles Anderson, Esq.	1	0	0
Per Rev. J. E. Dovey	3	3	0
Collection at Dublin Chapel	1	6	0
Collection, Bapt. Church, Bristo Street	6	1	1
Sums under £1	8	12	6
GLASGOW.			
Miss Oswald	5	0	0
A. Watson, Esq.	2	0	0
J. & W. Campbell, Esqs.	2	0	0
Messrs. G. Smith & Son	3	0	0
Edward Ward, Esq.	1	10	0
Alex. McLean, Esq.	1	0	0
James Ormond, Esq.	1	0	0
J. Williamson, Esq.	1	0	0
D. H. Lusk, Esq.	1	0	0
A Friend	1	0	0
Messrs. Taylor & Wilson	1	0	0
John Anderson, Esq.	1	0	0
James Playfair, Esq.	1	0	0
J. D. Brice, Esq.	1	0	0
John Glen, Esq.	1	0	0
A Seaman	1	0	0
William Ewing, Esq.	1	0	0
N. Stevenson, Esq.	1	0	0
Sums under £1	22	19	0
PAISLEY.			
Thos. W. Macalpine, Esq.	1	0	0
Andrew Gibb, Esq.	1	0	0
W. & A. Coats, Esqs.	1	0	0
Sums under £1	1	11	3
GREENOCK.			
William Muir, Esq.	1	10	0
A Friend	1	0	0
John Baxter, Esq.	1	0	0
John McIlmain, Esq.	1	0	0
Collection, West Burn St. Chapel	1	10	1
ABERDEEN.			
Mrs. Macdonald	2	0	0
John Stewart, Sen., Esq.	5	0	0
John Stewart, Jun., Esq.	1	10	0
A Friend of Rev. G. S. Mee	1	0	0
A Friend	1	0	0
Collection John St. Ch.	3	8	6
Sums under £1	3	13	0
LONDON.			
Joseph Tritton, Esq.	5	0	0
J. C. Marshman, Esq.	1	0	0
Miss Adams, by Mr. Underhill	1	0	0
J. P.	1	0	0
Per Rev. C. Stanford	1	0	0
A Friend at Westbourne Grove Chapel	1	0	0
R. B. Sanderson, Esq.	1	0	0
Collection at Regent's Park Chapel	2	5	8
Mr. Carr	1	0	0
Mr. Goode	1	0	0
Mr. Thomas	1	0	0
Mr. Burden	1	0	0
Per Mr. Wilkin	0	15	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., March 28 (two letters) & 30, Apr. 25, 26, & 30, May 24 & 27; Fuller, J. J., March 29, April 29; Peacock, E. J., Feb. 28, March 29; Saker, A., Feb. 14 & 28. March 29, 31, and April 1, and one letter no date, Apr. 29 (four letters), May 30; Smith, R., Feb. 27, Mar. 25, Apr. 28; Wilson, J., Sen., Mar. 31.
FERNANDO PO—Diboll, J., Feb. 27.
PORT ELIZABETH—Hutchinson, F. V., Apr. 16.
VICTORIA, Pinnock, F., Feb. 14; Saker, A., Feb. 10; Smith, R., May 24.
AMERICA—LONGUEIL, La Fleur, T., May 29.
MILWANKEE, Jackson, J., June 4.
NEW YORK—Brown, N., Mar. 25; Colgate & Co., June 3 & 14.
TORONTO, Warren, N., Feb. 17 and May 10.
ASIA—AGRA, Gregson, J., Feb. 19, Mar. 6, May 1, June 3 & 5; Gregson, J. G., Apr. 5, June 4.
ALLAHABAD, Parsons, J., Mar. 19.
BARASET, Banergee, D., & H. Chittergee, May 13.
BARISAUL, Martin, T., May 17; Muston, H. J., April 29.
BASSEIN, Beecher, J. S., May 26.
BENARES, Heinig, H., April 17; Parsons, J., Feb. 10.
CALCUTTA, Kerry, G., June 7; Lealie, A., Feb. 22, April 22; Lewis, C. B., Feb. 22, March 8, April 3, 18, & 21, May 2, 8, & 22, June 9; Rouse, G. H., Feb. 22; Shah, Goolzar, Apr. 8.
CHITOURAH, Williams, J., May 27.
COLOMBO, Allen, J., May 15; Busbridge, E., June 16.
DELHI, Broadway, D. P., March 28, 29, & 31, June 4; Evans, T., April 18 & 19, May 3; Evans, R. H., March 17; Flinn, G., Apr. 3.
DINAGEPORE, M'Kenna, A., April 18, June 6 (two letters.)
GYA, Greiff, E., Feb. 4, March 10, June 5.
INTALLY, Pearce, G., Feb. 21, March 3 & 12.
JESSORE, Hobbs, W. A., Apr. 4 & 16, May 20 & 31.
KANDY, Carter, C., Apr. 12, May 15 & 30, June 14.
KOOLNAH, Johnson, E. C., April 3.
MEERUT, Parsons, J., April 4, May 2.
MONGHYR, Gregson, J. G., Feb. 17; Lawrence, J., April 1.
MUSSOORIE, Parsons, J., June 3.
POONAH, Cassidy, H. P., June 10.
RANGOON, Craig, T. R., April 4.
ROORKIE, Parsons, J., May 16.
SERAMPORE, Sampson, W., Feb. 18
SEWRY, Ellis, R. J., March 3, April 3; Rouse, G. H., March 20; Williamson, J. Feb. 27, April 3 & 4, June 6.
SHANGHAI, Klockers, H. Z., Feb. 4, May 3 & 15.
YENTAI, Hall, C. J., Feb. 4, March 1 & 18.
AUSTRALIA—HOBARTON, Tinson, E. H., Mar. 20.
MELBOURNE, Rees, D., Feb. 24.
BAHAMAS—GRAND BAY, Kerr, D., March 14.
HARBOUR ISLAND—Littlewood, W., March 24 (two letters.)
LONG BAY—Littlewood, W., April 28.
NASSAU, Davey, J., Mar. 11, Apr. 3 & 8, June 7; Littlewood, W., April 8, May 13.
RUM CAY, Littlewood, W., March 5.
FRANCE—BEUZEVAL, Bouhon, V. E., July 15.
MORLAIX, Jenkins, J., April 1 & 25, June 13, July 17; Monod, A. W., May 23, June 5, July 3 & 8.
PARIS, Bouhon, V. E., May 13, June 3, 13, & 23; Dez, A., April 26.
HAYTI—JACMEL, Baumann, W., April 9, May 24; Webley, W. H., April 9 & 10, May 19 & 24, June 23.
JAMAICA—ANNOTTO BAY, Jones, S., May 23.
BELLE CASTLE—Harris, H. B., March 24.
BROMPTON, Holt, S. W., June 5.
BROWN'S TOWN, Clark, J., March 22, April 23, June 23.
CALABAR, East, D. J., Feb. 6, Mar. 5 & 6, April 22, May 23, June 23.
FALMOUTH, Lea, T., March 24, May 23.
FOUR PATHS—Claydon, W., Apr. 20, June 21.
KINGSTON, Bouhon, V. E., Mar. 25; Merrick, E., May 23; Oughton, S., March 10, April 23, June 7; Webley, W. H., March 25.

LUCEA, Teall, W., June 23.
MONTEGO BAY, Henderson, J. E., June 6.
MOUNT CAREY—Hewett, E., March 31, May 22, June 6.
PORT MARIA—Day, E. P., March 19.
RIO BUENO, East, D. J., March 22.
ST. ANN'S BAY, Millard, B., April 8, June 23.
SAVANNA-LA-MAR, Clarke, J., Mar. 13, May 22 & 31.
SPANISH TOWN, Philippo, J. M., June 7.
STEWART TOWN, Webb, W. M., May 22.
WATFORD HILL, Henderson, J. E., Mar. 7 & 21.
SWITZERLAND—BERNE, Wenger, J., March 31.
TRINIDAD—Law, J., March 22, June 5.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

AUGUST, 1862.

THE ASSOCIATION OF BAPTIST CHURCHES IN IRELAND.

DURING the month of July meetings of a very interesting character were held at Dublin for the purpose of forming the Baptist churches of Ireland into an association. Such an association existed some two hundred years ago. In much more recent times "The Baptist Union of Ireland" afforded the means of fraternal intercourse and co-operation. This Union had, however, been suffered to expire, and no means of such interchange of feeling, or of union of action, had existed for several years. The want of this had been often and deeply lamented. Brethren situated like the pastors of Baptist churches in Ireland must necessarily feel the isolation thus occasioned. Brethren in England, where opportunities of friendly intercourse and united action are so numerous, can hardly realize the sense of loneliness by which men so widely separated, as the brethren in Ireland are, must be depressed and enfeebled. Seldom could any of them know the pleasure of fraternal Christian intercourse, and often did each feel as though he himself were left alone to prosecute the work of Evangelical missions. Devoted brethren of other denominations are indeed earnestly employed in the same great cause, and brethren of their own communion were known to be toiling in other parts of the country; but these things did not remove from the mind of many a solitary labourer the feeling of desertion and loneliness which oppressed him in his arduous toil. Greatly had the termination of the former union been lamented, and greatly had the formation of a similar association been desired by many. The conviction was deep and strong that such an organization would not only afford the opportunity of pleasurable Christian communion, but that it would also supply much more effective means of united action in the great work of evangelization in Ireland. Some brethren, therefore, adopted the necessary measures for supplying the want so generally felt. The earnest and well-directed efforts of the Rev. W. Leese Giles, of Abbey Street, Dublin, especially called forth the thankful acknowledgments of the brethren who were thus concerned. The committee of the Baptist Irish Society, having had the subject laid before them, fully concurred in the desirableness of such an association. Arrangements were therefore made for a series of meetings to be held in Dublin, on Tuesday, Wednesday, and Thursday, July 8th, 9th, and 10th.

The first service was held, on the Tuesday evening, in the new chapel at Rathmines, when the Rev. J. G. McVicker, of Ballymena, preached an appropriate sermon from Col. iii. 1—4. On Wednesday morning, at 8 o'clock, a prayer meeting was held in Abbey Street Chapel, at which the Rev. W. L. Giles presided, and the brethren Beater, Berry, and Livingstone engaged in supplication. This service was regarded by many as one of great interest and of much spiritual power. At twelve o'clock the first meeting for business was held in the same place. The brethren present were Berry, of Athlone; Brown, of Conlig; Eccles, of Banbridge; Evans, of Waterford; Giles, of Dublin; Henry, of Belfast; Livingstone, of Dunfanaghy; McVicker, of Ballymena; Medhurst, of Coleraine; Stokes, of Ballina; Beater, Cherry, Eason, and Young, of Dublin; Leech, of Ballymena; R. Eccles, of Banbridge; and also, as visitors, the Revs. Fitzherbert Bugby, of Preston, who was secretary of the former Baptist Union of Ireland; and C. J. Middleditch, Secretary of the Baptist Irish Society. Mr. Middleditch was requested to preside. Prayer was offered by Mr. Eccles. Mr. Giles reported the measures which had been taken to convene the brethren, for which a vote of thanks to him was unanimously adopted. He was then requested to act as secretary on the occasion of the present meeting. Various resolutions were adopted. An associa-

tion was formed, to be called "The Association of Baptist Churches in Ireland." Its object was declared; its principles and its rules were adopted. Mr. Cherry was appointed treasurer, and the Rev. W. Leese Giles, secretary. A very useful conference was also held on many matters of great practical importance.

In the evening, at eight o'clock, a public meeting was held in Abbey Street Chapel. Mr. Middleditch presided on the occasion. Prayer was presented by Mr. Henry. Letters, extracts from some of which are given in the present CHRONICLE, were read, and addresses delivered by the brethren Bugby, Berry, Eccles, Livingstone, Stokes, and Giles. The meeting was closed with prayer by Mr. Brown.

On Thursday morning the brethren re-assembled for business at Palmerstown, the residence of Mr. Cherry; and in the evening the closing service was held in Abbey Street, when the Rev. T. W. Medhurst, of Coleraine, preached from Lev. xvi. 20—22.

It is very gratifying that meetings so calculated to promote efficient united action were marked by great brotherly affection. The kindness of friends belonging both to Abbey Street and to Rathmines Baptist Churches deserved and received the hearty acknowledgments of the assembled brethren. The effect of the meetings on the brethren themselves was very pleasing. Many of them have returned to their solitary labours greatly refreshed in spirit and strengthened for future effort. Means are now provided for united action which, if rightly employed, may secure the happiest results in connection with the cause of Christ in Ireland.

The next meeting is to be held at Belfast, on the first Tuesday in July, 1853: the Rev. W. L. Giles to preach, and the Rev. J. G. McVicker to write the Circular Letter.

ATHLONE AND MOATE.

THIS district is rural. The proportion of Protestants is small, being only one-sixth of the entire population. The Baptists through the district are widely separated, which prevents the collection of their children at Sunday schools. At Athlone, however, we have a small Sunday school, consisting of twelve children; and at Geashill, thirty miles distant, we have a Bible class, consisting of ten children. Eight preaching stations are regularly occupied, and considering the state of the preaching-attending population, the congregations are large and attentive. The Roman Catholics are not permitted to attend, though many would be glad to do so if allowed. In this district there were, about two years since, sixty-six Baptists formed into four small churches; viz., Athlone, Moate, Rahue, and Ferbane. Of this number two have died, three have removed to England and are united with other churches, and seven have, by marriage and servitude, been removed to distant parts of this country, beyond the reach of ministerial visitation. We have thus lost twelve members of the Rahue and Moate churches. Within the last month six have been baptized, and others are inquiring: of these, three lately were Presbyterians, and the others young members of our congregations. The present number of members is fifty-six.

BALLINA.

THE state of the church at Ballina, for several years past, has been of rather a discouraging nature: instead of gaining anything it has suffered much loss. It has undergone many changes, which were caused chiefly by emigration and death. The following, however, is a short notice of those which have occurred during the past year, and an exact account of the general state of the church existing at present.

About the 1st of July, 1861, Mr. Hamilton, the pastor, removed to Belfast, and early in the month of October following, Mr. William Stokes entered on labours there as his successor.

During the interval of three months, there was no person to look after the services, and consequently the chapel was closed, and everything in an apparently hopeless condition; but after collecting the small number who formed

the congregation, the services of Lord's-days were recommenced, and have been regularly continued since. All the old preaching-stations have also been regularly visited, and one new station opened. The church numbers at present about eighteen members, none of whom live at Ballina, except two, but at a considerable distance, and are, therefore, incapable of attending the services often; to meet which want, Mr. Stokes preaches in their own houses as often as convenient. The congregation being small, and no children to attend, it is impossible for the present to form a Sabbath school. But there are two week-day schools: one at Curragh, and the other at Crossmolina. The former is taught by Eliza Walker, and numbers about thirty pupils; the latter by James Phillips, and numbers about twenty-two pupils. About two-thirds of these children belong to Roman Catholic parents. Both schools are doing very well at present. Crossmolina is more encouraging at present than it has been for some years past. The teacher is a spiritually-minded old man, and is zealous for the cause of God.

At an examination of Curragh school, held on the 3rd of the present month, there were thirty-three children present: sixteen Roman Catholics and seventeen Protestants. All were able to read and spell except one. Eleven were able to write pretty fairly, and eleven repeated from memory forty-three chapters in the New Testament, and answered most of the questions that were asked.

Eneas McDonnell continues to read the Scriptures in both English and Irish, and converse with his Roman Catholic neighbours, through the district assigned him in the county of Sligo. He also conducts a small Sabbath school, which goes from house to house, among the Protestant families in the neighbourhood. Some Roman Catholics attend, who have latterly met with bitter persecution from their priest, on account of which some have withdrawn, but others are persevering, and are attending still.

The village stations are six in number, the nearest of which is about five miles from Ballina, and the farthest about fourteen. The attendance on the preaching at these places varies from fifteen to fifty. They are visited *regularly*, at short intervals. Some of them are in a very healthful and encouraging state at present, particularly Crossmolina. Notwithstanding repeated denunciations from the altar by the Romish priest, as well as from the pulpit of the Established Church, the people still manifest a willingness to hear the word. The man in whose house the meetings are held has been denounced from the altar by the priest, who strictly charged his parishioners not to give him any employ.

During the year one of the members of this little flock has been removed by death. Most of the members of the Society are familiar with the name of Jane Phillips, who taught the Society's school in this village. On the 5th of January she rested from her labours.

There have been no additions to the church during the year; but in some of the country districts there are a few inquirers, who, it is hoped, may join it in course of some time.

On the whole, the general state at present has more of an encouraging nature, and gives greater cause for perseverance than it did some months ago; though a *still greater* change in that respect is much to be desired. The labours are entirely missionary, and the field of labour being so old, it is less hopeful than if it were new. However, the missionary labours, with reliance on God's word, that he that goeth forth bearing precious seed, shall ultimately return, bringing his sheaves with him.

BANBRIDGE.

The cause of God is prospering in our midst. The attendance, both on Lord's-days and weekdays, improves. In sub-stations, as numerous as the ability to occupy them, the gospel is continually preached to interested audiences. There is a goodly number of inquirers, and upwards of forty have been added to our fellowship within the last twelve months. Some have moved elsewhere; some sleep in Jesus; some, alas! have gone back, and walk no more with us. We have had to mourn along with many during the peculiar privations of a

most unhealthy winter. The number of the names, however, rather exceeds that of the church on which the Pentecostal fire descended. Oh, for a baptism such as theirs! Oh, to enjoy a double portion of this spirit! Our meeting-house has been much improved, and made more comfortable, at a considerable outlay. The Sabbath school continues in a healthy state. The teachers love Christ, and watch for the souls of their children, aware that they must give account of their stewardship.

DUBLIN.

ABBEY STREET.

SINCE the settlement of the church under its present pastor, in October, 1860, its progress has been as follows:—Baptized upon a profession of their faith, 62; admitted to church fellowship, 64; dismissed to other churches, 17; died, 4; withdrawn, 2; total increase, 41. Others shortly are about to join us. We have much to cheer us, but are earnestly hoping and praying for greater things, and doubt not, notwithstanding many difficulties, the blessing of the Lord will descend in richer measure, causing to be added to us continually those who shall be eternally saved. The work of Sabbath school instruction is being pursued, we hope successfully; and other institutions exist having for their object the glory of God and the good of man.

DUNFANAGHY.

THE Rev. A. Livingstone reported, at the meeting of the Association, the following particulars respecting this rural station:—

"In reviewing the Lord's dealings with us as a church, and also the present position of the Baptist cause in this locality, we see much to be truly thankful for, and much also to humble us in the presence of our Divine Master. In order to convey a correct idea of our position as a Baptist church, we must glance at the past as well as the present. In the year 1845 I was led to visit this locality by circumstances strikingly providential. Baptists were then unknown here, except to a few that occasionally came in contact with some of our Letterkenny brethren, chiefly when visiting Dunfanaghy as a watering-place.

"Immediately on my arrival I commenced to preach, and found many anxious to hear. Private houses and barns would often be filled to suffocation every Lord's-day forenoon for nearly three years. Old and young assembled at my lodgings, where I taught them as a class and expounded the Scriptures. The Lord blessed the word, and in process of time a few professed their faith in Christ and desired baptism. Opposition now beginning to run high, one went up to Letterkenny and was baptized. Another emigrated to America and was baptized in Philadelphia; he has since returned, and is now a member. Opposition still kept up; but the Lord increased our confidence, so that as believers presented themselves I baptized them in the sea near Dunfanaghy. It was not, however, until we met in a church capacity that opposition reached its climax. We were denounced as low, hypocritical, self-righteous, and schismatical, whose only object was to unsettle the minds of persons and disturb the settled-down habits and religious customs of the people. Our public meetings were considerably thinned, and some of our stations shut against us. Still, the Lord enabling us, we went on, until, in the course of time, our distinctive principles became better understood, and our religious outlines more sharply defined. Many indeed were the petty persecutions that I and the brethren with me had to endure, both social and domestic; but 'hitherto hath the Lord helped us.'

"At present our little church consists of twelve members, one excellent sister having emigrated a few days ago to Canada. Six of the members are heads of families numbering in all nineteen children. Our efforts in relation to Sunday schools have from the first been greatly hindered. However, we have two small Sunday school classes, about two miles apart, numbering about sixteen and twenty-four, partly adults and partly children. Several preaching-stations, promising goodly audiences, are within our reach; but want of funds prevents their being occupied, the distance in some cases being above ten miles. I will only add that the Lord has given us considerable influence with many families not immediately connected with us, but who, nevertheless, acknowledge our efforts, and ascribe their spiritual blessings to our instrumentality under God."

*** *The List of Contributions is unavoidably postponed in consequence of the Secretary's visit to Ireland.*

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1862.

A SERMON FOR YOUNG MEN.

BY THE REV. HUGH STOWELL BROWN.

"Temperate in all things."—1 Cor. ix. 25.

THE common notion of temperance is this, that it consists of such moderation or abstemiousness with regard to strong drink as preserves a man from intoxication. This, though only one part of temperance, is a part which no sensible man will think of undervaluing. When we consider the wretchedness, the crime, the disease, the destruction, which result from drunkenness; when we consider how insidious habits of intoxication are, and how they grow upon a person with ever increasing force; when we consider that no station in society, however exalted, no calling, however sacred, no mental culture, however great, guarantee exemption from their influence; when we consider that good fortune and bad fortune, gladness and sorrow, are equally strong temptations to this degrading vice; and when we consider that, fatal as this evil is to a man's secular interests, it is even more fatal to his spiritual wellbeing, we must all feel that to be temperate, in this sense of the word, is one of the first laws of life, which every wise man will lay down for his careful and constant observance. Reason and conscience, religion and morality, the domestic affections, a regard for temporal comfort, the love of long life, and even pride and avarice, protest against intoxication; and the strength of the passion may be inferred from the fact that the protest of all these united is, in ten thousand cases, too feeble to prevail. My young friends, you know of instances enough to show you that persons as intelligent, as strong-minded, as refined in feeling, and as well-principled as yourselves, have fallen and been destroyed by this so easily-besetting vice; therefore, I urge you, I implore you, to stand upon your guard. This, then, is one form of temperance, and a form of temperance unspeakably important. I do not wonder that the word has, in the common language of the people, been narrowed to this point; because, of all forms of temperance, the advantages arising from this are the most obvious and

the most numerous, and the miseries resulting from the lack of it the most manifold and most heart-breaking.

But there are other forms of temperance which also demand consideration. Do not regard yourself as temperate because you are not a drunkard. Even when the intoxicating cup has been dashed to the ground and broken, when the use as well as the abuse of strong drink has been entirely abandoned, there may yet be much intemperance in *pleasure*. God has planted in the heart the love of pleasure, and, in the constitution of the world, has largely provided for its gratification. And he has not so limited either the desire or the means of gratifying it as absolutely to secure us from injury; he deals with us as with beings endowed with reason and conscience, and leaves us to exercise these high endowments in the regulation of all our inferior powers. Here, then, is a wide field for the cultivation of temperance. In the gratification of the love of pleasure we may seek and find such refreshment of mind, and heart, and body, as shall fit us for engaging with renewed strength in the serious business of life. This is the true design of pleasure and the love of pleasure. Work is man's great and honourable destiny, and the pleasurable in life is only a help to the accomplishment thereof; it is the oiling of the wheels, in order to their turning more swiftly, and without grinding and wearing away. Yes, work, not pleasure, is our destiny; work here and work hereafter, too; work for evermore; work whereby we shall advance our own highest interests and promote our Maker's glory; and, therefore, whatever helps us to do our proper work is lawful and right, whatever hinders us is unlawful and wrong. All amusement, recreation, spending of leisure hours, should be regulated by this question—How will it affect the great, the serious business of my life; the work, whether sacred or secular, which God has given me to do? Or, I will put it thus:—Is this or that pleasure, whether in-doors or out-of-doors, whether intellectual or physical, good for your health? Only remember, health is a great word; a word that has as much to do with your soul as with your body, with eternity as with time; and, accordingly, health is the word by which Wycliffe, in his version of the Scriptures, almost always designates salvation. Is this or that pleasure good for your health? this is the question to be asked and answered, and your judgment and conscience must determine what answer should be given. The question is often asked, whether there is any harm in this amusement or in that; whether this is consistent with a Christian profession, and that with the character of a true disciple. Now, bring this comprehensive rule to bear upon such questions; ask whether your health, including—and including as its chief element—health of soul, is likely to be benefited, or the reverse. The faithful application of this rule will do what no minute and specific direction ever can do in showing you what is right and what is wrong in pleasure. And when by the conscientious application of this rule you have ascertained that such or such an amusement be good for your health, bodily, mental, spiritual, and that, consequently, it will help, not hinder, you in your life work, then throw yourself into such amusement with all your heart, and soul, and

mind, and strength. Never partake of such pleasure as this with secret misgivings, and as if it were not exactly the thing—as if it were a matter to be apologised for, a matter just barely excusable, and all but inconsistent with Christian character; no! once the truly healthful tendency of the amusement is decided, partake of it freely, boldly, and with as much comfort of conscience as you ever feel in the discharge of any of the most sacred duties of life.

It is a great point gained if a man is enabled to overcome that temptation to immoderate pleasure which, standing at the threshold of active life, besets, conquers, and destroys so many: but, supposing this temptation to have been conquered, another forthwith meets you; you are liable to become intemperate, through the intemperance of avarice, for there is no man in this world more intemperate than the keen lover of money. Temperance is self-mastery; but if there be anything that masters a man it is the lust of gain. He who renounces the love of pleasure for the love of money only escapes one kind of intemperance by plunging into another quite as bad. This is the intemperance of sober, steady, thoughtful men; this is the intemperance of many so called and so reputed religious men. It is an intemperance into which we are especially apt to fall, because there is no public opinion against it, but a very strong public opinion in its favour. If a man yields to the intemperance of intoxication the probability is that he will be despised; if he gives way to the intemperance of licentious pleasures in any form he will, perhaps, forfeit the esteem of respectable persons. I say, perhaps, because a man may be a great blackguard, and yet hold up his head in society unabashed and unreproved; still, the intemperance of intoxication, or of any form of profligacy, does for the most part find public opinion against it, and of course involves the utter disapproval of all professors of religion. But as to the intemperance of avarice, the world applauds it, and the Church, in many instances, bows down and worships it. The more a man sets himself, body and soul, to make money, the more he will be admired by the world, and in the Church (I speak of Dissenting churches, for I know them best), such a man stands the best chance of being elected a deacon. Thus this kind of intemperance does not bring with it such obvious pains and penalties as attach to those others that I have mentioned. It may bring with it care, and anxiety, and discontent; it may, through unwise and unhealthy speculation, suddenly collapse, and leave its victim to weep and wail over the ruins of his fortune; but, generally speaking, the intemperance of Mammon is rewarded with substantial comfort. In the prospect of being viciously intemperate there is much that appeals to a man's fears; in the prospect of being only avariciously intemperate there is much that appeals to his hopes. And so, of all kinds of intemperance, this is the most plausible and the most likely to prevail, especially where there is no strong disposition to licentiousness. Him who can resist wine the devil tempts with gold. Yet it should be remembered that if the Scriptures are any authority, this intemperance, indulged in by the steady, and the thoughtful, and the professedly religious, is just as blameworthy, just as much to be shunned

and hated as any other. I wish that all men, and especially all professors of religion, would honestly and duly consider these words:—"Ye cannot serve God and Mammon." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." "The love of money is the root of all evil." "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him." "Having food and raiment, let us be therewith content." "Mortify . . . . covetousness, which is idolatry." I wish professors of religion thought as much of these truths as they do of justification by faith, and felt the neglect of these truths to be as damnable a heresy as any unscriptural notions concerning the atonement. I admit that a good deal may be said in favour of the love of gain; as, that it is essential to civilization, that if it were not for its influence the whole world would be stricken with poverty, and perhaps famished with hunger. The love of gain, it may be said, is the great motive power of civilized life. Savages are destitute of it, and they will be savages as long as they are destitute of it. The love of gain fells our forests, tills our fields, digs our mines, builds our factories, sails our ships; the love of gain stores up food for millions, who, were it not that some have the prudence and the skill to make capital, would be in a state of starvation. In such statements there is much truth. The love of gain does seem necessary to the development of material resources, and, consequently, to the happiness of mankind. But, for this very reason, the love of gain presents temptations to intemperance that need to be well watched and carefully guarded against. It is that in which there is some good that is most likely to be perverted to evil. Almost all evil in this world is abuse, and the thin end of almost every wedge of wickedness is a virtue. Of course there is a sense in which the love of money is the root of one-half the happiness this world enjoys; but this does not prevent its being the root of every form of evil too. Every man knows that it may be carried to an intemperate excess, that it is carried to an intemperate excess, that we are all strongly tempted to carry it to an intemperate excess. There is nothing more useful and nothing more destructive than fire. So it is with the love of gain, with the desire to prosper in the world: carry it to excess, and God will be forgotten, the welfare of the soul will be neglected, the best feelings of the heart will be destroyed, and the man, amidst all the pleasures of his wealth, will be a well-qualified candidate for hell. All things considered, then, it would seem to me that the intemperance of avarice is the intemperance against which it most behoves every man, and especially every steady man, to be upon his guard. There may be as much intemperance in the counting-house as in the pot-house; and the intemperance of the counting-house has this disadvantage, that it is an intemperance out of which a man has little chance of being shamed by public opinion, or frightened by the fear of consequences, or tired by satiety. And of all kinds of intemperance this is the most persistent; other passions become feebler and wear out; but this gathers strength with the weight of years, and becomes the more clamorous the more its gratification is sought after.

But perhaps you are not intemperate in drink, in pleasure, or in avarice. Still there are other forms of intemperance: for instance, there is the intemperance of anger, which shows itself in much intemperate conduct and intemperate speech; and I certainly think that this is a species of intemperance most likely to prevail over the young. For as a man advances in life, the hard discipline of the world teaches him to be cool, calm, dispassionate, imperturbable, reticent; he becomes so accustomed to meet with meanness, ingratitude, untruthfulness, that he regards them as matters of course; he can contemplate them without agitation and without disgust; he learns to speak in a reserved, cautious, deliberate manner; he is not easily put out; long training gives him command over his feelings, and the manner of expressing them, if indeed he ventures to express them at all, which is but seldom. And I must confess that in the burning, towering, exploding indignation of a young, undisciplined, generous heart there is often some noble property; and, on the other hand, some mean, cowardly, sneaking, and self-seeking element in the cool temper, and some falsehood in the restrained speech of the man well practised in the ways of the world. A downright honest curse is scarcely so bad as fair words that come from a false heart; and a true man, in ever such a rage, is better than a smooth-tongued, smiling villain. There is, undoubtedly, a temperate anger, such as Christ felt when he looked round upon his hardened enemies, who, notwithstanding all his love, refused to believe in him; and such as Paul allows when he says, "Be ye angry, and sin not," upon which precept old Fuller admirably says, "If we are to be angry and yet not sin, we must be angry at nothing but sin." To be angry, especially because of wrongs inflicted upon others, is allowable; nay, such anger must be felt by every good man; for he whose anger is not kindled by injustice will regard the noblest actions with indifference. But, on duly examining our own hearts, we shall find that our anger is called forth chiefly by a sense of personal wrong. We hear of millions of our fellow-men who are in bondage—who are bought and sold like cattle at a fair—and the fact provokes a very mild sort of indignation; but the slightest offence or affront offered to ourselves is instantly and almost furiously resented. Old Fuller reminds us that while we should be lambs in submitting to injuries inflicted on ourselves, we ought to be lions in resenting wrongs done to others; but the exact reverse of this is seen in our practice. The love of retaliation is very deeply engraven on the human heart. For the infliction of an injury upon our neighbour it is considered an ample justification to say, "I am only serving him as he served me—'an eye for an eye, a tooth for a tooth.' One good turn deserves another; and so does one bad turn." It is hard for human nature to get beyond this. There is a certain emblem and a certain motto which Scotland has adopted in her armorial bearings; that emblem is a thistle, and that motto, freely translated, is, "No one shall hurt me without smarting for it." This emblem and this motto belong not to Scotland alone, but to every country under heaven. The thistle and the threat are human nature all the world over. There is another plant, and there is another motto, which are more befitting Christian men:—

"The sandal tree perfumes, when riven,
The axe that laid it low:
Let man, who hopes to be forgiven,
Forgive and bless his foe."

"Oh!" you say, "tread on a worm and it will turn;" and so it will, because it is a worm. It is the glory of a man to pass over a transgression. It is the brutal in you that seeks revenge, it is the truly human (humane) that forgives. People say, "To err is human, to forgive, divine;" to err *is* human, and, perhaps for this very reason, to forgive ought to be human too. This, at all events, is Christian morality; it leads us beyond the law of retaliation to the law of grace. "Avenge not yourselves, but rather give place unto wrath." Yes, my young friend; and when you are tempted to be angry and vindictive, tempted by some offence, some injustice, to seek revenge, it will be far more to your credit, it will be far more truly manful, it will be a far stronger, a far braver, as well as a far more Christian course, to pass by the injury unnoticed, to forgive it and forget it, than to manifest or even feel resentment. Neither give nor take offence. "Be not overcome of evil, but overcome evil with good."

And now, I think you will admit that it is no small or easy matter to be temperate in all things. I fear that, in one way or in another, we are all of us intemperate; there is the intemperance of intoxication, there is the intemperance of excessive pleasure, there is the intemperance of avarice, there is the intemperance of wrath, and many more kinds of intemperance might be added. The truly temperate man stands and lives free from them all. The use of everything without the abuse of anything, this is temperance. I think that all the forms of temperance to which I have alluded are reasonable; and, further, that every one of them is required by Christianity and must enter into the Christian character.

You may say, and you may well say, that temperance, as I have explained it, is very difficult of attainment. And very difficult it is. Who is sufficient for these things? My friends, I do not think that any of us are sufficient for them; I do not think that the most strong-minded and most pure-hearted amongst us can, of himself, be or become a truly, thoroughly, in all respects, temperate man. It may not be difficult for some of us to escape the intemperance of intoxication, and we may have so much earnestness, so much intellectuality, or so much good taste in our nature as shall enable us to overcome all the fascinations of pleasure; but still there will be some form of intemperance, some respectable form of intemperance, the mastery of which will overtax our mental and moral powers; temperate in this one may be, and temperate in that, without much struggle and without much help, but not temperate in all things. But we are not alone; at all events, we need not be alone. Of all God's gifts to man there is none more real, none more precious, than "grace to help in time of need." Most real, and most necessary for man is the gift of God's Holy Spirit to help our infirmities. We have our reason and our conscience, but our reason and our conscience are not enough; we have the word of Divine truth, but

the word of Divine truth is not enough; we have the glorious example of Christ, but even this is not enough; we shall be intemperate, in this way or in that, if we have not God's own personal and direct help given through the Spirit of his grace. You, my young friends, may possibly think that you are strong enough to resist and to triumph over every temptation, strong enough to master yourselves; but a little experience of life will convince you that in this you are mistaken. You may have physical strength to conquer every disease that may attack your bodily frame, and mental strength to master any problem that may be submitted to your understanding; but as to your moral strength, the less you boast of it and the less you trust in it the better, for you will find it perfect weakness in the hour of severe temptation. There may be many things that you can master, but there is one thing that you cannot, and that is yourself. In the prospect of so many temptations to so many kinds of intemperance, temptations before the fierce assaults of which men quite your equals in every sort of power have miserably and disgracefully fallen, I think that you will see it to be your highest wisdom to commit yourselves in humble faith to the guidance of one who is wiser, stronger, holier, than yourselves. A Christian faith which, looking to Christ as the Saviour and the example, relies upon the Spirit of Christ for guidance and support, this is the only thing I know of that will enable you to be temperate in all things.

THE LEPROSY.

Ever since the sentence was pronounced upon man, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19), the active and the vigorous have been seen falling aside from their usual avocations, and after a season of suffering leaving this world. At other times insidious disease, slowly and unsuspected, yet certainly, has sapped the strength and ended the days of many who had previously given promise of a long and happy duration. One day we hear of the old man, full of years, with his grey locks, wasted energies, trembling limbs, and decayed strength, calmly sinking to his long home; on another we see the infant reclining upon his mother's bosom, and falling asleep in death.

When thinking of the many different diseases to which the human constitution is liable, and the breaches which are made in families by death, the following question presents itself to our notice: Would man have been blessed with uninterrupted health and prolonged existence, if the forbidden fruit had not been eaten? Although aware of the fact that all organized matter, everything that has life, whether vegetable or animal—as now existing, at least—is formed upon a plan which renders death, or something equivalent to death, necessary, we have no hesitation in asserting as our conviction that disease and death were introduced by sin, and that from the same cause all men are at present, and will in future ages be exposed to suffering and death. It appears

impossible for any other conclusion to be arrived at, if the teaching of the Bible is received. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). We learn from these words that moral and physical corruption are inseparably connected, and that they have been transmitted, as it were, in parallel lines; the seeds of moral involving necessarily, and by God's original appointment, physical corruption; hence the physical may be regarded as a proof of the seeds of moral corruption.

Against what has been advanced it may be urged that the law of organization, from the embryo formation to the maturity of the animal, is carried on in the way of a continual separation of particles, and their replacement by new ones, which the nutritive process incessantly furnishes. It must, however, be confessed that there is but little force in such an objection. If God, who is the Author of all things, and to whom all the laws of nature are subject, determined to preserve man from disease and death so long as he remained in a state of innocence, surely he had sufficient power to carry such a purpose into effect.

Some persons have supposed that the words, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), could not refer to temporal death, or physical decay, in addition to the loss of still greater privileges and blessings, because death did not immediately follow the act of taking the forbidden fruit. It may be well to add that "the declaration, '*In the day* that thou eatest thereof thou shalt surely die' (Gen. ii. 17), does not mean that death should be inflicted the selfsame day in which the offence was committed, but that they should *then* be subject to death, whatever is meant by death; that the sentence of death should be executed at the time appointed by their Creator. It is not said, בְּיוֹם הַהוּא, or בְּיוֹם הָהִוא, *in that day, in that same day*, but simply בְּיוֹם, *in the day;* and the word 'day' is sometimes used in Scripture generally, for an indefinite time, as may be seen in the Lexicons."* We sometimes read of the day of prosperity, the day of adversity, the day of visitation, the day of vengeance, thy day, the day of salvation; and we speak of the day of despotism, the day of liberty, the day of ignorant barbarism, and the day of enlightened civilization. We also talk about Paul's day, Cæsar's day, Luther's day, Wesley's day, and Napoleon's day. We do not understand these expressions to be restricted to a period of twenty-four hours' duration; on the contrary, we know that weeks, months, and even years are included.

As Adam and Eve were expelled the garden of Eden immediately after they had eaten the forbidden fruit, and that for the express purpose of preventing their eating of the tree of life in their fallen condition, it appears highly probable, as some able writers and eminent divines have supposed, that the tree of life planted in the midst of the garden was not only a symbol of undying life, but the means appointed by God to ensure it. The fruit of that tree may have been "the antidote to decay; the elixir of animal life in man; a natural means

* See Holden's "Dissertation on the Fall of Man."

appointed by the God of nature himself to counteract all tendencies to decay in the human body, and maintain it in youthful vigour and health unfailing, until, in the natural course of things, the whole man—physical, mental, and moral—would be fitted for removal to another and a brighter abode."* If man was, even in a state of innocence, exposed, as all organized beings are, to dissolution and decay, yet was, at the same time, preserved therefrom, it will at once be seen that the effects of the Fall were as disastrous, in the loss of protection and preservation which he experienced, as if his body had been created immortal, and made mortal through transgression.

Although all men are, in consequence of our first parents' sin, the subjects of disease and death, it must not be supposed that the greatest sufferers are the greatest sinners, or that the chief of sinners are more severely afflicted than other men. Job's friends betrayed their folly when they charged him with sin, and accused him of having cast off fear and restrained prayer before God. Our Saviour assured his hearers that those eighteen on whom the tower in Siloam fell and slew were not sinners above all who dwelt in Jerusalem, and further, that those Galileans whose blood Pilate mingled with their sacrifices were not sinners above all the Galileans because they suffered such things. When asked by his disciples, on another occasion, "Who did sin, this man or his parents, that he was born blind?" he replied, "Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him." The admission just made, and the Scriptures quoted, do not militate against the fact that during the Theocracy judgments were poured down from heaven upon the people, or that in all ages of the world God has shown his displeasure by inflicting some painful disease on individuals who have been guilty of some particular sin. In a few instances leprosy has been the disease with which God has smitten. Miriam, the sister of Moses, was afflicted with leprosy, as a punishment for, and a mark of God's displeasure at, her envy and jealousy of Moses, and her attempt to lower his authority in the midst of Israel. "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" she inquired. Shortly afterwards she became, we are informed, leprous, white as snow. (Num. xii.) Uzziah, the King of Judah, was smitten with leprosy when he went into the Temple to burn incense unto the Lord. Such conduct was a direct violation of Num. xviii. 1—7. Azariah, the priest, and fourscore of his brethren, withstood the king for a time, saying, "It appertaineth not with thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead," &c. (2 Chron. xxvi. 18—21). Gehazi, the servant of Elisha the prophet, was afflicted with leprosy when he ran after Naaman the Syrian, or, more correctly, when he assured his master, "Thy servant went no whither" (2 Kings v.

* Hamilton's "The Pentateuch and its Assailants."

Again, it is evident that the laws respecting leprosy were something more than sanitary or police regulations, from the fact that *strangers and sojourners were exempt*. This exemption is somewhat remarkable, as on further examination we find that they were allowed to take part in some services, and commanded to attend to not a few of the observances of the Jewish ceremonial. As, for illustration, in keeping the Passover, the stranger was permitted to unite on condition that he first submitted to circumcision. The ordinance was one, both for the stranger and for him who was born in the land (Exod. xii. 48, 49; Num. ix. 14). In reference to sacrifices, we read, "One ordinance *shall be both* for you, of the congregation, and also for the stranger that sojourneth with you," &c. (Num. xv. 15, 16, 29). The stranger and sojourner as well as the children of Israel were forbidden to eat blood (Lev. xvii. 10, 12). The same law applied to the blasphemer, whether a stranger or one born in the land (Lev. xxiv. 16). The cities of refuge were "for the children of Israel, and for the stranger, and for the sojourner among them" (Num. xxxv. 15; Jos. xx. 9). If the health of the people was regarded, and that only, in the enacting of the laws respecting leprosy, it may well be asked, How was it that the stranger and sojourner were entirely overlooked. It must not be forgotten that Naaman was a leper, although invested with a high state office in the court of the King of Syria, and that he went, when a leper, to the house of the prophet in Israel. Neither must we lose sight of the fact that Gehazi conversed with the apostate King of Israel at the time that he was a leper.

Having discovered that in the laws respecting leprosy there was something more than sanitary or police regulations for the preservation of health, it may be well for us, before proceeding further with the subject, to direct our attention to the word found in conjunction with leprosy in Lev. xiii. It is called "*the plague of leprosy*." Gesenius renders נֶגַע, a stroke or blow, specially of judgments and calamities which God sends upon men. He also shows its meaning to be a spot, mark, or blemish. Professor Lee says that its meaning is the mark of a blow. It may not be amiss to add that the word צָרַעַת, rendered "plague" (Lev. xiii. 2, 9, &c.; Deut. xiv. 8), has for its root צָרַע, a word which signifies to smite heavily, to strike; that is, smite heavily with the spot or mark of leprosy. Some derive it from an Arabic word which signifies to strike down, to prostrate, whence the words a scourge and scourged were derived (2 Kings xv. 5). Strictly speaking, the leper was smitten and scourged of God.

The most interesting part of the subject must be left for consideration on some future occasion. In the meantime let all who read this examine more fully, so that the deep things of God may be discovered.

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FAMILY PRAYER.*

BY THE REV. C. M. BIRRELL.

THE family, it is well to remember, is a Divine institution. Its elements are at once simple and powerful: the gentlest and the mightiest influences which operate on human nature act within it; and those persons must be strikingly insensible who find themselves at the head of such an institution without a solemn sense of responsibility. No man in such a position can imagine that his character is of interest to himself only. Not merely his public conduct, but his unguarded private demeanour—the tones in which he speaks, the very shadows which come and go upon his countenance—must enter into the nature of those with whom he is thus bound up. Minds are not only thrown in his way, but, by express Divine appointment, committed to his charge, at a time when everything makes an impression, and when impressions, once made, are never effaced. In the quiet and uneventful tenor of family life are formed those habits of self-command, deference, and benevolence which lead to happiness, or the selfishness, pride, and passion which conduct to misery. In the nursery are the germs of society—the beginnings of heaven and hell.

With such uniformity has this law been observed to act, that, when great crimes are committed in sight of the world, it is generally concluded that the criminal has come from an unprincipled family; and few are the instances in which the inmates of our prisons do not owe their position to the neglect or wickedness which presided over their infant life. On the other hand, whenever a man is distinguished by great worth, a sentiment of respect is inspired for his parents. There is truth lying under what we may judge the strange practice of the Chinese, not to allow a man to derive noble rank from those who preceded him, but, when by personal merit he has won such distinction for himself, to enable him to reflect back his dignity on his ancestors: on the assumption that he could not have been what he is but for them, they are ennobled for his sake. What surprising illustrations of this power we find in the history of the Church of God! "I will pour out my Spirit upon thy seed and my blessing upon thine offspring" is a promise which has been richly fulfilled, not only in the family to which it was first given, but in every family which has sought the boon. To remind us, indeed, of the sovereignty with which the Most High communicates his grace, and to point us to subtle deviations from the conditions on which his blessings are promised, we are sometimes startled by witnessing loyal sons of rebellious fathers, and rebellious sons of loyal fathers—Asas, whose hearts are "perfect with the Lord," though they spring from idolatrous families, and men who bring shame on Israel though they come from the home of the High Priest. But the surprise which these instances occasion only proves how deeply the rule has impressed itself on our

* The Circular Letter of the Lancashire and Cheshire Association of Baptist Churches assembled on June 11th and 12th, 1862.

minds. From the days of the Hebrew lawgiver, who received his first instructions from the lips of a believing mother, to the days of the "sweet Psalmist," who was taught by the "Lord's handmaid" on the pastures of Bethlehem, and thence down to the time of the apostles of our Lord, two-thirds of whom were brothers chosen out of three families, with such women as Mary and Salome at their head, the fact has been evident that the Church has sprung from the Church.

The purpose of this letter, however, is not to enter upon the subject of parental influence at large, but to draw attention to that which is a fair index of its power, and, to a large extent, the source of its vitality—Family Prayer.

We have heard some stipulate for explicit Scriptural authority for such prayer. They have forgotten that the Bible is a depository of principles, and not of precepts. It would be quite as reasonable for a father to require separate commands to educate, to clothe, and to feed his children before he proceeded to do so, as to refuse, without a special admonition from Heaven, to assemble them for united prayer. If the new nature impels to personal, it must urge also to family devotion. There are hours of joy and solicitude, tides of gladness and of grief, common to all, which struggle for united expression. When the boy who has long made the house ring with glee comes to the day when he must quit it for ever, and go forth to some crowded city, or to some continent beyond the great sea, can the emotions with which every one wrings his hand for the last time find fitting utterance anywhere but at God's throne? And shall the maiden leave the home she knows for one which is yet untried, and the friends on whom she has leaned with a trust unmarred by doubt for one whose constancy has yet to be tested, with no other farewells than those of levity, or, at best, of human affection, when He who "setteth the solitary in families" only waits for entreaty to give her the dowry of a Divine benediction? The habit of beginning and closing every day with prayer would fit a family for right conduct in all such special circumstances of their history. And why should not every day have its devotional service as well as such days as those? There are blessings to be enjoyed and perils to be encountered every hour. Who can tell, when a family parts in the morning, what incitements to vice may assail the younger members, and what opportunities of dishonest gain may present themselves to those immersed in business? Who can tell whether one shall not be brought home smitten with the stroke of a fatal sickness, or whether the joyous rush of the returning children shall not be checked with the information that, in their absence, their home has been made desolate for ever? Is it wise, is it natural, that a body so intimately and delicately constituted, vulnerable at so many points, and susceptible of impulses so quick and strong, should not daily breathe the air of God's presence, and be invigorated perpetually with his saving health?

How, it may be asked, should these domestic devotions be conducted? The question introduces a point of some importance, and may warrant a familiar and plain answer.

Every spiritual act of frequent occurrence is liable, in human hands, to lose its original reality; and the religious forms of some families have rather hindered than promoted their religion. It will be at once admitted as indispensable that they should be approached by all, and particularly by those who lead them, with reverent and prepared minds. Some time should be given to recollection, and, whenever practicable, to secret prayer, for this only can supply those fresh thoughts and emotions which will naturally clothe themselves in genuine expressions. Such are the infirmities of the heart, that care should be used to prevent the occurrence of any differences of opinion, any fault-finding with one another, any reproofs of children or servants, or even any excessive conversation immediately before or after such seasons. It is evident that the nature of the service should be determined, in some measure, by the persons who unite in it. When all are religious, it would be somewhat varied from what it would be when most are indifferent to religion; and where there are many children, it would naturally assume a more lively style than would be demanded by an assembly of adults. In all cases, a service which occurs so frequently is best when it is brief without being hurried, and cheerful without irreverence. Those families should regard themselves as specially favoured who have the power of uniting in vocal melody. All should have the Scriptures read in the best manner possible; and, to prevent the flagging of attention, and that familiarity with words which may exist without a knowledge of their meaning, there might be, at least at one part of the day, a short explanation of the passage, either spoken by the head of the family, or read from the pages of a suitable author. "I find it easier," says Cecil, "to keep the attention of my congregation than that of my family." "In my family worship I am not the reader, but employ one of my children. I make no formal comment on the Scriptures, but when any striking event or sentiment arises, I say, 'Mark that!'—'See how God judges of that thing!' Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and sometimes ridiculous, answers; but I am pleased with them: attention is all alive while I am explaining wherein they err and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family. I read the Scriptures in some regular order, and I am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson sent for that day."

Happy is that family which finds its members, as they glide from childhood to youth, take a deepening interest in the family devotions. If, however, in any instance, it should not, for a season, be so—if the assertion of a newly-felt independence lead to the wilful neglect of the hour of prayer, a wise parent will be slow to have recourse to mere authority. An anxious private entreaty, and an increase of tenderness and animation in the service itself, will often produce a delightful change. At all times the season consecrated to God should be regarded as a time, not of restraint, but of holy freedom; and if any circumstances, such as sickness, excessive fatigue, or unwonted occupation, should make it difficult to be

secured—while such conjunctures should be avoided as much as possible—the service should not be insisted on: "God will have mercy and not sacrifice." There are other difficulties which those who love the duty will readily find the means of overcoming. A family cannot be so small as not to come within range of the promise made to united suppliants. Howard, when on his foreign travels, daily worshipped with his solitary servant, saying, "Wherever I have a tent, there God shall have an altar." Where there is a division of opinion in those who preside over the family, one ought not to deny liberty to the other. If one declines to conduct a religious service, it ought not to be insisted on that he should do so; and if the other wishes to maintain such a service, his wishes should not be thwarted. Let the one who desires to seek God not be discouraged in the attempt to convene those who are like-minded, and to hope for the time when the family circle shall be complete. To the other it surely must be an affecting discovery that he is not qualified to bear to the throne of grace those in whom he is naturally most interested—that he cannot, without felt inconsistency, dedicate himself and his household every day to the service of his Creator. Such approaches to the Most High certainly cannot be made without some confidence in the mediation of Jesus Christ, for "no man," said he, "cometh unto the Father but by me." But why should any one hesitate to tread that open path? Since the "Father of all the families of the earth" presents the warrant to do so, let there be trust in the "Lamb of God, who taketh away the sins of the world." Then all right sentiments will begin to flow into the heart. No time need be lost in waiting for the highest qualifications. One may, at first, have no more than the power to read a passage of Scripture, then to adopt a prayer provided by another, and then to interweave with such prayer a few short extemporary petitions. But "let him ask of God, who giveth to all men liberally, and upbraideth not," and he will find an ever-enlarging fitness for the work.

While the Eternal will not refuse to listen to faltering lips, but will mercifully dwell with those who call upon his name, with whatever imperfection, it is the duty of all to aspire to the highest attainments. It should be our daily endeavour "to live more nearly as we pray." As prayer is indispensable to a holy life, a holy life is in a sense indispensable to prayer. It will be a vain task to uphold family devotion in the absence of vigorous piety; but where there is such piety the family will be recognised as at once the nearest and the most promising field of labour. He who expends his strength on other men's vineyards and neglects his own—who gives his power to public objects to the injury of that which every day appeals to him in private—reverses the divine order of his duties, and fails to apply his faculties to the highest advantage. A single mind of very ordinary powers, acting daily for successive years, through the inexhaustible stores of Scripture and the pleadings of earnest faith, on the same persons, may be expected to accomplish far more for the happiness of the world and for God's glory than if it expended desultory efforts over a wider surface.

Strangers sojourning for a little while in such families may carry

its spirit, as the breeze carries the seeds of all precious things, to the very ends of the earth. A young man, the son of an ungodly father, though the object of a godly mother's solicitude, spent some nights of a most critical period of his life in the house of a Christian tradesman. When, for the first time, he beheld the whole family, together with the young men employed in the business, fall upon their knees, his heart was smitten. "The sight overpowered me," said he, "I trembled—I almost fainted. At last, I kneeled down, too. I thought of my past life; I thought of my present position; I thought, Can such a guilty creature be saved? I heard but little of my kind friend's prayer; all my thoughts seemed turned in upon myself. My conscience said, This is how true Christians live; . . . now I will begin to seek mercy." What he sought he found, and, for nearly half a century from that time, devoted an ardent nature to the salvation of his fellow-sinners.

Servants also will often find in such households "the pearl of great price." Strangely are they often neglected, even where they are received into close intercourse with the family, and made the earliest companions and moral teachers of the children. Less informed than their employers, they are generally denied an equal number of opportunities of public worship. The scantiness of such privileges in some families, indeed, is almost incredible and undoubtedly unjust. But where it is supposed that there must be an abridgment of public, there ought to be a corresponding increase of private opportunities of religious progress. In a household in which piety is predominant, the servants will be the last persons required to be absent from the daily service. Every endeavour will be made to secure for them the necessary leisure, and to encourage their attendance. The periodical meeting with all the family on the same level before God will tend to soothe the sense of inferiority, and to kindle those sentiments which at once soften and strengthen the character: while the word of truth and the besought blessing of Heaven will often open the door of eternal life.

"If family religion," said Richard Baxter, "were duly attended to, and properly discharged, I think the preaching of the word would not be the common instrument of conversion." This is probable. Already the great majority of those who are brought to Christ in such congregations as ours come from Christian homes. The public ministry brings to decision those whom the domestic ministry has instructed. The pastor reaps what has been sown by the parent; and both are entitled to rejoice together. On the other hand, it is a solemn reflection that where the home has been defeated the pulpit seldom recovers the day. A vast range of facts compels the conviction that there are no hearers of the Gospel so inpenetrable as those who have grown up, unconverted, in Christian families. What does this call for? A more earnest investigation, surely, into the state of our domestic religion, and renewed diligence in action and supplication, that it may be of such a kind as God shall honour.

How, brethren, is it in your homes? You are fondly united: are you united by the love of Christ? You greet each other every morning with

cheerful smiles: is your gladness fed by the spring of God's friendship? The most loving families will one day be scattered. A very few years, in most instances, serve to disperse their members "by mount and stream and sea." The time also comes when the hand of death severs the most intimate ties, and those who seemed essential to each other's lives, part never to be here rejoined. One thing only can counterbalance these inevitable sorrows; and one thing there is which can counterbalance them. When children quit parental care for ever, is it no joy to be assured that they have, first, chosen for themselves that Saviour to whom they have been daily and nightly recommended? When the grave has closed over the sweetest of all earthly fellowships, is it no occasion of triumph to know that it has left unbroken an union which is indissoluble and eternal? What can be more enrapturing than the meeting of a whole family in heaven? Can gratitude be purer than theirs who, in that real and lasting world, recall the goodness which waited on their infant years, and tell each other of the grace which kept their feet from falling as they travelled by their several paths to the common home of the blessed? This alone is felicity. May it be that of every family under whose attention these lines shall fall!

THE NESTORIANS.

BY CHARLES MARSHALL.

CHAPTER I.

AN UNPARALLELED JOURNEY.

We trust that an increased interest in the ancient church of the Nestorians may be excited in the minds of British Christians through the singular visit to our shores of a presbyter and deacon from the valleys of Oroomiah. These two men, Mar Johanan (John) the presbyter, and Mar Yiskhak (Isaac) the deacon, having heard of the wealth and liberality of British Christians, determined to make known to us the need of their brethren, who are not only suffering (as they have long done) from the predations of the fierce Kurd tribes, and from the extortions of the Mohammedans, but also from two or three successive seasons of dearth. With a recommendatory letter in bad English, signed by the well-known reforming bishop Mar Johanan, and by the uncle of the Patriarch, they started from Oroomiah, in Northern Persia, in May, 1861. In fifteen days they had walked 300 miles of valleys and hills, and passing by way of Erzeroom, had reached Teflis. Still northwards, and they cross the Caucasian Mountains; then traverse the weary Steppes of Russia, and arrive at Moscow about November, 1861. They had now accomplished a journey of about 1,500 miles, crossing mountains, rivers, valleys, among Kurds, Armenians, Circassians, Cossacks; without money, change of raiment, or friends, and, as Mar Johanan poetically puts it, "without a tongue."

At Moscow the presbyter was confined to his bed fifteen days with ague. On his recovery, the two noble men pushed on to St. Petersburg, thence to Hamburg and Königsberg, and thence to London, where they arrived in May, this year. Throughout their long, painful journey they cried ever, "London! London!"—picture of the Christian pressing onward, resting never, crying from his heart, "Heaven! heaven!" Kindly help was administered to them all along their route; and travelling in true apostolic style, "without purse or scrip," and certainly without "two coats," they yet aver they have wanted for nothing. Considering the distance of the journey—3,000 miles—the poor circumstances of the travellers, their lack of a "tongue," the advanced age of Mar Johanan—over sixty—and the cause which prompted them to leave home and country, we think we are right in esteeming this an *unparalleled* journey, and perhaps the more especially when we reflect upon the probable result of their noble, self-denying effort. Not surprising is it if some think that these two men have engaged in an enterprise absurd, unreasonable, Quixotic, mad; but how often are the weak things of the world, and things which are despised, chosen to accomplish mighty purposes! May this mission of our Eastern brethren be eminently successful! The Nestorians are poor, and suffering, and we trust that pecuniary help may be liberally afforded them; but they may be assisted more effectually still. Security to person and property; relief from the outrageous exactions of their oppressors: these are their great wants, and these, doubtless, would be extended to them, were the sympathy of Protestant churches expressed on their behalf. That they merit such sympathy none will doubt who know how nobly they deserve the name often given them, "the Protestants of Asia."

Before we pass to the startling history of this grand old church, let us note a few further particulars concerning Mar Johanan and his deacon.

THEIR PORTRAITS.

The presbyter is a fine, noble-looking man, of truly patriarchal appearance, with hoary hair and long flowing beard. He is evidently a man of much intelligence, and a happy, devoted Christian. Thus he writes to Mr. Cowper, a gentleman who has taken a most kindly interest in them, and who is able to communicate with them in the Syriac: "My wife is old. The Lord gave us two daughters. Our children God hath taken from us." "All the American apostles [*i.e.*, missionaries, of whom we shall presently speak] know me. The day that God took away Mar Stoddard, I, the presbyter John, was with him that was Mar Stoddard, on the day that he slept the sleep of death. When he, Mar Stoddard, came from America, Mar Perkins, the first apostle of Oroomiah, sent me to Mar Stoddard, who spoke with me of the salvation of our Lord Jesus Christ. He taught me concerning the way of true Christianity in our Lord Jesus Christ. Mar Stoddard instructed me in this way of salvation. God gave him his reward in his kingdom." And thus he speaks of his journey: "I went forth from my house. As God said

to Abraham, 'Arise, go forth from thy land, go to another country,' Abraham knew not; I also, presbyter John, went forth from my house, not knowing the way whither I went. The Lord Jesus Christ helped me in the way as he helped Moses when he fled from Egypt; as he helped Jacob when he fled from before Esau; as Joseph in the land of Egypt: thus helped me our Lord Jesus Christ in all my ways. So helpeth the Lord Jesus Christ all Christians. Amen." The following are sentences from a letter addressed to the writer of this notice:—"We came forth from Oroomiah because of the destitution there was among us, unto you true Christians, believers in our Lord Jesus Messiah. Amen. . . . . Two months and fourteen days have we sojourned in London, without a tongue. Our Lord Jesus Messiah has given unto us a tongue. My brother in our Lord, Mar Cowper, he speaketh with you by the letter I write unto thee, making known all the necessity there is unto us. . . . . I have written a letter to my brother, Mar Spurgeon, in the Lord. The Lord bless his church and congregation. May his love abound to our Lord, day by day. Amen. . . . . My beloved brother in our Lord, Mar Marshall, we have been many days in London. Our Lord Jesus, the Messiah, bless all the Christians who are in London. The love of our Lord Jesus, the Messiah, be among you, true Christians in our Lord. Amen. My brother, I ask of thee, every time thou prayest a prayer, to remember us in thy prayer. My beloved, in faith thou doest whatever thou doest to the brethren, and especially such as are strangers." . . .

Deacon Isaac has rather the appearance of a Kurd, but appears to be intelligent, and to take kindly care of Mar Johanan, who is much his senior.

EARLY ORIGIN.

The Nestorians trace back their history far beyond the fifth century, when Nestorius lived, and in fact do not like the name by which we distinguish them. Why should they be called after a mere servant of the Lord, however honoured that servant may have been? They would be named after the Master! Syriac or Chaldaic Christians are they.

From the regions in which they dwell many went up to the Jewish feasts, descendants, doubtless, of the tribes carried into captivity. Parthians, Medes, Elamites, and dwellers in Mesopotamia, heard the apostles preach Christ crucified with the irresistible might of the Holy Ghost sent down from heaven. It cannot be doubted that the new converts on their return told their friends and countrymen of the Saviour whom they had found, "the Desire of all nations." Equally probable is it that Christian churches were immediately formed. Tradition very generally affirms that Thomas, the apostle, himself preached throughout this district, and won multitudes to Christ. 'Twas no fashionable thing then to wear the Saviour's name, no easy thing then to bear the cross; it was still, so to speak, wet with the blood of Calvary; yet these early Christians, animated by a noble faith, embraced eagerly the bloody cross and bore it bravely, and, so heavy though it was, carried it into the far countries of central Asia, and even into remote China; planted it in the midst of

idolatrous nations, content then to die the martyr's death at its base, and spatter it with their own gore. Some 300 years of heroic Christian effort and sublime devotedness rolled away. The churches being constantly thrown into the furnace of fiery trials, were thus kept ever pure; constantly beaten by the flail of Pagan tyrants, and winnowed by the winds of persecution, were thus kept free from chaff. At length, wiser grown, the great enemy changes his tactics, and sows the fields thick with tares. Closer and closer they drew around their troubled hearts the pure comforting doctrines of the Gospel while the stormy winds raged; but when the sun of prosperity arose on them, the churches willingly abandoned their most cherished truths. Sad folly! Vanquished by a smile who could not be overcome by a world in arms!

The Greek and Romish Churches departed gradually from the light of truth into Egyptian darkness. A remarkable providence preserved the Asiatic churches as depositaries and missionaries of the truth.

NESTORIUS.

In the fifth century lived a monk of great piety whose kindly charity and rare eloquence gained him the hearts of the people. He was elevated to the see of Constantinople, but, alas! grew giddy in his high position. Nestorius began to hunt out the Arians and Novatians as hateful heretics, and allowed the natural arrogancy of his disposition to usurp the place of the gentle virtues of the minister of Christ. Cyril, Bishop of Alexandria, a strong-willed, impetuous, ambitious man, became jealous of the rising influence of Nestorius, and sought opportunity to effect his fall. An occasion was soon found. One Anastasius, a presbyter, and friend of Nestorius, warmly declaimed against the title "*Mother of God*" which now began to be applied to the Virgin. Nestorius explained and defended the sentiments of Anastasius, insisting that the Virgin should rather be entitled "*Mother of Christ*," since Deity can neither be born nor die. Cyril seized the opportunity to oppose his rival, even branding him as a heretic, censuring the Egyptian monks who had embraced the reformed opinions, as we may term them, and, having obtained the co-operation of Celestine, Bishop of Rome, in A.D. 430 assembled a council at Alexandria, and thundered forth no less than twelve anathemas against Nestorius. The injured and resentful Bishop of Constantinople retorted the accusation of heresy on Cyril, charged him with confounding the two natures of Christ, and loaded him with as many anathemas as he had received from him.

The next year, A.D. 431, a general council was called at Ephesus by Theodosius the Younger, to settle the matter at issue, which had assumed serious proportions. Most unfairly Cyril presided at the council though he was the party concerned and the avowed enemy of Nestorius. He arrived first with a great train of bishops, who sided with him and insisted on determining the matter forthwith, though John of Antioch and a great number of the eastern bishops had not yet come. Nestorius naturally objected to this unfair arrangement, and refused to appear, but was judged and condemned unheard, deprived of his episcopal dignity

and sent into exile, where he ended his days. His party, however, headed by John of Antioch, held a council at Ephesus a little later, and denounced Cyril as heartily as he had Nestorius.

Concerning this disgraceful controversy, the fruit of the spirit of ambition then rising in the churches, Mosheim says: "Among other accusations of less moment, Nestorius was charged with dividing the nature of Christ into two distinct persons, and with having maintained that the Divine nature was superadded to the human nature of Jesus after it was formed, and was no more than an auxiliary support to the man Christ through the whole of his life. Nestorius denied this charge even to the last. . . . The greater number of writers, after a thorough examination of this matter, have positively concluded that the opinions of Nestorius and of the council which condemned him were the same in effect, and that the difference was in words only."

The grand fact is evidently this: Nestorius made a very vehement protest against the rising spirit of Mariolatry which has helped so largely to ruin the Greek and Latin churches, and from which the churches which sided with Nestorius were thus happily and graciously preserved. Their forced severance from the western churches was a blessing unmixed: they were the better able to retain incorrupt the glorious doctrines of the Gospel; and while both the Greek and Latin churches merged into thickest darkness, the Nestorians, fired with the old apostolic zeal, carried blazing aloft the torch of the Gospel, and in an incredibly short space of time illumined the whole of Asia with the light from heaven.

THEIR NOBLE MISSIONS.

By the sixth century the Nestorians had formed very numerous and influential Christian churches "in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries;" they had traversed the wild Steppes of Tartary, and had planted the standard of the cross among their fierce tribes; they had penetrated to the very east of Asia, by their God leaping over China's great wall, and winning great mandarins to the faith. In glad remembrance of the ancient splendour of this noble church, may Christians now help together by their prayers that such days may again dawn upon Nestoria!

In the seventh century arose the fatal delusion of Mohammedanism, and the horns of the crescent began to push against the Christian churches; but the Nestorians continued their missionary efforts during this century, and during the eighth, and ninth, and tenth, and indeed right on to, at least, the fifteenth century. No church can unroll such a splendid scroll of the past. In the tenth century they began to be treated with more severity by the Moslem powers, but were yet shown some favour in consequence of the help they afforded by their skill in languages, their knowledge of medicine, and their great ability in supervising business concerns. In his summary of the thirteenth century, Mosheim writes, "Nestorian Christians were scattered over all Northern Asia and China." In the year 1289 it is declared by Corvino, a Popish

agent, that the Nestorians "were so very powerful in China that they would not allow Christians of any other denomination to erect churches, nor to publish their own peculiar doctrines." During these centuries the Nestorians had founded Christian churches, not only in the many countries already named, but likewise in Turkestan, Malabar, Ceylon, the Spice Islands, and in many districts throughout Asia.

But fierce persecution had begun to rage against them, and many churches had been drowned in blood, and at length in 1380 the furious Tamerlane unsheathed his sword, and carried it victorious, reeking with gore, through almost all Asia, everywhere destroying the Christian name. Still, as late as 1502 the Nestorian patriarch sent out four bishops to superintend the Chinese churches; so that we perceive that the Gospel light did not pale in the East till the very century in which, by the hand of Luther, the torch, lit with fire from heaven, was brandished high in the midst of the nations in the West.

PRESENT CONDITION.

A small remnant of the Nestorians is alone left. Doubtless some scattered flocks may yet be found hidden away in obscure districts in various countries; and there are the Christians of St. Thomas in India of Nestorian origin; but all these, with the great body still preserved in Northern Persia, form but an inconsiderable remnant as compared with their numbers in former times. It is even surprising that any should survive, surrounded on all sides as they have been by relentless persecutors. But He who gave the *Vaudois* their impregnable fortress of Alpine bulwarks, which has secured them against all the might of the Pope, "the worst Turk of all," has bestowed upon the Nestorian Church a similar retreat of sweet vales and pasturage embosomed in rocky fastnesses which they have held securely against all foes. In this mountainous region about 100,000 are now to be found, poor indeed, but peaceful, industrious, and free. Beside these "*independent tribes*" there are some 80,000 scattered on the fertile vales and hills of the district of Oroomiah, and on the sunny shores of the lake of that name. These suffer more from the Moslems than their brethren in the mountains; but of them all it may be said they are like wheat ground between two heavy mill-stones, the fierce predatory Kurd tribes and the cruel exacting Moslems of Persia. Another body of Nestorians, now termed the Chaldaic, has been gained over by the untiring agents of Rome, and number about 40,000, who live under the jurisdiction of a patriarch of their own.

The Nestorians are frugal, industrious, honest, and their manners are truly patriarchal. To live amongst them is to go back 4,000 years in the world's history. Grant, one of their beloved American missionaries, relates that a late patriarch, named Abraham, sent a trusty steward with mules laden with presents, silks, jewels, &c., to find a wife for his younger brother Isaac, who "took her, and she became his wife, and he loved her." It is the custom there, as of old, for the father, or elder son if the father is dead, to select wives for the sons in the family, and husbands for the daughters. Here a man does not quite invariably succeed

in finding a wife exactly to suit himself: how onerous and difficult the task of finding wives and husbands for others!

Other examples might be given of their primitive simplicity. The crumbs and pieces of bread left at one meal are brought out at the next, wrapped in the skin which serves as a cloth, because the Master said, "Gather up the fragments that remain, that nothing be lost." The doorways of their ancient meeting-houses are very low and small, to remind them that "strait is the gate and narrow the way that leadeth unto life." They reverence the sign of the cross, but pay it no idolatrous regard. Indeed, they still merit the honourable title that has often been given them, "The Protestants of Asia." They abhor all worship of saints and angels, detest image worship, suffer no paintings in their churches, repudiate the fiction of purgatory, reject the confessional, and celebrate the Lord's Supper in a simple manner "in remembrance" of Him who loved them and gave himself for them.

Still the fires of zeal and love only smoulder on the altars where they once burned so brightly. Vital godliness appears to have decreased, and dependence is too much placed in the externals of religion. Miserable exchange, when the people are fed on empty husks, instead of on the fine wheat! But God has graciously visited the people lately with most refreshing showers of revival grace.

Before we speak of the American missions so happily established amongst them, we pause to ask concerning this strangely interesting race the following question:—

ARE THEY DESCENDANTS OF ISRAEL?

The ten tribes carried into captivity, called often the lost tribes, have been so frequently *found*, only to be lost again, that we must be permitted to regard with considerable suspicion any fresh discoveries of them. The Tartars were once thought to be the lost tribes; the gipsies were almost proved to be; the aboriginal Americans had much said for them, more still, perhaps, on behalf of the claims of the Mexicans; the Peruvians, the Kalmucs, and, if we mistake not, the English and Welsh, have found some to believe that they are the missing tribes. Indeed they have been found in all parts of the earth by philosophers, whose theories, however, have soon foundered.

But certainly a strong case can be made out for the Nestorians. To Azahel Grant's interesting work we refer the reader for a clear and forcible statement of their claims, contenting ourselves here with a very brief summary. 1. The ten tribes were removed by Shalmaneser to the very district in which the Nestorians are found. 2. History does not record any return from this captivity. 3. Universally they affirm that they are "*Beni Israel*," sons of Israel. 4. The Jews scattered amongst them allow that they have a common origin, and regretfully state that the Nestorians were converted in the early ages of Christianity. 5. They speak the same language as the Jews of these countries, who are doubtless descendants, for the most part at least, of the captive tribes. 6. Many of their ceremonies are eminently Jewish, and might be almost described

out of Leviticus: They slay a sheep or bullock as a thank-offering, giving the right shoulder to the presbyter and the remainder to the poor or to their friends. They build their places of worship with three divisions: a place for their meetings; a "sanctuary," into which only the presbyter or bishop may enter fasting; and a "most holy," into which *none* enter. The nearest relative is the avenger of blood, and the churches take the place of the cities of refuge. 7. Their physiognomy is so truly Jewish, that the two peoples cannot be distinguished.

And why should we be startled by the probability that many of Israel's race instead of few have been followers of their King? Did not Paul write, "Even so now also there is a remnant according to the election of grace"? And this he says significantly, immediately after he had mentioned that God had reserved to himself 7,000 faithful ones while Elijah's mean thought was that he alone was left. James, too, wrote to the *twelve* tribes, not *two*, scattered abroad, and addressed them as "dearly beloved brethren." Evidently then there were great numbers of the tribes of Israel converted to the Lord in this early time. May the set time speedily arrive when the Lord shall gather to himself all the dispersed of Israel and of Judah, and take to himself his great power and reign!

KINDLY AMERICAN HELP.

In 1831 Messrs. Dwight and Smith visited the Nestorians, and strongly urged the American Board of Missions, whose deputation they were, to establish a mission at once among them in Oroomiah, as they were persuaded that large good would immediately result. They were not deceived. The Revs. Messrs. Perkins, Grant, Stoddard, and others, have laboured with surprising success amongst them. The number of missionaries has increased to 20; there are 45 native teachers, and more than 14,000 pupils in the schools recently established. A printing-press has been set up at Oroomiah, at which Mar Johanan, the presbyter now in London, became the able assistant of Mr. Breath, the missionary who worked it. 70,000 Scripture volumes have already been issued; and very opportunely, as the copies transcribed by hand which they formerly possessed were mostly worn out. Through the labours of these devoted American missionaries a new dawn seems to be arising on the people. Bright was their morn; splendid their noon: the Lord grant them that in their eventide there may be light!

THEIR LANGUAGE.

It may be interesting to know that the lips of the God-man uttered many words of their tongue, the Syriac. Thus, when he named *Simon Bar-jona*, son of a pigeon (timorous creature), *Cephas*, a stone, immovable when built on the rock, he used their word; again, when he spoke to the deaf, "*Ephphatha*," be opened; and when he cried in awful agony on the bloody tree, "*Lama sabachthani*"! *Raca* and *Corban* are Syriac words. The Spirit, too, teaches the new-born soul to cry, "*Abba*," Father. Paul concludes a tremendous curse with one of their words: "If any man love not the

Lord Jesus Christ, let him be anathema *maranatha*." And one last instance let us note, when the Lord took the dead maiden by the hand and said, "*Talitha cumi*." Oh that he may now take this sleeping church by the hand and again repeat the words, "Maiden, I say unto thee, *arise*"! And may she again stand forth in heavenly beauty, and testify for Christ in the midst of the darkness of the East!

A RECENT MISSIONARY SCENE.

Already we fancy we discover the streaks of a brightening morn. Lately one of their pastors addressed a church from the words, "It is more blessed to give than to receive," and appealed to them for help in prosecuting a mission among the mountains. Some one arose in the meeting and at once offered an amount small to us but large to them. Others followed the example, and a strange scene ensued. The preacher begged them to be silent that the services might be continued in the usual way, but was answered, "You stir us up, and then tell us to be still." "I will wear only a cotton dress this year," says one. I will spare so much, and so much, and so much, others cry. "I will do without my earrings;" and fair hands remove the ornaments which we do not think Paul has recommended amongst the adornments for holy women. Butter, rice, and other things were promised, and as much as 147 dollars, equal to £30 of our money, was subscribed out of the depths of their poverty.

Oh that an earnest, passionate, absorbing zeal for Christ's cause may fill the hearts and ennoble the acts of all the churches of God through all the earth!

MEMOIR OF THE REV. CHARLES W. VERNON.

THE subject of this memoir was born at Appledore, North Devon, in November, 1808. There he spent his boyhood. At an early age he became a sailor. While thus employed he became addicted to those sinful indulgences and practices which prevail so extensively amongst our maritime population, affording painful proof of the alienation of his heart from God by wicked works. His parents, especially his mother, who was a pious woman, saw strong reasons, on moral grounds, to request him to relinquish a seafaring life. He at once complied. Being intelligent, and of an active and social disposition, he soon became prominent in the most important affairs of the town and neighbourhood, especially in those that affected the welfare of sailors. On one occasion he undertook to present a token of public gratitude to a fellow-townsman, who had greatly served and honoured his party in a parliamentary election by an honest vote in contempt of bribery temptations. He delivered an eulogistic and highly applauded speech on the occasion. On retiring to rest that night, or rather, early in the morning, he was unable to sleep on account of what seemed to him to be a voice saying to him, "You can make grand speeches in praise of man; when did you make a speech in praise of your God?"

This question, doubtless of his conscience, was repeated again and again, prevented sleep, and made him miserable. He became deeply convinced of sin, and felt self-condemned. While convictions were rankling in his conscience, and breaking his spirit, a beloved sister died, a sister devotedly attached to him. This deepened his distress, and made him more anxious about his state as a sinner before God. He attended, with his parents, the Independent chapel, and several pious persons, becoming acquainted with his state, conversed with him, and endeavoured to lead him to the Saviour. At length he obtained mercy, and found peace while wrestling with God in the open air on the sea-coast.

Soon after this happy change he was persuaded to engage as teacher in a Sunday school, on the point of being given up, in West Appledore. Having very reluctantly consented to address the children once or twice, the parents heard of it, and flocked to hear him. Then he was successfully urged to hold an evening meeting for adults. Thus he commenced preaching the Gospel. The Lord greatly blessed his labours. Many were converted. In 1833 he and some eight or ten persons were baptized by the Rev. Mr. Pine, of Bideford, and a Baptist church was formed, some of whom survive him and continue members of the same church. The church thus formed chose him for its pastor. The room soon became too small for the congregation gathering around him. A piece of land was given either by himself or his father on which to build a chapel. In 1835 a chapel was opened in West Appledore. The Revs. Samuel Nicholson, of Plymouth, and Thomas Pulsford, of Torrington, preached on the occasion. For three years he laboured gratuitously, devoting every farthing of his salary towards the cost of the chapel. He also travelled many miles for collections and subscriptions on behalf of the same object, nor rested till the chapel was paid for. The Lord continued to bless his labours, and many, now connected with the church and congregation, bear witness to his sterling piety and great usefulness. Only a few days before his death the present pastor baptized four persons, one of whom ascribed his earliest impressions, which resulted in conversion, to his ministry.

In 1842 he resigned his pastorate, and left the town. The cause of his removal was of an entirely private and family nature, and was regretted equally by the church and himself. He immediately became pastor of the Baptist church, Newport, Isle of Wight. After labouring there with considerable success for seven years, he removed, much to the regret of the people, to Broughton, in Hampshire, and became pastor of the Baptist church in that village. His ministry was blessed to many during eleven years, when, from circumstances of no public importance, he resigned, and accepted an invitation to the Baptist church, South Molton, North Devon. The church not being in a happy state, he was not comfortable, and, at the expiration of nine months, removed to Tetbury, Gloucestershire, and took the pastorate of the Baptist church in that town. But scarcely had he got fairly acquainted with the people, and settled in his work, ere symptoms of consumption appeared. His strength then rapidly failed, and, after a few months' labour, he was obliged to resign his charge.

Hoping that his native air might benefit him, he removed to Appledore in the spring of the present year. But he grew worse, and after much suffering, under which he manifested the sanctifying and sustaining power of the grace of God, he fell asleep in Jesus on the 5th of July, 1862, aged fifty-four.

His preaching appears to have been decidedly Calvinistic, and while unfettered in his appeals to the unconverted, and blessed to the awakening of many, he was especially useful in the building up of believers in their most holy faith. Letters of sympathy received during his illness, and of condolence after his decease by his afflicted and bereaved widow, from members of the churches over which he presided, testify to the high esteem in which he was held for the excellence of his character and the usefulness of his labours. The church at Newport informed him that as soon as they heard of his illness they held a special prayer meeting in his behalf.

His illness was much blessed to him. Not only did the genuineness of his piety beam out more and more as he drew near to his end, but its manifestations evinced the triumphs of grace over asperities which had been a source of grief to his friends, and quite as much to himself. Yes, while during his life he had often to mourn, "O wretched man that I am! who shall deliver me from this body of sin and death?" he could now exclaim, "I thank God through Jesus Christ our Lord"! The law of the Spirit of life in Christ Jesus made him free from the law of sin and death. The simple trust in the Saviour with which he seems to have commenced his Christian life distinguished its close. On no occasion did he manifest anything like boasting of himself. His silence concerning himself contrasted most significantly with the usefulness of his life. While he gratefully appreciated and richly enjoyed expressions of Christian kindness and sympathy, as tokens of having been honoured of God, he gloried only in the cross of the Lord Jesus Christ. Christ was in him the hope of glory. The Rev. D. Thompson, having undertaken to write some letters for him at his dictation, kindly furnished to the writer the following sentences, which he selected from many others of similar import:—"I am sensibly and gradually going the way of all flesh. In the prospect I have nothing to fear, but am possessed of a good hope through grace." And, "When the earthly house of this tabernacle is dissolved, I have a building of God, not made with hands, eternal in the heavens." Again, "What clouds of interesting associations crowd my mind; and I hope they will go with me to the other world to swell the immortal song." On being asked by the same friend on leaving him, as it proved, but a few hours before his death, "Is Jesus precious to you?" he replied, "Yes, very precious." To Mrs. Vernon he said during the same day, "All is peace." Shortly after a sudden irruption of blood snapped the brittle thread, and in a moment he was "absent from the body and present with the Lord."

His funeral sermon was preached to the church and congregation of which he was the founder and the first pastor, by the Rev. A. Powell, the present pastor, from Gal. i. 24: "And they glorified God in me."

May his death be the means of leading many to glorify God on his account by resolving—

"That long as life itself shall last,
Ourselves to Christ we yield,
Nor from his cause will ere depart,
Or ever quit the field."

HINTS FOR PREACHERS, ADAPTED FROM AN OLD HEATHEN.

It is sometimes said that young men devoted to the sacred profession go to college to pick up a little learning only to lose it afterwards in some obscure village or other. In some cases this charge is too true. Certainly it is very hard for a poor parson who has to maintain a wife and family out of less than £100 per annum (as some of our brethren have), and whose time is fully occupied with laborious pastoral duties and pulpit preparations, to keep up his acquaintance with classical and scientific literature. Questions of bacon, and calico, and bakers' bills, are apt to push out the metres of Horace, the chorus of the Greek tragedy, and the insolvable problems of mathematics. The question demanding an immediate solution too often, is how to make two ends meet; and the occupant of the holy desk, whose vocation it is to point men to "the things which are not seen and which are eternal," has to endure in his own mind a painful concentration of thought upon "the things which are seen and which are temporal." May God sustain and bless all who are working for him under such trials!

The writer of this article has known something of the difficulties which a Christian minister has to meet with in even *maintaining* his literary *status*. The following lines were suggested by a desire to consider the judicious teachings of old Horace in his "*De Arte Poetica*," in their bearing upon sermon composition. There is very much in the shrewd sayings of the Roman poet which preachers will find worthy of serious consideration. With that conviction, the writer has again carefully perused the famous didactic poem of Father Flaccus. The results of the investigation are given in this article. All art has rules in common. The preparation of a sermon, regarded simply as an intellectual effort, is no exception to this axiom. Preachers may learn much from *all* sound criticism.

It will be needless to say that our accommodations of the Latin will be *very free*.

The following things are highly and deservedly applauded by Horace:—

Unity of design.—What a picture that would be which should put a woman's head on a horse's neck, and a fish's tail! But a sermon would be like such a picture, the ideas of which were unconnected and incongruous, neither the exordium, nor the peroration, nor the body, agreeing

in one common aim. Let your object be set vividly before you, keep it in view throughout, and pursue it until you have done. A sermon should be all of a piece, neither patchwork nor mosaic.

An unpretentious introduction.—A pompous exordium is a high-sounding blunder. Don't raise extravagant expectation by the way in which you begin. There is no room for saying fine things about "groves and meandering streams" the moment your text is announced. Simplicity and appropriateness should above all things characterize an introduction. Beware of imitating the itinerant scribbler of old who began his poem thus: "I will sing the fate of Priam, and the noble war"! The mountains are here in labour, and forth comes a mouse! Do not aim at bringing smoke out of a flash, but from smoke elicit fire.

The avoidance of undue attention to minor details.—Let the leading features of your subject be those on which you dwell. A sculptor who should spend all his skill upon the finger-nails and flowing hair of his subject would be a simpleton for his pains. But how ridiculous for a Christian teacher to spend the greater part of his time in settling some point of minor criticism, while the weightier matters of both law and Gospel are overlooked. Who cares to know the colour of Aaron's beard, or how long it was? Never mock God, nor insult your audience, by consuming the precious moments of the pulpit with the discussion of mere trifles.

The choice of a subject suited to your abilities.—Never attempt an investigation for which you are unqualified. Thoughtfully estimate your capabilities, and shun what is beyond your power of treatment. There are the insolvable problems of theology as there are of mathematics. It is easier to square the circle than it is to account for the origin of evil, or to harmonize Divine predestination and human free agency. Some things are in their nature inexplicable. Leave them in the obscurity in which God has left them.

A careful pruning down of excess in illustration.—Some men err in redundancy. They seem determined to exhaust every subject that they touch; hence endless amplification, and a wearisome bringing in of all collateral topics, reminding one of a schoolboy's erratic movements in the chase of butterflies. The composer of a sermon must say in it just the things that require to be said, and no more. He must lay by most of his thoughts, and waive them for the present, embracing one and rejecting another.

A judicious choice of words.—In the coining of new words you must act with a modest diffidence. Do not affect the use of terms which custom and the lapse of years have declared obsolete. Employ the pure vernacular of your country. Let the best models of native authors be your study. Intelligent and established usage is the standard and judge of language. Avoid all pure affectation and mannerism in your vocabulary.

The adaptation of your style to your subject.—A style which will agree with one class of subjects will not suit another. In the pulpit a man should neither be course, nor tragic, nor prosaic. The preacher who

would move an audience must throw aside all rant and "great swelling words of vanity." He must be tender and pathetic if he would bear away the souls of his hearers. Emotion is infectious. Smiles beget smiles; tears produce tears. The way to make others feel is to feel deeply oneself. The words uttered, the tone in which they are spoken, the very attitude and gesture, should all simply and naturally express the deep emotion of the soul of the orator. The man who is without feeling is unfit to expound eternal things to his fellows. Talk about "technical theologues," "theologasters," "selfism," "enableness," "elementalness," "abysmal problems," "ontological and ethical thought," &c., &c., may make a general audience gape and stare, but will never excite them to seek the road to heaven or virtue.

Originality in the treatment of recognised truth.—The Bible is the preacher's text-book, and a glorious one it is too. But it is not easy to speak with force on subjects to which all ministers have a common claim. Originality of treatment will, however, considerably mitigate this difficulty. On the other hand, avoid a mere passion for novelty. While declining thoughts which are paltry and open to every one, and abominating the idea of being a mere copyist, repudiate an affectation of singularity. Be neither a plagiarist nor a wholesale despiser of the labours of others. Learn from every one, but exactly imitate no one.

Propriety in the description of characters.—In dealing with the narratives of Holy Scripture, the manners of every age must be strongly marked. In speaking of the men who lived before the Flood, we must not talk of them as possessing our complete Bible, or enjoying our scientific knowledge. The Jew under Solomon must not be regarded as identical with the Jew under Cæsar Augustus or Nero. Let all your Scripture characters speak according to the times in which they acted. Reproduce the story of their sayings and doings *to the life*. And in dealing with living men, recognise the peculiar temptations and dangers of each stage of being, that you may minister suitably to all. Youth, high-spirited, and with strong passions; manhood, prone to the pursuit of wealth and distinction; and old age, apt to be penurious, timid, and querulous, must all be addressed in a manner becoming their several properties.

Brevity and point.—Long harangues without point are sure to empty our churches. Whenever you exhort, be clear and concise, that the teachable may readily comprehend what you say, and may faithfully retain it. Superfluous instructions only distract a hearer, and prevent his receiving what is really valuable. When thoughts jostle each other, as people do in a crowd, none can leave a very vivid impression behind. Sentences in a sermon should not be as round and pointless as a hoop, but should force their way into the soul, and take full possession of it. Mere redundancy and verbiage are like thick velvet on the keen edge of "the sword of the Spirit." They blunt it, and make it powerless.

A becoming dignity.—When satirising the vices of the age the preacher must not descend to such terms as reign among the vulgar. The slang of the streets but ill becomes the sacred desk. In the denunciation of

reigning sins, regard must be had to the interests of virtue in the terms adopted, lest more harm should be done than good. Good sense is the best guide to a becoming style in dealing with such topics.

Careful and conscientious preparation.—We must not expect God to interfere miraculously to aid our indolence. This would not be a difficulty worthy of his intervention. No preacher may presume upon the supposed ignorance of his hearers. Perhaps he knows more than his audience, but he may not because of this take liberties and prepare carelessly. The public teacher of the grandest and most vitally important of all the sciences, must spare no pains to make his communications as accurate and instructive as possible. The fatigue and tedium of using the file must not disgust him. What is not yet made public may be corrected, but a word once sent abroad can never return. Do not depend upon mere natural gifts. Study can do nothing without a rich natural vein, and rude genius without labour will accomplish no more. No toil or self-denial should be spared in seeking to reach the desired goal of ministerial power. In such a pursuit we should invite the free criticism of the wise and good. Nothing should be considered trivial that will aid our efficiency in pleading with men for Christ. Small faults may be productive of serious consequences, when they expose us and our message to ridicule, and are used by the scoffer in an odious manner. Avoid mere rant and fustian. Combine the instructive with the interesting, and you will carry the suffrages of all your hearers.

A resolution to rise above mediocrity.—In other professions a small degree of proficiency may be tolerated, but in the sacred calling a mere humdrum mediocrity is not to be endured. The ministry, ordained for the salvation of souls, if it has any aim short of this, sinks to the earth. Aim high then, for mediocrity in preachers is a thing unbearable.

"The man who does not understand public games abstains from competition in them, lest the crowded ring should raise a laugh at his expense;" but how many a man who has no power of moving a popular audience *presumes to preach*. "But why should he not do so? he is of a good family, registered at an equestrian sum, and blameless in his morals." But family and fortune notwithstanding, no one should set up as a religious teacher of others who is not gifted for the high vocation.

Let the best models of sacred eloquence be your study, then, by night and by day. Seek to excel in the holy art of edifying your fellow-men, and gladly avail yourself of every aid in the pursuit of this sublime ambition.

Rigid abstinence from all unworthy courting of popularity.—No man should preach to catch the breeze of public applause. Some who desire to be thought great men do not care to clip their nails or their beard; they frequent solitary places, and shun the baths. But the age of broad-brim is over, and no man is now thought to be great, merely because he is singular.

Above all beware of pandering to the greed of this money-getting age. The British youths learn by laborious calculations to divide a pound into a hundred parts! A sordid rust and hankering after wealth has tainted

the public mind. Rebuke this passion without mercy, and let the preacher himself present a glorious illustration of superiority to its power.

Distrust the mere *claqueurs*, who hang on a popular man merely to applaud his success. "As hireling mourners at funerals are more demonstrative than those who are afflicted from their hearts, so the sham admirer is always more obtrusive than he that praises with sincerity." Rather seek the society of those who will tell you of your many failings, than of those who will foolishly praise your few accomplishments. Friendly but impartial criticism will do you more good than wholesale fulsome adulation. A mere popularity-hunter in the pulpit is a sham and a cheat. To his "hangers-on" he may be a demi-god, but to the wise and thoughtful he will be an abomination. The prospect of the "Well done, good and faithful servant," from the Master himself, should ever be enough to fire the highest enthusiasm of him who ministers in holy things. The man to whom that motive is not sufficient had better retire from his sacred vocation.

Thus we close our Christian and parsonic accommodation of the teachings of our old master Horace, and wish him and our readers a respectful farewell.

A COUNTRY PASTOR.

Reviews.

Documents relating to the Act of Uniformity of 1662. Published by the Central United Bartholomew Committee. London: Kent & Co.

The History of Independency. By JOSEPH FLETCHER. Vols. I., II., III., and IV. London: J. Snow.

Congregational Church History. By J. WADDINGTON, D.D. London: J. Snow.

I'll Tell You: An Answer to How Did They Get There? By R. VAUGHAN, D.D. London: Jackson, Walford, & Co.

The Quarterly Review. July, 1862. (Art. VIII.)

The Freeman Newspaper. August 6, 1862.

NOTHING could be more natural than that the Nonconformists of 1862 should commemorate in some way an event so important in their early history as the ejectment of two thousand ministers in 1662, by the famous, or infamous, Act of Uniformity. Hence the lectures, discourses, and speeches, which have been delivered, and are yet in contemplation; and hence the catalogue of publications at the head of this article. Our brethren the Congregationalists have not contented themselves with devising measures for diffusing information and enforcing great principles, but have projected schemes for erecting some substantial monuments of the rectitude of their forefathers, rightly judging that the interest excited will call forth a more than ordinary display of Christian liberality. The Baptists, however, have not, so far as we are aware, taken any separate denominational action, and we fear that the United

Committee, deriving but little strength from the Independent body, will show in the end but very feeble results. Yet some good must always arise from the enlightenment of the public mind, and especially in cases where sectarian prejudice, clerical interest, and party politics, have conspired to cast a subject into confusion and controversy. We do not hesitate to say that for two centuries, bigotry, the clergy, and Toryism, have blinded the whole nation and distorted one of the most glorious chapters in its history.

The example of these Confessors of 1662 bears hard at the present moment, it must be confessed, upon the clergy of the Established Church. While the Evangelical subscribes honestly to the Articles, how has he compromised with his conscience in reference to the Prayer-book; to which, however, he has declared *ex animo*, his unfeigned assent and consent! On the other hand, the Puseyite can with the fullest integrity accept the Prayer-book and the Rubric, but in what sense does he receive the Articles? But, besides these broad distinctions, it is well known that the Church embraces all shades of religious opinion from extreme Calvinism down to the refinements of modern rationalism. It is natural for those whose consciences would not allow them to subscribe, to inquire how it is that with terms of communion so strict as to exclude *them*, clergymen of all creeds are found teaching within the Church and living upon its revenues? It is evident, therefore, that the example of two thousand men who, rather than subscribe what they did not believe, sacrificed not only all their subsistence, but their very means of ministerial usefulness, must be in these days a peculiarly disagreeable reminiscence. Accordingly, it is not a matter of astonishment, that lectures and speeches should appear in vindication on the part of those who cannot but regard this commemoration as an implied censure upon their inconsistency; for surely it is, at least, an inconsistency for men to subscribe what is contrary to their own convictions of truth, and this is precisely that which the Nonconformist confessors refused to do, and hence their ejection.

Some writers have asked, Why do the Dissenters of the present day claim to deduce their pedigree from this noble army of martyrs, seeing that Dissenters *now* are, apart from all questions of doctrine and discipline, opposed to the State churches as such; whereas those men of two centuries ago were willing enough to hold places in the Established Church, provided they could have done so with a clear conscience? But if this question means anything pertinent to the occasion, it contains a suggestion of what is false. It means to insinuate that between the Nonconformists of elder and later times there exists no relationship. The history of Nonconformity shows, however, an unbroken lineage. Many of the congregations which these ejected ministers gathered exist at the present day in entire fraternal communion with the Christian churches of the two Congregational bodies, as well as with those of the Presbyterians. The doctrines which they firmly held as fundamental, and zealously proclaimed, constitute the things which are "most surely believed among us" now. There are still, doubtless, many among Dissenters who but for the difficulty of subscription would conform to the Establishment, and yet they hold recognised and honoured places in our ranks. In fact, the alleged difference of judgment upon the subject of a State Church is, in our case, the result of that progress which the human mind invariably makes when driven into a new position, it is led to contemplate principles from a different point of view. Their Nonconformity was, in the first instance, the result of compulsion with their successors; it speedily became a matter of choice.

A writer in the *Quarterly Review*, with no great refinement of taste, and with a sad perversion of history, places the matter in another light, which would be

unworthy of notice but that, in all probability, it will be the view taken by multitudes of Churchmen. This writer maintains that there is no merit in the self-denial and conscientiousness of the men in question, because they were unjust intruders in the livings of which they were dispossessed. His illustration is one which would scarcely have occurred to any one except a most vulgar bigot. "If a pickpocket," says he, "has possessed himself of your handkerchief, and yields it up to you again under the gentle pressure of the police, his most admiring and enthusiastic friend would not think it necessary to preach a sermon in his honour upon the next anniversary of the event." Yet, on the very same page, he, with singular inconsistency, admits the merit of this action, at the same time affirming, that it is a kind of merit which, happily for mankind, is not so rare as to call for a Bicentenary commemoration. If the reviewer will turn his attention to the wholesale subscriptions of some 20,000 ministers in his own church, and compare them with their known opinions, he will find reason to admit that this kind of merit is very rare among persons of his creed. Not rare as it respects the nation at large; for what is it but the same virtue that, contrary to worldly interests, compels so many to be Dissenters? For the complete refutation of this "pickpocket" argument, we refer our readers to Dr. Vaughan's pamphlet.

The publication of the "Documents relating to the settlement of the Church of England" is, as its title will sufficiently evince, a most valuable collection, especially to those who will be called upon to deal with the subject in public discourse. No Nonconformist who wishes to be well versed in the history of the Ejectment should be without it.

Mr. Fletcher's "History of Independency" has been for some years a standard work, and therefore we need say no more than that it is exceedingly cheap and well printed.

The name of Dr. Vaughan will commend anything from his pen to the notice of our readers. He is said to be engaged upon a volume which will justly awaken the highest expectations of all who are acquainted with his previous works. The present pamphlet is in reply to the Rev. J. Venables on the question, "How did they get there?"

Dr. Waddington's "Congregational Church History" will be read with deep interest.

We have placed the *Freeman* newspaper in company with the books at the head of this review because of some remarks which it contains in reference to ourselves, complaining of our reticence upon what it terms "The Bicentenary Question." We are much surprised at such a charge from our able contemporary, seeing that one of the earliest and most excellent of the many deliverances on the subject appeared in our pages, and from thence was transferred to the columns of the *Freeman*, and subsequently was republished by the Central Committee. With regard to the tone of the review of which our contemporary complains, we can only repeat that we do not hold ourselves responsible for any opinion expressed by gentlemen whom we request to assist us in that department. The writer was one who had a just claim to speak through the pages of the BAPTIST MAGAZINE; at the same time we beg to remark, that where no denominational action is taken, a denominational organ is hardly open to censure, even if it were silent. We cordially tender our thanks to the *Freeman* for this first notice of our editorial labours.

Strictures on some Passages in the Rev. J. H. Godwin's Congregational Lecture. By JOHN HOWARD HINTON, M.A. London: Houlston & Wright, 65, Paternoster Row. 1862. Price One Shilling.

WE have been grievously censured for our review of Mr. Godwin's Lectures. Let any one, however, read these strictures of Mr. Hinton, and he will be convinced that our judgment was correct. Calm, clear, logical, and stating conclusions most fearfully erroneous in the mildest terms, our venerable friend stands forth as the advocate of orthodox principles. We yield to none in admiration for the personal qualities, the learning, and accomplishments of the Congregational lecturer; these, however, only render his teachings more influential, and his errors the more to be deplored. Those who remember the conclusion of Mr. Hinton's strictures upon the Rev. J. Baldwin Brown, will appreciate, as in the same noble spirit, the conclusion of this pamphlet.

"I have written solemnly, as in the sight of God, and in view of eternity and the eternal interests of men; and I now commend the preceding strictures to the serious consideration of all who may deem them worthy of a perusal. I am well aware that the topics to which they relate are not all of equal importance; but, while I do not think any of them are trivial, at least one of them—justification by faith—is of vital moment. I think the view set forth by Mr. Godwin is subversive of the Gospel. Beside this, however, I think that his whole system is feeble, and destitute of those elements of moral power which truly characterize the Gospel of Christ. In his Lectures truth either disappears, or is attenuated; not a single topic, as handled by him, retaining its Scriptural power, either to rouse the conscience, or to kindle the affections. If this be the Gospel, it is to me the Gospel in its dotage and decrepitude.

"I cannot but express my deep regret that an advocate of such a theology should hold a position in which he is so likely to influence extensively the rising ministry of the Congregational Dissenters; and more especially, that a kind of public approval should have been attached to the system by his appointment to the Congregational Lecture. May God mercifully preserve his churches and their pastors from the diffusion of so soul-destroying a leaven!

"For writing and publishing these strictures I need not, of course, offer any apology; but I have done so the rather for two reasons. The first is, that the high position held by Mr. Godwin in the Congregational body is adapted to give to his sentiments an unusually wide circulation and powerful influence; and the second, that I am not a member of the Congregational body myself. On the former account I think it highly important—indeed, indispensable—that the Lectures should be controverted, and this in a manner more argumentative and detailed than can be expected in a review: on the latter account, I think I can do this needful work, perhaps with less personal feeling, or, at all events, with less liability to suspicion of personal feeling, than a Congregational minister.

"I am now no stranger on the arena of theological controversy, and no novice in the handling of theological subjects. I do not doubt that I shall be received on this occasion with the courtesy which has so long and so often been shown me; and I shall be thankful if I have been permitted, and enabled, to do anything towards checking a current—would that I could seal up the fountain!—of fatally poisonous waters."

Brief Notices.

The Believer's Treasury. By D. DEWAR, D.D., LL.D., late Principal of Marischal College and University, Aberdeen. London: Ward & Co.—During the illness of his son, which recently terminated in an early and unexpected death, Dr. Dewar supplied the pulpit of Ellon, and has dedicated this volume to the parishioners as a memento of the mournful occasion, and of the truths which formed the subjects of

discourse. The topics which are included in this book are discussed in a comprehensive and vigorous style, and an unction pervades the whole which cannot fail to endear it to the devout reader.

The Last Day of Our Lord's Passion. By the Rev. W. HANNA, LL.D. Second Edition. Edinburgh: Edmonston & Douglas.—In this work we have a continuous narrative of the events which transpired in the period commencing with the Saviour's betrayal, and closing with his burial. The different actors and spectators are presented in a vivid light, and their conduct is described with great ability. Practical lessons are deduced from each subject, which cannot but contribute to Christian edification. The Evangelical record is ably harmonized, and an intelligent acquaintanee with the memorable transactions which surround the cross of Christ, will be obtained by all who read Dr. Hanna's book with the attention which it deserves.

The Shepherd of Grove Hall; a Story of 1662. London: John Snow.—A very pretty story, commemorative of the sufferings endured by the Ejected Ministers and their families. We are not quite convinced that the subject is a legitimate one for fiction, but tastes differ, and with those who do not feel this difficulty, the book will be a favourite.

Baptism; its Design, Subjects, Mode, and Importance. Glasgow: G. Gallie. London: Simpkin, Marshall, & Co.; Heaton & Son, and Pewtress Brothers.—This is a compilation consisting of extracts from a great variety of Pædobaptist authors, in which they expose the inconsistency and unscripturalness of their own practice. The gentleman, who has bestowed considerable time and labour upon this work, was an elder in the Free Church of Scotland, until constrained, after prayerful study, to espouse the doctrine of believer's baptism. We trust that in Scotland, where great need of illumination on the subject exists, it will be extensively circulated. In all countries it will prove a valuable auxiliary to those whe are seeking to combat the prevalent and pernicious heresy of infant baptism.

Scriptural Coincidences; or, Traits of Truth. By J. D. CRAIG, M.A., Curate Perpetual of Temple Brady, Diocese of Cork. London: S. Bagster & Sons.—The argument from coincidence so ably dealt with by Paley, Graves, and Blunt, is here very modestly illustrated by sixty-two examples derived from all portions of the sacred word. Valuable as beyond all doubt the external evidences are, the moral weight that attaches to the internal evidences is incalculably superior. In the present crisis of Biblical literature, every contribution which evokes the inward light of God's word is especially valuable. We, therefore, thank the patient and painstaking author of this work, and wish him many successors in the line of study which he has chosen. While the process of fending and proving is mostly prejudicial to the spiritual welfare of its heroes, here is a region of polemics which promotes the best interests of its pursuer.

The Psalms, with Scripture Illustrations.—The Proverbs, with ditto.—The Epistle to the Romans, with ditto.—The Epistle to the Hebrews, with ditto. London: S. Bagster & Sons.—We have always approved of the separate publication of the books of the Bible for the purposes of private study and devotional exercise. But we have seen nothing of the kind to compare with these beautiful little specimens of the Bagster presses. The illustrations are happily chosen, they are sufficient for ordinary perusal, and not so numerous as to prove fatiguing. We have tested the worth of these little volumes while on our holiday at the sea-side, and we commend them to our readers as most convenient companions for a journey.

Incense for the Family Altar; being Morning and Evening Psalms and Hymns for Two Weeks, suited to Domestic Worship, and set to appropriate music. Compiled by BENJAMIN SCOTT, F.R.A.S., Chamberlain of London, &c. London: Longmans.—Mr. Scott confers new dignity on the high civic office which he holds, by the association of his name with works of faith and labours of love. This excellent publication will be a charming auxiliary to the delights of family worship. Both hymns and tunes are well chosen, and most of them are old favourites. A low-priced edition is published for the use of schools, &c., at 2*s.* per copy.

The Children of Summer Brook: Scenes of Village Life described in Simple Verse. By Mrs. SEWELL. Seventh Edition, Thirty-sixth Thousand. London: Jarrold & Sons.

Mother's Last Words: a Ballad for Boys. By Mrs. SEWELL. Two hundred and thirtieth thousand. London: Jarrold & Sons. Price 2*d.*—We are not at all surprised at the extraordinary popularity which Mrs. Sewell's ballads have attained. The charming guise in which truth is presented in her flowing rhymes, is sure to captivate the young. We wish these tales, what there is little doubt they will secure, even yet more extensive diffusion. Their humanising influence has been tested in many Ragged schools, and they have never failed to procure breathless attention.

The Apologist; in Defence of the Truth. No. 1, July, 1862. Monthly. London:

Tweedie, 337, Strand. Price 3*d*.—This new serial especially addresses itself to Christian young men, and aspires to be their organ in combating infidelity. The editor in his programme announces the promise of co-operation from some of the foremost of our Christian writers. The task he has undertaken will require not only the aid of able contributors, but much wisdom and grace in order to its success.

ILLUSTRATED BOOKS FOR YOUNG READERS.

1. *The Wild Flowers, Birds, and Insects of the Months Popularly and Poetically Described.* By H. G. ADAMS.—2. *The Men at the Helm; Biographical Sketches of Great English Statesmen.* By W. H. D. Adams.—3. *Links in the Chain; or, Popular Chapters on the Curiosities of Animal Life.* By GEORGE KEARLEY. London: James Hogg & Sons. Price 3*s*. 6*d*. each.—We have, on a former occasion, spoken in commendation of this admirable series of books for juvenile readers. It is no small praise to say that the three above named are worthy of their predecessors. The first on the list contains a complete circle of the seasons, for the benefit of the young naturalist. It would be difficult to find a more expert guide through the hedge-rows of England than Mr. H. G. Adams, and his charm-book blends accuracy of observation with richness of poetic illustration. *The Men at the Helm* comprises biographies of which no young man can, in these days of competitive examination, afford to be ignorant. *Links in the Chain* is worthy to be esteemed a supplement to Kirby and Spence, or Gilbert White. It is abundant in anecdote, and cannot fail to make its young readers enthusiastic admirers of the marvels of instinct and scientific skill, as they are displayed in the animal world.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

CHIPPENHAM.—The sixth anniversary of the chapel in this town was celebrated on July 16th, when sermons were preached by the Rev. W. Brock, of Bloomsbury, and the Rev. E. Probert, of Bristol. The great cause for rejoicing on the day of the anniversary was, that the chapel was made free from debt. At its opening there was a sum of between £600 and £700 on the building. In addition to the sum thus raised, the congregation has built a school-room at the cost of £200, which, with other items and the debt on the chapel, makes the sum of £1,000 raised in the course of six years. There now remains the sum of £400, the cost of the ground, which *must be paid* in rather less than four years. An appeal is therefore made to the denomination to help the friends to raise this amount.

DONCASTER.—The anniversary of the Baptist Church, Doncaster, was held on Wednesday, July 9th. The chair was occupied by the Rev. F. Britcliffe, pastor of the church. Addresses were delivered by the Revs. J. Compston, J. Ashmead, J. C. Caterall, C. Larom, and J. Wesson.

MELBOURN, CAMBRIDGESHIRE. — The sixth anniversary of the Baptist Chapel, Mortlock Street, was celebrated on June 29th. The late pastor, the Rev. E. Bailey (now of Hull), preached three sermons to overflowing congregations. The collections, in aid of the building fund, were very satisfactory.

PRINCES STREET, NORTHAMPTON.—The re-opening services at this chapel took place on July 22nd. The chapel has been closed for several weeks to enable the congregation to erect a new gallery, and otherwise enlarge and beautify their place of worship. The preachers were the Rev. W. Marshall, of Liverpool, and the Rev. W. A. Essery, of London. The services were continued on the following Lord's day, when two sermons were preached by the Rev. J. Hart, of Guildford.

RECOGNITION AND ORDINATION SERVICES.

LYDNEY, GLOUCESTERSHIRE. — On July 30th, Mr. M. S. Ridley, late of Rawdon College, was ordained pastor of the Baptist Church at Lydney. The Rev. W. Best, B. A., of Coleford, delivered the introductory discourse. The Rev. Dr. Acworth proposed the usual questions to the pastor elect, offered the ordination prayer, and gave the charge. In the evening the Rev. John Howard Hinton, A.M., preached.

TOWCESTER.—On July 31, the Rev. H. Hardin was recognised as pastor of this church. The Revs J. Allen, J. T. Brown, J. Davies, T. Teall, W. H. Cornish, T. Marriott, T. Chamberlain, B. Pratten, J. Mursell, and E. L. Foster, conducted the proceedings.

MISCELLANEOUS.

RHYL.—On July 22nd the foundation-stone of a new English Baptist Chapel was laid in this fashionable and increasing town. The service having been opened by the Rev. R. Prichard, of Denbigh, addresses were delivered by the Rev. S. H. Booth, of Birkenhead, and by the Revs. J. G. Owen, Dr. Prichard, and Charles Vince. The stone was then laid by Miss Taylor. Prayer was offered by the Rev. J. T. Feaston, of Birmingham. The Right Honourable Lord Teynham delivered the closing address. In the evening the Rev. Charles Vince preached in the Wesleyan Chapel. On the following evening the Rev. Hugh Stowell Brown, of Liverpool, preached in the Independent Chapel. Collections were made after each meeting towards the chapel fund, which amounted in all to nearly £70.

CHESTERFIELD.—The foundation-stone of a Baptist Chapel was laid in Brewery Street on July 29th, by Joseph Wilson, Esq., of Sheffield. The Rev. C. Larom, of Sheffield, delivered an address. Two sermons were preached in the market hall on the previous Lord's day, by the Rev. James Edwards, of Nottingham. On the 29th a public meeting was held. Mr. Pike, of Hasland, at the request of the friends, occupied the chair, and the meeting was addressed by Joseph Wilson, Esq., Revs. James Edwards, C. Larom, J. P. Campbell, J. Ashmead, and other friends. The prospects of the recently-formed Baptist Church in this town are very encouraging.

BLOXHAM, OXON.—The foundation-stone of a new Baptist Chapel was laid in this village on July 28th. The stone was laid by Robert Ryman, Esq., of Great Tew, who delivered an appropriate address. The Revs. B. Davis, of Greenwich, and W. H. Cornish, of Hook Norton, took part in the proceedings. Two sermons were also preached by the Rev. B. Arthur, of Coate, and by the Rev. B. Davis. The Revs. F. F. Modcalf, of Middleton Cheney, T. Nicholson, Mr. Robertson, of Banbury, T. Eden, senior, C. Eden, the pastor, also took part in the services.

TASMANIA.—GREEN PONDS.—On March 26th, the foundation-stone of a new chapel and school-room was laid at Constitution Hill, near Green Ponds, on land generously set apart for the purpose by Mr. Speake, and adjoining his own garden. Mr. Speake has for many years opened his house for religious services, conducted by ministers of various sections of the Church of Christ. Some years ago he established a Sabbath school in his own house, and now, at his sole expense, he has decided to erect a chapel for the use of the Baptists, but which shall be open to ministers of all denominations until the Baptists are sufficiently numerous to support a minister for themselves. The proceedings connected with the laying of the foundation-stone were exceedingly interesting. The devotional services were conducted by Messrs. Jesse Pullen, Deer, and others; and addresses were delivered by the venerable father Dowling, Baptist minister, of Launceston, and Mr. Waterfield, Independent minister, of Green Ponds. The ceremony was performed by Mrs. Elizabeth Speake. We have been informed that four persons were engaged in the proceedings recorded above, whose united ages amounted to 302 years.

LANDPORT.—A new Baptist Church was formed here on August 7th. The Revs. E. W. Burton, S. G. Green, J. B. Burt, J. B. Little, J. Davis, J. H. Cooke, H. Kitching, A. Jones, T. Davey, H. H. Cullis, G. Arnot, and G. Trigg, took part in the solemnities of the day.

ABERDARE.—The jubilee of the church under the pastoral care of the Rev. J. Price was held on the 3rd and 4th of August. The meetings were largely attended, and the services solemn and interesting.

MINISTERIAL CHANGES.

THE Rev. E. Davis, late of Longhope, Gloucestershire, has accepted the pastorate of the church at Spaldwick, Huntingdonshire.—The Rev. G. West, late of Aylesbury, has accepted the pastorate of the church in Buckingham.—Mr. B. Cole has resigned the pastorate of the English Baptist Church, Maesteg, Glamorganshire.—The Rev. Dr. Evans has resigned the pastorate of the church at Scarborough, after thirty-eight years of zealous and energetic labour in its service.—The Rev. E. Morgan, of Wem, Salop, has accepted the unanimous invitation of the church at Victoria Road, Crewe.

RECENT DEATH.

MR. SAMUEL COPE COX.

THIS exemplary and devoted Christian, after long and severe suffering, entered into rest on the 20th of December, 1861, in the sixty-first year of his age.

He was born in Birmingham, on the 22nd of June, 1801, in which town he resided for the first twenty-six years of his life.

The exact period at which he became the subject of a Divine change has not been correctly ascertained; but it was his privilege to be blessed with pious parents, and being thus favoured with early religi-

ous training he became, while in youth, the subject of serious impressions, which ultimately resulted in an entire consecration of himself to God.

On December the 30th, 1822, he was united in marriage to Miss Mary Eames, third daughter of Mr. Josiah Eames, of Birmingham, a union which greatly contributed to his happiness, and to which he often referred in after life with expressions of lively gratitude. It was a happiness, however, of brief continuance; the health of his wife soon began to decline, and in the month of September, 1827, he followed her to the grave.

Shortly after the death of his wife, Mr. Cox removed to Stratford-upon-Avon. For the first few years of his residence there, however, his business was attended with so little success that he had serious doubts as to whether he was in the path of duty to remain; but by patient perseverance and diligent application to his calling accompanied with the strictest prudence and economy, he overcame his early difficulties; Providence smiled upon his efforts; and while yet in the middle of life, finding his health beginning to fail him, he retired from business upon a limited but sufficient income.

The withdrawment of our dear brother from the duties of his secular calling afforded him the opportunity—an opportunity which he gladly embraced—of more actively serving the cause of God.

It so happened that about the time he became a resident at Stratford, the Baptist Church in that town was in its infancy. He at once connected himself with it, became one of its zealous promoters, sympathised deeply with its many trials, and laboured earnestly for its consolidation and increase.

For several years the church had no settled minister, and the friends were entirely dependent on occasional supplies for the pulpit. Those good men who often came miles to preach the word of life on the Sabbath, were frequently and hospitably entertained under his roof.

In the month of August, 1835, the foundation-stone of the present neat and substantial chapel was laid, and the building was opened for public worship on the 15th of June in the following year. In the erection of this sanctuary our brother took a most lively interest; he contributed liberally to its funds, and rendered active and efficient services in obtaining the amount which was requisite in order to free the building from the incumbrance of debt, and to secure for the work the undivided and uncrippled energies of the whole church.

The first who made a public profession of faith in Christ within the walls of the new chapel was our beloved friend. He was baptized by the Rev. James Cubitt, on the 20th of November, 1836, who was then entering upon his ministry at Stratford, and to whom he became greatly attached.

The simplicity and sincerity of his consecration to God were satisfactorily evinced in the varied and untiring efforts of his subsequent life.

He was regular in his attendance upon the prayer-meetings of the church, and generally presided in the early meeting of the Lord's-day morning, regarding such an exercise as a delightful preparative for the after-services of the day; and many still remember, with interest, how earnestly he poured out his soul on these occasions for the Divine blessing to rest on the preached word and the several engagements of the day. It was the practice of his pastor at this time to preach very much in the open air during the summer months, selecting for the most part the villages and hamlets of the surrounding districts. No one took a livelier interest in this work of evangelization than our late brother, or was more zealous in selecting appropriate spots, and in inviting the villagers to attend. Indeed, of village preaching generally he was an earnest promoter. On one occasion he rendered very timely and efficient aid at one of the village stations by purchasing the chapel, which was private property, and would have been sold from the congregation had he not laid down the sum required, giving the villagers possession of the place, and waiting until means could be devised for the re-payment of the money. Equally earnest was our dear brother in regard to the spiritual welfare of his townsmen, and anxious to bring them also under a preached Gospel.

In the month of July, 1842, he entered a second time into the marriage state, and became united with Miss Caroline Cooper, a member of the same church with himself, but of whom, as she survives him, it were indelicate to say more than that for nearly twenty years he found in this lady the confiding and affectionate companion, the judicious adviser, and the faithful friend, and that her incessant and unwearied attentions to him during a long and most painful affliction, tended greatly to alleviate his sufferings, and to smooth his passage to the tomb.

For seven years prior to his decease the life of our dear brother was one of extreme suffering. His health had evidently been declining for some time before, but in the month of June, 1855, he was seized with paralysis, which for a time completely prostrated him, and from which attack, although for years his strong constitution

struggled against it, he never thoroughly rallied. During this long season of weakness he manifested great calmness of mind and buoyancy of spirit, and bowed with submission to the will of his Father, not a murmur being heard to escape his lips.

His love to the house of God was manifest to the last. It was his privilege during his latter days to live near the sanctuary, and notwithstanding his great weakness and suffering, he was frequently there. As the Sabbath morning came round, his feeble steps bore him to the place of prayer, although he seldom stirred from home to go elsewhere.

In the month of September last, the Rev. J. W. Todd, of Sydenham, visited Stratford, and preached three sermons at the opening of new school-rooms. One of the discourses was founded on Rev. xiv. 5, "They are without fault before the throne of God;" and that discourse left an abiding impression upon his mind, and afforded him considerable comfort.

He was a Bible Christian; he loved the word of God, and regarded it as his chief treasure; for the last few years of his life he read but little else, and when his eyes at length grew dim, it was truly interesting to see how he still pondered over the sacred page, though scarcely able to read a verse at a time.

Notwithstanding he had been apparently for years very near the eternal world, walking daily as on the edge of the turbid waters of the river of death, yet the approach of death seemed at length to be sudden and unexpected.

The last week of his life was one of most intense suffering. He was able to utter but few words; sufficient, however, to show that he met the last enemy with an unwavering faith in the merits and righteousness of his Redeemer.

His end was calm. A few hours before he departed, he said to those standing near, "I am dying;" and then, with a firm grasp of the hand, he bade them an affectionate and peaceful farewell, and commended them to the care and blessing of God, and soon after, committing his soul into the hands of Jesus, he fell asleep.

Thus lived and died our excellent brother. May those who survive him show the same diligence to the full assurance of hope unto the end.

On Friday, the 27th of December, his remains were interred in the burial-ground adjoining the chapel which he had taken so active a part in raising.

On the following Sabbath his death was improved by the Rev. Richard Hall, the present pastor, from Psalm xxvi. 8: "Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth."

After his death it was found that he had bequeathed a small legacy to the Baptist Foreign Missions; and the house in which he resided to be vested in trust for the benefit of the church, where, for twenty-five years, he stood an honourable and devoted member.

Correspondence.

To the Editors of the Baptist Magazine.

Dear Sirs,—By this time the unprecedented distress in the cotton districts is well known, and a general desire to mitigate it seems to prevail. Of course, among the sufferers there are many of God's people. Ought they not to expect some expression of sympathy from Christian brethren whom God has placed in a position to aid them? As by bearing one another's burdens we are told that we shall fulfil the law of Christ, I confidently hope that an appeal for aid to Christians, through the Baptist Magazine, will be cheerfully responded to. In Wigan the distress is greater, perhaps, than in any other town; three-fourths of the factory operatives are entirely unemployed, and two-thirds of the remainder are only working short time. Besides this, the wages of the colliers have been reduced, and many of them are only partially employed. Contributions for the relief of needy brethren and sisters in Christ will be thankfully received by the Rev. C. H. Spurgeon, Metropolitan Tabernacle; or W. T. Hayward, pastor of Second Baptist Church, Wigan.

I am, yours faithfully,

W. T. Hayward.

[The church at Westbourne Grove Chapel has forwarded a first contribution of £50 to the Rev. F. Bugby, secretary of the Lancashire Association of Baptist Churches, for the relief of church members. We shall be happy to report similar gifts.—Eds.]

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

THE TITLE REVEREND.

Query LXXVIII. p. 456.

Although I am not able to state the precise time when the prefix Reverend was first applied to Nonconformist ministers, I will venture to give your correspondent T. S. some information and suggestions, which, I hope, will remove from his mind all further anxiety about obtaining the information he solicits, and convince him it would be worthless to a Christian.

I read in my Bible that Jacob (a distinguished man of God) called his brother his lord Esau, but I have never read a censure upon him for doing so.

There are many instances of good men paying homage to their fellow-men, and even Christ, in his parables, uses the word κυριος, the Greek for lord, as a word to distinguish a man of wealth and authority from one not possessed of these advantages.

The word Reverend may have been first applied to ministers of religion in the dark ages of Popery; and in that case understood in some such sense as when the Psalmist says of the Almighty, "Holy and Reverend is his name;" but I believe Nonconformist ministers understand that they are called Reverend to distinguish them as ministers of religion from laymen, and perhaps their friends wish it to be understood that, by calling them Reverend, they claim for them, as ministers, an equality with the clergy of the Established Church.

In what sense a word was used in the days of Wycliffe, of the translating of our Bible, or of Shakspeare, or Milton, is no law to us moderns.

The word worshipful, as used by our ancestors, did not mean the same thing when applied to men as when applied to the Almighty, as is proved by its application to the trading companies of the Corporation of London.

These companies are all in legal and formal phrase, worshipful, as, for instance, "The Worshipful Company of Leathersellers," "The Worshipful Company of Pipe-makers," and "The Worshipful Company of Needle-makers," &c., &c.

The members of these companies would, doubtless, be very indignant if charged with laying claim to a worship such as all are bound to give to the Almighty.

An Investigator, but not a Reverend One.

Camberwell, Aug. 2, 1862.

FORMATION OF THE CHURCH AT LEOMINSTER.

Query LXXXII. p. 456.

In reply to the inquiry of your correspondent, T. H. L., I wish to observe that the impression is not quite correct that it was originated by the Ejected. Mr. Joshua Thomas, the indefatigable denominational historian of his day, who was the pastor of the Baptist Church at Leominster during a great portion of the eighteenth century, gives 1656 as the probable date of its formation. How much, if anything, Mr. Tombs, the vicar at that time, contributed to that object, we can only conjecture. Mr. Tombs's views of baptism, it is well known, were very decided from the time when "he drew up in Latin the chief grounds of his doubts respecting infant baptism, and sent them to Mr. Whitaker, the chairman of the Assembly of Divines," * to the period of his death. But the church was formed, according to the date given above, six years before the year of the Ejectment; and it does not appear that Mr. Tombs was at any time recognised as the pastor, or occupied any post at Leominster other than that of vicar of the parish.

That Baptist sentiments were at one time widely spread in that neighbourhood, there can be little doubt, and it is reasonable to suppose very much through the indirect instrumentality of Mr. Tombs; for Mr. Thomas states in the Church Book that there were at one period as many as three distinct congregations of Baptists meeting in different parts of the town, separated from one another upon some points of doctrine, which were at length merged, and the three congregations met in one common place of worship.

Mr. Thomas left several loose manuscripts relating to churches at Ryford,

Vide Nonconformists' Mem. under Leominster.

Worcester, Evesham, Warwick, &c., &c., but they are at present lost. I hope, however, only temporarily. They are papers of considerable interest, and especially just now.

When a clue to their present whereabouts is obtained, I shall hereafter have pleasure in communicating more extensively, and particularly on the points of inquiry suggested by your correspondent.

Earl's Colne, M. JONES.
August 9th, 1862.

ATTITUDE IN PRAYER.

Query LXXXIII., p. 524.

Your correspondent, M. S., has asked what is the Scriptural, and therefore proper attitude in prayer. As my thoughts have been for some time turned upon this matter, I feel disposed to avail myself of this opportunity to give them utterance. I purpose quoting a few passages from the New Testament, and offering a few remarks thereupon. In the Gospel by Luke, chap. xxii. ver. 41, it is written, "And he (Jesus) was withdrawn from them about a stone's cast, and kneeled down and prayed." Jesus is the great example for his people. Acts vii. 60, "And he (Stephen) kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Notwithstanding the trying circumstances, he thought right to observe the outward reverence. Acts xx. 36, "And when he (Paul) had thus spoken, he kneeled down and prayed with them *all.*" Not only is it right in private devotion, but also in the public assembly with the Lord's people. Acts xxi. 5, "And we (Paul and companions) kneeled down on the shore and prayed." The apparent unsuitability of the place did not prevent them. Indeed, so much was this the manner that the apostle Paul, in his Epistle to the Ephesians, chap. iii. 14, uses the words, "I bow my knees," as if he said, "I pray." I might say much more on this subject; but I trust in the Lord that he may use these few remarks for his own glory.

E. J. G.

QUOTATION FROM PETER MARTYR.

Query LXXXIV. p. 524.

I do not possess Peter Martyr's work on Romans. I have no doubt the context fully agrees with the passage quoted by E. E., for it is in accordance with the views of sound divines of the times in which he lived. The position held is a true one, and needs not to be softened down. If the will of God could not and does not, "after some manner, concur in the producing of" sin, how shall we account for the Fall, which was *necessary* for the introduction of redemption and grace in general, on which principle—grace and redemption—the whole Divine government of the world is founded? No part of the Divine administration of the affairs of men, much less the principle which underlies the whole, can be an afterthought to meet an unforeseen emergency. Nor is it honourable to God to suppose him making provision to counteract a merely *possible* disaster, or what may or may not occur. Besides this, foreknowledge, which belongs to God, implies the absolute *certainty* of the event foreknown; otherwise, it would be mere guess. But as man was made a free creature, he might eat the forbidden fruit or not, as he might choose; peril his soul or not, as he might will. This constitutes *contingency*, though not uncertainty. The *certainty* lay in the will of God, not in the will of man, though in *what manner* it is not for us to say. One must always respect the feelings of men who, jealous of the honour of God, abhor the thought that he is the *author of sin*, which he cannot be we may be sure. But to avoid a consequence so revolting, which may *seem* to our short sight to follow a certain position, we must not question Divine appointments on one hand, nor human guilt in doing actions divinely appointed.

Joseph was sold a slave by his brethren. This was their crime, and full of great aggravations. But God appointed it. "God sent me," Gen. xlv. 5. "So now *it was* not you *that* sent me hither, but God," verse 8. See also chap. l. verse 20.

The Jews slew Christ. This was the greatest of crimes. But it was done by God's appointment. "Him, being delivered by the determinate counsel and foreknowledge of God, ye with wicked hands have crucified and slain," Acts ii. 23.

Cranfield, Beds. THOMAS OWEN.

FORGIVENESS AND SATISFACTION.

Query LXXXVI. p. 524.

God forgives sin in the common sense of the word; by an act of grace sets aside the punishment due to the criminal. Christ satisfied fully the Divine demand on the sinner. Proof of both *facts* is easy to all careful readers of the Bible, and need not be here set down. But how can these two harmonize in the *same case?* The solution is this: He who received the satisfaction, also *provided it:* it originated in his love. He received back *only* his

own. This being the case, it was his prerogative to fix the way in which the benefit of it should be had by us; and this he did in the way of penitence and pardon. A unique affair from first to last.

Cranfield, Beds. THOMAS OWEN.

THE LORD'S DAY.

Query LXXXIX. p. 524.

"Alpha Beta" has touched the main parts of the Sabbath question. I have written largely on it elsewhere, and cannot repeat myself. Sabbath we have not. To call the first day of the week—a day we all love—the Sabbath, is an impropriety of speech in all who own the New Testament for their guide. It is *never* called so in Scripture. The name and the thing meant belong exclusively to the seventh day. To appeal to the law of Moses, or to the Sabbath command in the Decalogue, if the appeal were good, would convict us of what our friend suggests. But all attempts to enforce the first day by such appeals are futile. Christian men had better rest content with the few *facts* recorded in the New Testament of the first day.

Cranfield, Beds. THOMAS OWEN.

The "Notes and Queries" department of our Magazine increases in interest. The query given by "Alpha Beta," is an important one. Its importance must be my excuse for trespassing rather largely on your valuable space in this reply. Our proof for the change of the Sabbath from the "seventh" to the "first day of the week," is drawn from plain, legitimate, and *necessary* inference, supported by the *practice* of the apostles, and of the apostolic churches. A plain, legitimate, and *necessary* inference, drawn from indisputable premises, and supported by numerous *examples* of the *practice* of Christ and of the apostles, and of the churches planted by their authority, has all the force of a command on the subject to which it applies. We should not be justified in saying, the Sabbath was changed from the "seventh" to the "first day of the week," were we unable to give *necessary* inference and plain *example* from the word of God in proof of such a change. But, inasmuch as we are able to give *both*, we believe we have a sufficient amount of evidence to warrant us in asserting that God would still have us to "remember the Sabbath day to keep it holy," and that the Sabbath under the Gospel, or Christian dispensation, is not the "seventh," but "the first day of the week."

It is an undisputed fact that Christ rose from the dead on "the first day of the week," and on that day, ever afterwards, Christians have been in the constant habit of meeting together to commemorate the Lord's resurrection. When Jesus rose from the dead, he had completed his work—he had "finished" the new creation. Now, inasmuch as the new creation completed by the Lord Jesus Christ is more glorious than the creation of the material universe, we think we have a strong reason to expect that the rest day would be changed, and that instead of a day set apart in remembrance of the completion of the heavens and the earth, we should have a day specially set apart to commemorate that nobler creation which the Redeemer completed when he rose from the dead, for—

> "God, in the person of his Son,
> Hath all his noblest works outdone."

In the 118th Psalm we read, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. *This is the day which the Lord hath made;* we will rejoice and be glad in it." (Verses 22—24). Jesus Christ is "the stone which the builders refused." He was "refused when the rabble crowd cried out, 'Crucify him.'" He was made "the head stone of the corner" when God raised him from the dead; and this day on which Christ rose from the dead is called "*the day which the Lord hath made.*" Is not the inference legitimate, that the Lord made this day as the day specially to be commemorated in after ages as the Sabbath, that is, the *rest* day? Evidently it is so, for, says the Church, "We will rejoice and be glad in it." To my mind this inference possesses great weight.

On "the first day of the week" Jesus appeared to his disciples. On this day he appeared to Mary Magdalene, who came unto the sepulchre very early in the morning, seeking her absent Lord. And on "the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came;" and he refused to believe that Christ had risen, because he had not seen him. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This second appearance of Jesus put to flight all the doubts which Thomas had before expressed. How interesting is it to trace the order of

Divine Providence in the Scriptures! The absence of Thomas when the disciples were assembled appears but a trivial matter; yet the God of providence overrules that to bring before us the fact of the regular meeting of the disciples on "the first day of the week." Have we not here both plain inference and positive example for the change of day? If the day were not changed, why did not the disciples meet on the *seventh* instead of the *first* day?

In Acts xx., we find Paul is said to have tarried at Troas "seven days," in order that he might assemble with the Church on the day of her meeting. Upon what day did the Church meet? "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Why did the Apostle have to tarry until "the first day of the week," if the day of public worship was not changed? Is not the proof here most conclusive, that the disciples did not meet on the seventh day? What reason can be given for their not meeting on the seventh day, and for their meeting on the first day, save the reason which we here give—namely, the Lord of the Sabbath had changed the day. Again, when the Apostle writes to the Corinthian Church, he bids them, "upon the first day of the week," each one to "lay by him in store, as God hath prospered him," in behalf of the poor saints. The inference here is reasonable, that the practice of the Corinthian Church was to assemble themselves together on "the first day of the week," and not on the seventh. But our proof amounts to a positive demonstration when we read in the Revelation, John "was in the Spirit on the Lord's day." Bear in mind, "the Son of Man is Lord also of the Sabbath." "The first day of the week" is "the Lord's day," just as the ordinance of breaking bread is "the Lord's Supper." Now, if "the first day of the week" is called "the Lord's day," I submit that the evidence for the change of day is amply sufficient to satisfy the most sceptical mind. Surely we are bound to spend the Lord's day in the Lord's service. We are not to do our own works, to seek our own pleasure, or to speak our own words upon the Lord's day; but we are to call that day a delight, holy unto the Lord, honourable. This is *the day* the Lord hath made, we will rejoice and be glad in it. Six days the Lord has given unto us, and one day he has reserved for himself. "Will a man rob God?"

Paul, in Hebrews iv. 8, seems most expressly to affirm the change of day. In the *fourth* verse he speaks of the *creation Sabbath*, which was afterwards embodied in the moral law. "And God did rest the seventh day from all his works." The Apostle had argued the imperfection of the Levitical economy, and contrasted that with the perfection of Christ's work. In the *eighth* verse, he goes on to say, "For, if Jesus (that is Joshua) had given them rest, then would he not afterwards have spoken of ANOTHER DAY." "There *remaineth* therefore, a rest (or keeping of Sabbath) to the people of God." When the first-fruits of the Jewish harvest were brought in, "a sheaf of the firstfruits" was to be brought unto the priest, who was to wave it before the Lord "on the morrow after the Sabbath." Can we doubt that this is the type alluded to by the Apostle when he says, "But now is Christ risen from the dead, and become the firstfruits of them that slept"? How plainly does this type point to "the first day of the week," the very day when Jesus was raised from the dead. Then, again, we read of the feast of Pentecost, which was kept on the morrow after the seventh Sabbath from the Passover feast, *the first day of the week*. Throughout the whole of the Old Testament Scriptures we discover that in every period of seven, whether of days, of weeks, of months, or of years, the sanctification, the setting apart of an eighth period, is clearly indicated. We will refer to one passage in particular. "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God," Ezekiel xliii. 26, 27. With respect to the part of Scripture from which these words are taken, we believe that the prophet is speaking of the Messiah's day in the language of the Levitical dispensation. Even the Jewish rabbis themselves acknowledge that this portion of Scripture cannot be made to harmonise with the Mosaic economy, and must, therefore, be considered as pointing to a change of the dispensation. The learned and judicious commentator, Dr. Gill, upon the above verse remarks: "*It shall be, that upon the eighth day, and so forward;* that is, on the first day of the week, or Lord's day, the Christian Sabbath, the next day after the seventh, and so upon every return of it; in which Christian ministrations are exercised, the word preached, ordinances administered, and works of righteousness and charity done; see John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2: *the priests shall make your burnt offerings upon the altar, and your peace offerings*, or thank offerings; preach Christ and him crucified to the people, and offer up the sacrifices of prayer

and praise unto God for them: *and I will accept you, saith the Lord God;* through Christ the Mediator, in whom he is well pleased; who is the altar on which such sacrifices are accepted, and become well pleasing to God." Isa. lvi. 7; 1 Pet. ii. 5.

Good John Bunyan remarks: "Hence, he calls himself, the Lord even of the Sabbath day," as Luke and Matthew show. Now to be a Lord, is to have dominion over a thing, and so power to alter or change it according to that power; and where is he that dares say Christ has not this absolutely? We will, therefore, conclude it is granted on all hands he hath. The question then is, whether he hath exercised that power to the demolishing or removing of the Jews' seventh day, and establishing another in its room? The which I think is easily answered, in that he did not rest from his own works therein, but chose, for his own rest, to himself another day. Surely, had the Lord intended to have established the seventh day to the churches of the Gentiles, he would himself in the first place have rested from his own works therein; but since he passed by that day, and took no notice of it as to the finishing of his own works, as God took notice of it when he had finished his, it remains that he fixed upon another day, even the first day of the week, on which, by his rising again, and showing himself to his disciples before (Qy. after) his passion, he made it manifest that he had chosen, "as Lord of the Sabbath," that day for his own rest, and for his worship to be solemnized in.

I now ask, Hath not God most signally honoured "the first day of the week"? Was it not upon that day that the Holy Spirit was given, even on the day of Pentecost? Did not the disciples and the churches planted by the apostles assemble on that day? Have not the apostles given command that certain acts of worship should be performed on that day? Does not Jesus, "the Lord also of the Sabbath day," by his presence, in a special manner sanction that day? Is not that day called by the beloved disciple John "the Lord's day"? With the Bible in your hand, you must reply to these questions in the affirmative. This, then, is the argument I would base thereon. The Sabbath, though incorporated with the law given on Sinai, was in existence before that law was given; it was in existence so soon as the work of creation was finished. If the law of the Ten Commandments had been abolished, that would not have abolished the Sabbath, because the Sabbath was in existence two thousand four hundred years prior to the giving of that law. The law of the Ten Commandments has never been abolished. There is not one word within the whole compass of the Bible which tells us that *God has repealed that law.* If God has not repealed that law, it must still retain its binding force. If that law still remains, how much more does the Sabbath, which was in existence so long before, still remain? The early churches did not keep the seventh day holy; but they did keep the first day of the week holy. After the resurrection of Christ, we read no more of the seventh day as the Sabbath, the day of rest; but we do frequently read of the first day of the week as the day of rest. What is the legitimate, the plain, the absolutely necessary inference of all this? Is it not that "the Son of Man," who "is Lord even of the Sabbath day," hath, in his all-wise sovereignty, been pleased to appoint "the first day of the week" as his *rest*-day, and that the seventh-day is superseded thereby? "I speak as to wise men; judge ye what I say." Some, with whom I have come in contact object to the term Sabbath being applied to the first day of the week. To such I readily grant, that the name Sabbath is not applied to the Lord's day in the New Testament; but inasmuch as the term Sabbath signifies *a day of rest, and nothing more,* and as the Lord's day is a day of rest, it appears to me to be over affectedness to deny it that name. There is a reason in the New Testament why that name should not be given to it. The people were in a transition state, and consequently, if the first day of the week had been called Sabbath, there would have been a confounding of that day with the Jewish Sabbath. That reason exists no longer, therefore there is no more a reason for our withholding the name which most aptly designates the day. Language is of use only as it expresses definite ideas; we employ the term Sabbath because that term best expresses our idea of that day which, by consent of Scripture, reason, and of all Christendom, we devote to the worship of God. The first day of the week is the Christian's Sabbath—his day of *rest* after *six days'* labour. As the eloquent Henry Ward Beecher remarks: "Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from top to top, till at last we catch the glory of the gate, and enter in, to go no more out for ever." Let us ever be found diligently inquiring what is "noted in the Scripture of truth" on this and on all kindred topics.

T. W. MEDHURST.

Coleraine, Ireland, Sept. 2nd, 1862.

In answer to the above Query, I say, that no man ever did, among the millions of Adam's children, from the beginning of the world till the rise of Antichrist, call the first day of the week the Sabbath; and the first day of the week, or the Sunday, was not observed by any of the children of men, as a Sabbath, for more than 350 years after Christ. The seventh day (Saturday) was kept, and that by the purest churches of the primitive times, when the true Sabbath was abolished by the Laodicean Council in the year 364. Constantine the Great issued an edict forbidding men to labour upon the first day of the week, which naturally caused the seventh day to fall into disuse; and so it has grown into universal practice, with few exceptions, all over Christendom. It is nowhere said, "Remember the Sabbath," but, "Remember the *Sabbath day*;" as if God foresaw the period would come when his Church would forget, or throw into disuse, as they have, the true day. But the discontinuance of a practice does not repeal a law; and if this be true with regard to human laws, how much more so with regard to God's laws. The Fourth Commandment, as a part of the moral law, has not expired, has not been repealed, and, of course, is still binding upon every conscience. God wrote down the moral law in express words upon a table of stone, and he ordered this to be preserved among those laws which should never be repealed (Matt. v. 17, 18). The silence of all the apostles and primitive Christians about a change, on one hand, and their constant practice, both before and after Christ's resurrection, of the religious observance of the seventh day of the week as the Sabbath of the Lord, on the other hand, if they be duly considered, are, in our apprehension, arguments of such force and weight, that these alone are sufficient to refute all the arguments brought forward to prove that the religious observance of the first day of the week is of Divine institution. "To the law and to the testimony." Truth loves its congenial element—sunshine, daylight.

ISAAC PURSER.

Newton, near Tewkesbury.

If the law of the Sabbath is binding now, is not the penalty binding also? It was possible in Goshen, in the Wilderness, and in the land of Judea, for the Jews to rest during the seventh day, as the sun rose and set at the same hour in these countries. But it is not possible now, as when I am observing that day here, by being in the kirk at twelve o'clock, the inhabitants on the other side of the globe are fast asleep in bed. Indeed, the Sabbath is observed at present at different times in the four quarters of the earth. The example of Paul at Troas is as binding as precept; and it is beyond doubt that the disciples met after sunset, as there were many *lights* in the upper chamber where they were gathered together. It is possible, however, to introduce a change that may be no improvement. What Christianity wants in me is a new heart and clean spirit, and that every day. There are a thousand precepts in the New Testament for the week day for every one for the Sabbath. Alas! that there are so many in the land whose religion consists in attending the kirk on Sabbath and getting their privileges, forgetting that Christianity is an every-day concern. "Let your light shine before men," &c., every day.

A. B.

Stirling, August 18, 1862.

WEEKLY COMMUNION.

Query XC., p. 524.

It is generally admitted by the most eminent ecclesiastical historians and divines, that the Lord's Supper was observed *weekly* by the primitive Christians. But though the history of the primitive Church may be lawfully used as collateral evidence, the question must be decided by the word of God. Well, what saith the Scriptures? The words of institution (Matt. xxvi. 26—28) imply frequency, but do not settle the question how often the sacred ordinance is to be observed. But this information is elsewhere supplied. As the shew-bread, which was a type of the body of Christ, was set in order by the Jewish priest *every Sabbath day* (Lev. xxi. 8.), so the "bread of blessing," which is a symbol of the same body, ought to be broken and distributed by the Christian presbyter *every first day of the week*. The analogy between these two institutions is very beautiful; but we do not argue from mere analogy. The approved example of the first churches is our guide. We read in Acts xx. 7, that "upon the first day of the week, when the disciples came together *to break bread*, Paul preached unto them." From these words it would appear that the breaking of bread was the *weekly* practice of the church of Troas. The example of the church at Corinth, too, conducts us to the same conclusion. It appears to have been their practice professedly "to eat the Lord's Supper" as often as they "came together;" though that holy ordinance was sadly abused by them (1 Cor. xi. 20); and we are assured that "the first day of the week" was the day on which they statedly assembled for public worship (1 Cor. xvi. 1, 2). They, therefore, ob-

served the Lord's Supper just as often as the first day of the week returned. It is admitted that the evidence afforded by these passages is only inferential; but the inference is so strong, that it amounts to a moral certainty. It is as strong as the evidence of the Lord's day. It is not more evident that the primitive Christians "came together on the first day of the week" *at all*, than it is evident that they "came together *to break bread*." Should it be argued that it is not said, "they came together to break bread *every* first day of the week," it is replied, neither is it said, "they came together every first day of the week" *at all*. But if it be insisted that they observed *every* first day of the week, then it must be insisted that they *broke bread* every first day of the week, because the evidence is the same in both cases. Weekly communion and the Christian Sabbath are, therefore, equally evident. I do not say that weekly communion is as evident as the Sabbath *itself*, because I believe that the Sabbath *itself* rests on much evidence besides the example of the primitive Christians. What I argue is, that weekly communion, and the weekly observance of the *Christian* Sabbath, or the Sabbath as observed on the *first* day of the week as distinguished from the *seventh*, are equally evident. The two institutions must stand or fall together; because the same argument which establishes the weekly observance of the first day, establishes weekly communion; and the same argument which invalidates weekly communion invalidates, in an equal degree, the weekly observance of the Lord's day.

"Alpha Beta" asks whether "the recorded order of the primitive churches in all things" be "that to which the churches in all ages should be conformed?" In reply to this query I remark, that, in so far as these two institutions are concerned, at least, we are as much bound in the one case as in the other; because we have nothing but their example to guide us in *either* case. Some distinguish between apostolic *example* and apostolic *command*, observing, that the apostles might sanction weekly communion in certain churches without making it imperative in the churches universally and at all times. But this distinction is inadmissible in the present instance, because we have no command for the observance of the first day any more than for the observance of the Lord's Supper on that day. The reasoning, therefore, might be applied with as much effect against the obligation of observing the first day *itself*, as against the obligation of meeting on that day to commemorate the death of Christ; for how can it be shown that "the recorded order of the primitive churches" binds us to meet for public worship on that day, but does NOT bind us to *break bread?* (Acts xx. 7). If "the recorded order of the primitive churches" be pleaded as the *only* authority for observing the first day, it would seem very unreasonable to say that it is *no authority at all* for observing the Lord's Supper as often as it returns (Acts xx. 7). I may observe here, by the way, that those who deny the obligation of "the fourth commandment," under the Gospel dispensation, and who consider "the recorded order of the primitive churches" *alone* as being insufficient authority for Christian practices, will find it very difficult to prove a *Sabbath at all*. For if they give up "the fourth commandment," they must give up the *seventh* day; and if they give up "the recorded order of the primitive churches," they must give up the *first*. They must, therefore, become anti-Sabbatarians, in the widest sense of the word.

"Alpha Beta" asks, moreover, "Why is it, then, that most of the English Baptish churches attend now to this institution only once a month?" I answer, because they have deviated from the apostolic model; and I would beseech them to return to "the old paths," and to "walk" in "the good way," from which they have "wandered in the cloudy and dark day." Let us study to be "followers of the churches of God which in Judea were in Christ Jesus," doing "all things according to the pattern," and keeping "the ordinances as they were delivered" (1 Thess. ii. 14; Heb. viii. 5; 1 Cor. xi. 2).

JOHN BROWN.

Conlig, Newtownards, Ireland, July 2, 1862.

NEW QUERIES.

XCI.—What was the origin of public worship? X.

XCII.—Can any of your readers enlighten me as to the meaning of the Golden Number which figures so extensively in the Tables of the English Prayer-book?

J. E.

XCIII.—Will some of your able correspondents favour me with an explanation of 1 Cor. xv. 29?

A BAPTIST.

XCIV.—Who were the Nicolaitanes referred to in Rev. ii. 6, 15?

G.

THE MISSIONARY HERALD.

MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

When last year we gave some account of the labours of our American brethren, it was anticipated that the war, then threatening to involve the government and people of the United States, would curtail the receipts, and constrain a limitation of the missions they have for some years so successfully carried on. Already a heavy debt weighed down their hands, and it was deemed prudent by a vigorous reduction of expenditure to meet the crisis that was feared. It was resolved to limit their expenditure to a sum a little less than £17,000. To divide this among the missions was a work of difficulty; the process was as follows: Provision was first made for the payment in full of the salaries of all the missionaries in Asia, with a moderate allowance for repairs, rents, and buildings. Special donations were of course faithfully remitted to the persons designated by the donors. As the labourers in Germany and France were living among their own countrymen, and therefore with fair opportunities of obtaining assistance from friends, their allowances were reduced one half. Returned missionaries were requested to seek pastoral or other engagements, and in this way were able to provide for their own wants with one or two exceptions. The balance remaining after meeting the expenses of home agency, was divided among the stations whose need was most imperative. No new missionaries were to be thought of, no itinerary expences were allowed. Everything was placed on a "war basis"; only absolute wants were provided for.

The actual receipts of the year exceeded the amount anticipated by a thousand pounds, while the expenditure exceeded the estimated amount by only £230, by so much reducing a debt of £1700 incurred in previous years.

In spite of diminished resources, the work of God has not been stayed. Indeed, the executive committee are able to say, "What has been wanting in human appliances, has been more than supplied by the presence and power of a divine energy and a divine working."

Besides the missions in continental Europe, our American brethren sustain labourers in China, Siam, and Southern India. The most important and extensive missions are among the Burmans and Karens.

From Germany they report one hundred and twenty ministers, preaching at 976 stations and substations, in Denmark, Poland, and Switzerland, as well as Germany. Over eighteen hundred new converts have been baptized, and the present membership of the churches exceeds ten thousand persons, showing a net increase of more than a thousand individuals. "The past year," says Mr. Oncken, "has been rich with blessings, the

glorious gospel has been clothed with irresistible power. But what demands our loudest praise to the triune Jehovah is, our entrance into Russia and Poland. In Courland nearly two hundred converts have been baptized; and in the Crimea the first secession from the Russian government church has actually taken place. In Poland we have formed two churches and twenty-four preaching stations. The brethren there, as might be anticipated, suffer much from imprisonment."

The six churches in France have been partially assisted by contributions from this country. They have all enjoyed some tokens of the Lord's presence among them, baptisms having added a few new converts to each. The entire number of church members is 319.

The China mission is confined to Swatow and Ningpo, and to ten small out-stations near at hand. Seven ministers, with nine native assistants, labour in these places. Four churches have been formed, containing 99 members, including the 24 new converts baptized during the year. Notwithstanding the jealousy shown at Swatow against foreigners, and the inroads of the insurgents in the district around Ningpo, and finally the taking of that city, the work of God has made encouraging progress. A considerable quantity of Scriptures has also been printed and circulated among the people.

Although the Siam mission has been carried on for a quarter of a century, the results have not been by any means so encouraging as was hoped. In the church which has been formed, consisting of forty-three persons, the major part are Chinese, of which nation great numbers are found throughout all Eastern Asia. During the year a separation of the Chinese from the Siamese portion of the church has been carried into effect, with the hope of increased advantage to both sections of labour. Only two missionaries are engaged in this field, by whom six persons have been baptized in the last year.

The Telugu mission in Southern India is also a small mission, employing two missionaries only. It calls for no particular remark. This is also the case with the Assam mission. We pass on to the valuable and greatly blessed mission in Burmah.

The labours of the nineteen missionaries settled in Burmah, cover nearly the whole of the region under British sway, from the sea coast to the borders of the Kingdom of Ava. Not less than three hundred and eleven out-stations are provided for, besides ten principal stations, by a noble band of four hundred and seventeen native preachers and assistants. They serve three hundred and forty-two churches, containing a membership of seventeen thousand six hundred persons. The baptisms last year alone reached the number of twelve hundred and twenty three. By far the larger proportion of these converts from paganism are Karens; but of late among the apathetic Burmans a spiritual movement of much power has manifested itself, especially under the self-denying and energetic labours of Mrs. Ingalls, who is known to many friends in this country.

The report of the committee makes the following general remarks.

"Among the Karens, the converts have been increased by scores, and even hundreds. The desire and efforts of the Karen churches to establish schools, not only for the training of native preachers and teachers, but in all their villages for the general instruction and elevation of their people, and especially of the females, indicates a marked growth, and in a direction that promises to yield permanent and abundant fruit. The retrenchments which the condition of

our treasury called for, appeared to frustrate the plans of our missionaries and to disappoint many fondly cherished hopes; but the willingness shown by the native churches out of their deep poverty to abound in liberality, and the aid which European friends have rendered, have been most cheering, and should awaken profound gratitude to God. Under the indefatigable labours of Dr. Binney and other missionaries engaged in the work, a company of native preachers and teachers are being raised up, who appear to be girding on the armour of God, and are already not only leading the converts and churches up to higher attainments and greater efficiency, but are carrying the gospel to their benighted countrymen in 'the regions beyond.' The Karens are yet, in many respects, weak and faint, yet they are pursuing; and there was perhaps never a time since the introduction of the gospel among them, when they needed, more than at present, watch-care, instruction, and aid."

A most interesting mission has been commenced among some new tribes known by the name of Shans. They appear to be of Siamese origin, and have a language and customs differing from the tribes inhabiting other portions of Burmah. By a remarkable concurrence of providential circumstances, at the time that a missionary was being appointed and arrangements were made to visit them in their native mountains, which are under the dominion of the King of Ava, oppressions exercised upon them by their Burman masters had led the Shans to resolve to seek a settlement in the British territory of Pegu. Thus some ten thousand Shan emigrants met the missionary at a spot most favourable for a settlement, and the mission is established among them, with the most hopeful appearances, under the protection of the British flag.

Thus on a review of the year our brethren have to sing both of mercy and of judgment. Their labours, if in some directions curtailed by the painful events passing in the United States, have yet enjoyed in the mission field the marked blessing of God. We cannot better close this brief account of their missions than in their own words.

"A year ago many of us were desponding, and felt that if, in this day of darkness and calamity, we could retain what had been acquired, it was all that we could reasonably expect; but God, as though He would shame us for our misgiving, and show us that our extremity was his opportunity, has smiled on the crippled efforts of our missionaries, and given to their labours and his own truth, unwonted efficacy and success."

Thus does our Divine Master win for Himself the glory, and sustain His people in the darkest hour.

INCIDENTS OF MISSIONARY LIFE IN JESSORE.

BY THE REV. W. A. HOBBS.

I AM working away with diligence, and striving to make the preachers do so too. The rains have partially stopped our out-door work, but I am employing them partly in efforts at self-improvement. It is surprising how ill-informed they are, except in relation to the surface truths of God's word. *They must become more intelligent*, or they will be no manner of use, except just among

the very lowest orders of the people. Each one of them is now writing out two sermons in full monthly; some of them think the exercise exceedingly irksome. During the past month their united journals give the following figures:—Nine preachers spent in preaching, &c., 971 hours; addressed 7,029 persons; distributed gratuitously 302 tracts; sold gospels, &c., to the value of 14s. This is less than some previous months, but it is not to be expected they will go far from home during the rains, or go out when it is raining. To-morrow (D. V.) I baptise four out of the five candidates. The other is prevented from being baptised at present by the recent bad conduct of her husband.

Respectable Hindoos, and a few Mahomedans, continue to come for conversation and instruction. Two or three pleasing instances have occurred, which show that the Divine word preached is not all lost. Case 1:—A young Brahmin from Dacca was passing through Jessore on his way to Calcutta. He heard Madhob (of Jessore) preach the doctrine of Christian substitution. He was exceedingly struck by the reasonableness of the doctrine, and being in a great measure free from that carping curiosity which demands the explanation of a hundred irrelevant questions before receiving anything as truth, he entered into a long conversation with Madhob, and finally came to me, and listened for hours with the greatest meekness whilst I endeavoured briefly but consecutively to unfold the truths of religion. Now and then he asked a question, which indicated great intelligence and breadth of view, and at last proclaimed with earnestness, "Sir, *this, this*, is the true religion. I cannot see any fault in it." He mingled freely with our Christians, went to the Bazaar, and declared his new-found convictions; and if I had exercised the smallest pressure upon him, I could easily have induced him to break his caste. The Papist priest here would have snapped at such a tempting bait. But I have seen too much of the evil of introducing people into Christianity before evidence of genuine conversion, that I durst not use any undue influence to sever him from his caste. He staid three days, and had many inward strugglings. His parents, he said, were hanging upon him for support, and if he became a Christian they would curse him. He wished almost he had no parents, for his own soul's sake. At last he took his leave, blessing God that he had met with us, and promising to enquire more carefully and earnestly into all these matters after his arrival at Calcutta. He took with him a set of Gospels. May God bless the young man!

Case 2:—I was sitting at my table reading a chapter in the Bengali Bible, when upon looking up I saw a respectably dressed young Hindoo standing at my side. The following conversation, as nearly as I can recollect, ensued:—*Missionary.* "Salaam, what is your wish?" *Brahmin.* "I desire to converse with you about salvation."—*M.* "What do you mean by salvation? You Hindoos attach strange notions to the word; do you mean absorption into Brahma?" *B.* "No, I mean by the word what you mean by it—deliverance from sin, and the fruit of sin. And that you may the more easily understand my motives, I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus Christ better than anybody, and I desire to know more about him that I may love him more. For this reason I have come to *see you*. Some parts of the New Testament are very hard to understand; I cannot at all guess what the words allude to. Such phrases are not at all common among us; kindly teach me."—For more than an hour he listened with rivetted attention, his eyes occasionally sparkling with joy as some new light dawned upon his mind. He was very retiring in his manner, and I could see that it had cost him a terrible effort to pay me this enquiring visit. At length he stopped me in my attempts to instruct him, by saying, "Kindly cease, sir; I have heard now more than I can well remember. I will go home and think about it, and try to do all you have told me. But I have one favour to ask you—do grant it—*I want to hear you pray.* I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." We retired to my bed-room,

and I prayed. When I ceased he began; but after a time his feelings overcame him, and he could pray no more. He went away, telling me he hoped to come again soon. A few days ago he paid me another visit, in company with another Brahmin, who professed to be anxious about his soul. We conversed pleasantly for a long time, but as they neither of them made any signs of retiring, I asked them if they had anything else to say to me. Whereupon the first-mentioned Brahmin said, with much meekness, "Sir, we desire to be baptised, and become Christians." My heart bounded within me to hear such a resolution; but fearing lest he might have adopted his resolution hastily, and having suspicions that his companion was more influenced by enthusiasm than grace, I proceeded to lay before them all the hindrances they would probably meet with from the world, the flesh, and the devil, and pointed out to them how sad it would be to mistake excitement for piety. I spoke of the hate of relatives, the loss of social standing among their countrymen, the poverty and worldly ignorance of most of our Christians; and asked them to seriously consider if they were prepared to endure all these for a saving Christ and a true religion. They confessed that they had not thoroughly pondered all these things, and requested a month's delay that they might take a comprehensive survey of the whole subject, and weigh every thought and feeling by which they imagine themselves to be prompted. I prayed with them, lent them "Doddridge's Rise," &c., exhorted them to be faithful to truth and conscience, and now await the result with interest.

These two young men are Kulin Brahmins, that is, Brahmins of the highest grade, belonging to the Mookerjea and Banerjea families, and should God give them grace to decide aright, their baptism will make a profound sensation in Jessore. I have strong hopes relative to one of them only.

JAMAICA.

SALTER'S HILL AND MALDON CHURCH REPORT.

BY THE REV. WALTER DENDY.

At the time the report of the state of the Church was made last year the district was in a state of religious excitement; the house of God on the Lord's day, as well as on other occasions, was thronged with people, who listened with eagerness to the preaching of the glorious gospel of God's dear Son; the class-houses were thronged, and many were physically prostrated under a sense of sin. They cried to the God of Heaven for mercy; and many being directed to Jesus, as the Lamb of God which taketh away the sin of the world, believed in His name, found peace with God, and after giving evidence of having experienced a change of heart, offered themselves for Christian baptism and the fellowship of the Church, and have been received. The number baptised at the two stations are, at Salter's Hill, 138, and at Maldon, 85, making a total of 223, nearly as large a number has had been baptised in the nine previous years.

At a time when so many have been gathered into the Church, an analysis may not be uninteresting. There were 18 married couples; of other married persons, there were 37 men and 31 women; the partners of life of many of these were already members of the Church, and others are inquirers. There were two widows, and of persons in a single state of life, 51 are men, and 66 women. Ninety-four of the number have been prostrated, leaving 129, the larger proportion who had not thus been visited. The advantages of educa-

tion, when combined with the public services of the sanctuary, will be seen from the fact that 156 had been in day-schools, and 143 were Sunday scholars. There were also 14 Sunday-school teachers baptised. 141 can read the Scriptures, and 55 are able to write. Parental example and training have also had their influence. 140 of the new members now have or have had a father or mother, and in many instances both parents, who were members of a Christian Church. The age of 156 range from 14 to 25 years, the remaining 77 are above 25 years old. Of those baptised, there has been no occasion for the exercise of church discipline, except in two cases.

It was not to be expected, neither could it be desired, that the excitement should be continued, as to cause, as was the case in many instances, the common occupations of life to be suspended; but it is hoped that those recently admitted into the Church of Christ will make steady progress in religious attainments, and "be living epistles, known and read of all men."

The attendance upon the places of worship is not so great as in the early part of the year. Many who evidently were only awe-stricken have ceased to come to the House of God, or do not attend so regularly as they did during the period of excitement; but at the public services there is apparently great attention paid, and it is hoped that the good work is going on, and like leaven, is silently pervading the hearts of many.

During the year the Church has experienced the loss by death of two deacons, namely, Mr. Samuel Finlayson, of Maldon, who died on the 15th Feb. He had been a member of the Church for a period of thirty-three years, having been baptised by Mr. Burchell in May, 1828. The other deacon, Mr. John Taylor, Latium Estate, had, through a protracted illness, been laid aside from active duties for a period of four years. In the cholera of 1850 and 1851 he made himself exceedingly useful in the midst of the ravages of that disease, which carried off one hundred people from the villages of that estate, by visiting the sick, administering medicine, and attending to the burial of the dead. He was baptised by Mr. Burchell in August, 1828, and died on the 25th Nov., 1861, and thus was a member of the Church for thirty-three years, excepting a short interval in which he communed with the Church at Spanish Town.

In consequence of the great increase to the Church, it was resolved at a church meeting that a special day of thanksgiving to God should be set apart for the great mercies bestowed in reviving His work in our midst. A meeting was accordingly held on Friday, the 1st of November, when a large number of members and several inquirers were present. An introductory address was given by the minister, in which he stated the duty of Christians and Christian Churches to give thanks for special mercies received. During the meeting, which was principally occupied with prayers and praises, two other addresses were given by the pastor, one to the old members, and the other to the new members of the Church, setting before them the duties devolving on them of attending, not only to their personal and relative matters, but also to those around them, that the unconverted may be brought under the influence of the gospel.

During the year, including the names on the books in 1860, the number of inquirers in the two districts enrolled was 984; of this number, 223 have been baptised, and united with the Church. The present number of inquirers is 648, leaving 113 to be accounted for. Of this number, 17 have left the district, 6 have left to join other societies, and 3 have died, the remaining 87 have been erased, some for immoral conduct, and others for neglect in attending the means of grace. Thus, it will be seen, that about one in eleven have relapsed, or, in other words, under nine per cent. of the number enrolled. It is expected that many now on the roll will ere long be prepared to follow the great example set by Jesus, and agreeably to His command, submit to the ordinance of Christian baptism.

The "APPEAL," printed specially for distribution in Jamaica by friends in Great Britain, was thankfully received by the Church. They were read by the inquirers and members' classes in the chapel at the usual monthly meeting, where the minister presided, and when necessary he commented on the contents

of this useful little periodical. About 500 persons connected with the congregation were recipients of this seasonable gift.

The amount of money allotted to the minister from the fund for the employment of Scripture readers was found very valuable, and is being economically employed. Suitable time and weather is chosen for a visitor to go into a particular district, and after a season the district is again visited. The visitors have worked well; several backsliders have been induced to seek a place again among the people of God; some persons have united themselves to the inquirers' classes, and several have entered the Sunday morning and evening schools. As a general rule the visits of the Scripture readers have been appreciated, and only in a few instances have they met with opposition, or even with an indifferent reception.

Perhaps it ought to have been mentioned that the week of prayer, in the beginning of the year, which was generally set apart by Christians, was observed by the Church and congregation, although not exactly in the same order as recommended. These meetings, with the other means of grace employed, have been graciously blessed by the Great Head of the Church.

An inquiry has recently been made as to the number of prayer meetings held in the class-houses during the week, and it is found there are twenty-three places where the classes meet. Forty-three prayer meetings are held in the morning of the day, and sixty-nine in the evening during the week; so that, independently of the Lord's-day services, there are 112 distinct prayer meetings held in the week in connexion with the Church. Surely the God that heareth prayer will answer, although not for much speaking, yet for the sake of His only begotton Son, the Lord Jesus Christ, and to fulfil His own promise, "that before they call, I will answer, and while they are yet speaking I will hear."

That the year upon which we now enter may be one in which the like blessings may be enjoyed, and that in greater abundance; we trust that the prayers of the Church are ascending to the Throne of Grace, and that God in mercy will pour out the gracious influence of His Holy Spirit, so that each member may wrestle earnestly in prayer, and cry—

"Baptise the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call him Lord."

MISSIONARY LIFE IN THE BAHAMAS.

BY THE REV. W. LITTLEWOOD.

When I last wrote, I was on the eve of sailing for Long Island. I took passage in a small sloop, much too small for the rough weather often met in this treacherous ocean; but I am thankful to add that we had a quick and safe voyage. I commenced my travelling to the north end without delay. On the first Sabbath I met the people at the Cay settlement. Here we have our largest church and congregation on the island. It was known that I was to be there, and as the weather was fine, every one tried to be present. The Sabbath school I found numerously attended, and in good order; the congregation more than filled the chapel, and what with the earnest attention, the hearty signing, and cheering account given of this interesting station, I felt it good to be there. After the labours of the day, I proceeded to Brother E. Wilson's, about six miles from the chapel. I needed rest, but from some cause or other found none. The following day I had to be in the saddle nine hours, a long ride

without halting. Rest I anticipated would be sweet at night; but there were tormentors, which neither rested themselves nor allowed me to rest. My host was willing to oblige me with a mat on the cold terrace floor; but my long sickness from this cause, in that very house, made me cautious, and I proposed as a substitute putting the two tables in requisition, but finally had boxes placed together, on which I restlessly spent the night.

The next day it rained, and the people in large numbers were prevented from coming to meeting. To keep my arrangements with the Church at M'Kennings I had to leave in the afternoon. We walked a few miles with our saddles and saddle-bags on our shoulders, till the horses were brought to us. It was fatiguing, but we reached our destination before our friends had retired. We were expected, but all was darkness—darker inside the house than out. Kind salutations were passed, and all were seated. After waiting a reasonable time, I proposed to see our friends as well as hear them. Torches were then lit, and placed in an iron pot by the door outside. Refreshments were prepared, whilst I tried to sleep. Our good host spread a bed on rough boards, with their ends supported by chairs, which unfortunately gave way, and let me down to the ground suddenly in the night. Sleep, however, was a stranger, and I was fearful lest fever would hold me a prisoner for a time. Next day service was held in the chapel; the congregation was not large, but attentive. Oh, that the simple-hearted prayers offered may be answered!

We had now a long ride to the harbour, and on my way I spent some time with our excellent brethren, Wilson and Mears. Whilst I was here I suffered much bodily pain; but my engagements must if possible be met, and I continued to move on. The following Sabbath was spent at Great Harbour, and the services were extremely interesting, and I hope profitable.

On Monday, April 21st, we were at the south end, and met a large congregation at Morley Well; and on Wednesday I was able to leave in the government vessel for Long Cay.

I was sorry to find Brother Green had been unwell. He had through much weakness met the people twice every Sabbath. After seeing the elders, and hearing of the satisfactory state of the Church, it was proposed to ordain our brother to the ministry. We did so. The Rev. Thos. Romer, from Nassau, was there, and took part in the service. It was exceedingly interesting, a good feeling pervaded the meeting, and our brother is encouraged by the best wishes and earnest prayers of the pious.

Both at this station and throughout Long Island I have reason to hope well of the Churches. Our brethren are much respected, and are pious, diligent, and faithful. It is proposed to ordain Brother B. Mears when I next visit Long Island.

I have now to look in at Watling's Island, and then proceed to Nassau for my family, and hurry up to Inagua, where I hope to rest awhile. It is much required. The incessant voyaging, travelling, and hard fare on the islands weigh heavily on the constitution. Home has always its charms, but it never seemed more interesting to me than at the present.

DECEASE OF MR. ALEXANDER GUNNING.

We have the sorrow to announce that our young brother, who so recently entered on the work of the Lord, in Jamaica, has been called away by the Master he delighted to serve. This event took place at Calabar on the 20th July, after scarcely more than fifteen months of labour in the sphere he had entered upon.

It was in early life that a wish to become a missionary took possession of his mind. As he grew in years, his affectionate character won the regard of all who knew him. On arriving at youth he chose the calling of a schoolmaster, and completed his studies at the Normal School at Homerton. Before going to the training college he had had considerable practice in teaching, and was happy in securing the prompt obedience and affection of the young under his care.

On leaving Homerton he became the master of a school at Snodland, near Rochester, where he won the esteem of his employers as a Christian and Christian teacher. Here he also married a lady engaged in a similar occupation. His school was flourishing, and he was useful.

Thinking that the Society might be in want of a teacher for some of its schools, and with the hope that his early desire for the Lord's service in foreign lands might thus be fulfilled, Mr. Gunning offered himself to the Committee. At this juncture the Committee were looking out for a tutor to take charge of the Normal School department in the Calabar Institution, Jamaica. His offer was accepted, and in the month of February, 1861, he and Mrs. Gunning sailed for their destination. They arrived in April, and Mr. Gunning immediately entered on his work with zeal and earnestness. He also freely gave his services to any other work, by which the welfare of the students of the Institution could be advanced. Besides the students of the Normal School, he undertook the supervision of a day school, containing about seventy children. At the annual examination held in December last, the progress of the students under his tuition was pronounced satisfactory, and the results afforded adequate testimony both to the diligence of the students and to the skill of the tutor.

This usefulness has suddenly been cut short by the hand of death. About a week before he complained a little, and Mr. East administered the usual fever medicines. The disease gave way to the treatment, but a doctor was sent for on Friday. He did not arrive till Sunday at mid-day, when the crisis had already come. Blisters and other measures were resorted to, and up to eight o'clock on Sunday morning the means employed produced the desired effect. Still the fever did not yield, and at length it assumed a malignant type, when all hope failed. At three p.m. all was over, and the servant of Christ fell asleep. The next day his remains were interred in the little cemetery behind the Institution, where already rest others who have preceded him to the mansions above.

The event is a painful one to the already overtasked head of the Institution, and Mr. East earnestly presses on the Committee the importance of speedily replacing the loss thus sustained. To the young widow the affliction is still greater; yet God is with her in her distress, and by His grace she sustains the stroke better than could have been anticipated. Yet, happy is he who, when the Lord cometh, is found faithfully fulfilling the duty to which he has been called.

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(*Continued from p.* 123.)

5th. This morning we visited Mahâv-nagr and Sâjah, where we preached Christ to many of the inhabitants. At Mahâv-nagr one Pundit wanted to display his knowledge and intelligence, by affirming that Krishna was superior to Jesus Christ, and therefore should be worshipped by all men. But our brother Bernard took him up, and soon showed him his ignorance and want of

understanding. At last the fellow could not utter a word, but stood there among the audience like a dumb idol, and nearly all the people were smiling at him. The other villagers gave ear to the things spoken, and many of them said that they were not worshipping Krishna and Ram, but Jesus Christ.

6th. Before breakfast we visited the Māngah bazaar, and having got a few of the villagers together, we began to converse with them about their sins and demerits, and about their present state and wretchedness. One of them, who was their Pundit, replied, "Yes, Sahib, we have heard something about Christ." Then we asked what were his opinions concerning him? He answered us rather sarcastically and said, "it is not very high." We asked him the reason of this; he made a reply, saying, "because he is not my God, and consequently I cannot cherish high opinions about him." Who is your god? we asked; he said, "Hunoomān," (the Monkey God); and you worship such a god as Hunoomān? was our question, "Yes," he said. Then we told him that Hunoomān was not the *true God*, for he was depraved and sinful, and mortal, and destitute of every quality essential to the Being of God; and therefore, that he ought not to be worshipped by any man. After this he uttered but few words, and kept silent; then we preached unto him and those who were present, Jesus Christ as the true God and the Saviour of the world. Having taken our morning meal, we left Mangah about 10 o'clock, and reached Dholpore about 2 o'clock in the afternoon. Having enjoyed a few biscuits and a glass of water, we went out to the bazaar, and in a very short time, a large number of people of every caste and description surrounded us, and began to listen attentively to our preaching. They appeared as if they had a certain liking for the news of the Cross, and we were much pleased with their serious and earnest attention, and many asked for tracts to read, which we cheerfully delivered unto them. We stopped here for another three days, and preached morning and evening in the two bazaars, and we can say that the people were not tired of us, neither were we tired of them. They continued to attend earnestly to the truths spoken, and seemed to relish the story about Jesus. True, the last evening we got a few oppositions from two or three of the chief Pundits of the city, but the people present were soon impressed by the fact, that the wisdom of their learned men, was but vanity and foolishness in the presence of God's truth.

10th. From Dholpore we went to Jari, where we had the pleasure of preaching Christ to about thirty Brahmins, who kindly welcomed us, and cheerfully sat down to hear what we had to say concerning Jesus and his religion. We spoke to them for nearly an hour, and all of them seemed to be satisfied with our discourse. Some of them came out manfully, and avowed in the presence of each other, that our religion was far better than theirs.

13th. Leaving Bambour we proceeded to Gwalior. We stayed here seven days. For five successive days we visited Leshkar, the royal city, and preached not to hundreds, but to thousands of its inhabitants, who listened to our message with the greatest attention, and received hundreds of tracts, which I know many of the people read. We were exceedingly pleased in this grand and wealthy city, because thousands of its people, day by day, crowded to us to hear the word of salvation. They earnestly attended to what was spoken, and avowed the reasonableness and the great importance of the truths we proclaimed. Many of them asked us to stay there with them, and to teach them more thoroughly concerning "this new doctrine." We also visited the old city of Gwalior and Chouni, where the Europeans are, and preached in the two bazaars "the wonderful works of God." We got here in the two places large congregations to hear us, and all seemed to be much pleased with our preaching.

22nd. Left Daugaon early, and having arrived at Parghani, we stopped there for about an hour, and published unto the inhabitants "the glad tidings of great joy." The people hearing of our arrival there began to flock to us, and among them was the head man of the village, who enjoined them to sit down quietly, and listen to what we had to say. They instantly did so, and seemed rather anxious to know what kind of a message we would deliver unto them. Having

got them into this state of mind, we asked them if they ever heard anything about Jesus Christ, who came into the world to save men from sin and eternal pains? They seriously replied, "No, sir; we never heard a word about him." Then we began to tell them who he was, and what he did, and what he does for their welfare and happiness; and that it was their incumbent duty to love and worship him, and not to respect and adore the gods of India, which were made by their own brahmins and pundits for their own ease and gain. When we were thus addressing them, the chief man asked us, if what we said about their gods was true? We answered, yes; and said unto him, believe our words; you may depend upon it that your *devtas* are nothing more than the fancies and imaginations of what you call your learned men. They were amazed at such a doctrine, and did not know what to say, yet they seemed to feel the force of our statements. Indeed, some of them candidly expressed themselves, saying, "Sahib, your words are very sweet, and they melt our hearts;" and further, they said, "we will henceforth worship Jesus Christ, and abandon our own gods, for we believe they do not give us anything." In the evening we preached at Ammazen, where we got a fine congregation, good attention, and also a few opponents. In this crowd were many Pundits, who listened to us with all their might, that they may victoriously attack us at last. When we were about closing our discourse, they began to question us about the *essence* of God, and about the *nature* of man's soul; and a short discussion ensued, which ended in the Pundit's total defeat. The people here seem to have a taste for the "good news," and they give heed to the word. Because it was Sunday, we stayed in the place for the following day, and again preached in the village, where we got good attendance, good attention, and not one opposition. The villagers to-day received some tracts, and some of them were anxious to know what was written in them. Many Pundits and Brahmans were present to-day as well as yesterday, but the principal Pundit, who was defeated the day before, did not attend, for, as the people said, 'he was afraid of the Padre Sahibs.' We were rather pleased by the inhabitants of this village, because most of them appeared as if they had a liking for the things spoken.

26th. Left Bangra, published the word at Camsera, Ishiriga, Lallahyr, and Parhati, where we were kindly received. Many of the inhabitants of the aforementioned villages were glad to hear us speak of the way of life. As we were declaring unto them that Jesus Christ suffered and died in their stead, and for their salvation, they were astonished; and some of them said, "he must have been very kind and merciful before he could have done such things for us." "Yes," we replied, "he is gracious, and he wants to save you from eternal misery." They delighted in the good news, and promised us that they would henceforth worship Jesus.

27th. Having reached Attari, we went out into the village, and made known Jesus as their true and infallible Saviour. One or two Brahmans raised a few objections concerning the *nature* and *consequences* of sin. They wanted to prove that sin in them was unconformity to the laws of their own religion, and that sin in us was our want of conformity to the laws of our religion; also, they tried to make out that every sin, according to its demerits, is actually punished in this life, and that nothing awaits their souls beyond the tomb but perfect joy and happiness; or, as they express themselves, "*identification with God.*" We had a long disquisition with them about these topics, and the other people listened very attentively,

(*To be continued.*)

MISSIONARY MOVEMENTS.

HOWRAH.—The health of Mr. Morgan has so far improved, that he has been able to resume his preaching in the chapel. There is much hope that he may yet regain his former strength.

SEWRY.—Mr. Ellis has baptized the brother of our native preacher Bolaram. He has had to endure much sorrow for Christ's sake, by which his sincerity has been tried. Mr. Ellis hopes to spend part of the year at Cutwa, and proposes to establish several substations in the district, as means become available, as well as suitable native helpers. He reports that Mr. Rouse has made rapid advance in his acquisition of Bengali, and has commenced to speak a little in the bazaar.

Writing from the same station, our venerable missionary Mr. Williamson, reports, that during the late cold season, he had visited about 100 villages, eleven markets, and one fair. In the smaller villages, two discourses on an average, were delivered; in the larger, where he and his native preachers stayed from two days to a week, several addresses were given in various parts of them. At the mela, or fair, eight days were spent. The brethren were much encouraged by the remarks of their auditors, and especially by some Sonthal villages, through which they passed. Since the mutiny, the privilege of preaching to the prisoners in the jail, has been withdrawn by the local authorities. *Why*, it is difficult to say.

BENARES.—Although in the beginning of the year, the 19th Regiment left for Lahore, the English service conducted by Mr. Parsons, continues crowded. A more commodious chapel is being built, in a better situation, the residents of the station supplying more than half the cost.

AGRA.—Two soldiers were baptized, on Sunday evening, the 29th June, and several others are inquiring after the way of life. The native congregation has somewhat declined, although there is much attention given to the word preached in the bazaars.

DELHI.—On the 3rd May, Mr. Evans had the pleasure of baptizing three soldiers. There are more enquirers, both among the natives and Europeans. The theological school is also doing well. The students houses are ready, and in a month or two, Mr. Evans expected to have the whole in full operation. The erection of the new chapel it was intended to commence immediately after the rains. The authorities in Delhi, had forbidden preaching at the city kotwali, or police office, but on reference to Sir Robert Montgomery, the Lieutenant Governor, permission was freely given.

CEYLON. — We regret to say, that our esteemed missionary, the Rev. J. Allen has been suffering much in health, so as at one time to give rise to serious apprehensions as to the issue. Later advices announce a decided improvement; but the help that will be rendered by Messrs. Pigott and Waldock, now on their way, is most urgently needed. The version of the New Testament, by Mr. Carter, is finished at press, and only awaits binding for immediate distribution. "It is matter of joy to me," says Mr. Allen, "that we have now a New Testament that we can read with pleasure and profit." There have been a few additions to the churches, which lie scattered in the jungles.

FRANCE, MORLAIX.—Mr. Jenkins reports that the Bible Society, has resolved on printing two new editions of his Breton New Testament. He had paid a visit to Angers, and taken part at the opening of Mr. Robineau's Chapel. It is a very neat structure, and will hold 300 people. It also contains a baptistery.

BEUZEVAL.—Mr. and Mrs. Bouhon have been staying at this place, to the great improvement of their impaired health. They will shortly proceed to Brittany, to co-operate with Mr. Jenkins. In connection with a converted Roman Catholic gentlemen, divine worship was instituted and regularly carried on. The priests of this district, are said to be addicted to card-playing; one makes it his sole recreation after Sunday mass.

BAHAMAS.—At Nassau 32 persons were baptized on the 1st of June, and several inquirers await examination. Mr. Davey has also visited the island of Grand Bahama. He found several matters requiring attention, and that both the churches and schools were not in so flourishing a condition as he could wish. The island, though large, has very little cultivable soil; so that the people chiefly gain a living by fishing, and gathering sponges.

JAMAICA, FALMOUTH.—Mr. Lea reports that his labours in this important town meet with much acceptance. The Day and Sunday Schools are prospering; the want of funds, however, prevents the establishment of others in places where they are much wanted.

PORT MARIA.—Mr. Sibley of Gurney's Mount has accepted an unanimous invitation of the church to succeed his late father-in-law, Mr. Day, as pastor.

TRINIDAD, SAN FERNANDO.—Mr. Gamble informs us that he has made a commencement towards the erection of the proposed chapel. A good friend has given the stone for the foundation. During the rains he has occupied his time with visiting the houses of the people, and distributing French and English tracts among them. Many interesting conversations have sprung out of these visits on the doctrines of the Church of Rome.

WEST AFRICA—VICTORIA.—Mr. Pinnock reports that his school is prospering; but that he very much needs a supply of school books and English Bibles. Preaching is regularly carried on among the natives of the region round about. Mr. Smith has been staying at Victoria for a few weeks for the improvement of his health.

JOHN AQUA'S TOWN.—Mrs. Sturgeon was married on the 30th May to Mr. Diboll, the day after her arrival, as announced in our last. Miss Diboll is conducting a school at this new station, which contains from thirty to forty children. The attendance of the people, both at public and family worship, is very irregular; but some exhibit much interest. Mr. Diboll preached at Dido's town for the first time, where a school is much desired. At six other places the same request was urged.

FERNANDO PO.—Mrs. Sturgeon paid a short visit to many of her old friends in Clarence on her way to Cameroons. She was received with the fondest expressions of pleasure. It appears that many of the people meet privately and exhort one another; they have also a class meeting in the week. Mrs. Johnson has a school of 37 children, and even some of the Spaniards seem to be inquiring after the truth. Disease and death have severely afflicted the band of priests and nuns, so that very few remain to interfere with the people.

SOUTH AFRICA—PORT ELIZABETH.—Mr. Adams writes on the 16th June to announce his safe arrival on the 12th of that month, after a long and rough passage of 90 days. He has been very cordially received by the people, and looks forward very hopefully to the success of his labours under the blessing of God.

FAREWELL MISSIONARY SERVICE.

THIS very interesting service was held, as proposed, at Freemasons' Hall, on the 11th August. The missionary friends present and about to depart were the Rev. J. Wenger, the Rev. L. F. and Mrs. Kalberer, Rev. F. and Mrs. Supper, Rev. E. Edwards, and Rev. W. Etherington. The chair was occupied, in the absence of Sir Morton Peto, through domestic circumstances, by W. H. Watson, Esq. After prayer was offered by the Rev. S. Green, and an address from the Chairman, Mr. Underhill introduced the missionaries to the meeting, giving a slight sketch of their spheres of labour. The Rev. W. G. Lewis then made a few suitable remarks on the nature of the missionary life. The Rev. J. Wenger, on behalf of the senior brethren, and the Rev. W. Etherington for the junior ones, expressed their views on proceeding to the field of labour. A very interesting address followed from the Rev. H. Wilkinson, late of the Orissa mission, to which place two General Baptist brethren are going by the same ship. The Rev. J. E. Giles made some very suitable remarks to the missionaries, especially urging upon them, as a ground both of hope and strength for duty, that it was the work of God in which they were about to engage. The meeting was closed by prayer, offered by the Rev. F. Trestrail.

The address of Mr. Wenger was so interesting, and contained so many valuable statements, that we venture to give it in full to our readers. His long experience, devoted life, and scrupulous judgment, also give peculiar value to his views. He said that they had been rightly informed that the work in which he had been personally engaged had been chiefly that of preparing the Scriptures and tracts for circulation in the provinces of India. He had, however, frequently addressed both the Hindoos and the Mahomedans, and had for many years been pastor of a native church—sometimes of more than one at a time, as unfortunately owing to the paucity of missionaries they were frequently obliged to become pluralists. When native churches were formed they required so much thought and attention, that the missionary who had charge of them found it almost impossible to devote much of his time to preaching the Gospel to the heathen and Mahomedans. It was indeed one of the great problems of Christian work in India, how to superintend the churches in their earlier stages so as not to circumscribe the labours of the missionaries among the heathen. It might be said that the proper plan was to train native teachers to become pastors of churches, and this they were endeavouring to do as far as possible; but the care of churches could not be entrusted wholly to new converts. There was now a considerable number of native evangelists engaged in preaching the Gospel. It was now nearly a quarter of a century since he had left England for the first time to preach the gospel in India, and so far from returning reluctantly to the scene of his former labours, he could truly say that he had never felt more out of place than during the last two or three months, in which, owing to his want of speaking power, he had been prevented from engaging in preaching. He longed to go back to the sphere in which he had spent so large a portion of his life. It was quite true they had difficulties to encounter and sacrifices to make, especially those missionaries who went into the more remote districts, far away from all the comforts of civilised life, but he did not regret those hardships, neither did he count his life precious, so that he might finish the work which God had given him to do. He had had abundant reasons to be encouraged. The Bengali translation of the Scriptures, though by no means so perfect as some kind friends thought it was, was yet adapted to be a lamp to their feet and a light to their path, to guide them into the way of peace. In most of the missionary stations the native Christian women distinguished themselves from their heathen neighbours by their superior intelligence and general moral character. So remarkable was this, that a traveller could almost tell when he approached a Christian village from the intelligent and correct manner in which the women spoke. They acquired this through the education they received at the missionary schools. Amongst the Hindoos there had been for ages a firm conviction that it was most dangerous for females to be taught to read. They had instances in the mission school, however, of young persons of twelve or fourteen years of age acquiring the art of reading the New Testament in three months, showing the kind of intellect possesssed by the youth of India, and the importance of leading the possessors of such a talent to a knowledge of the true religion, that their influence might be sanctified to the everlasting good of their neighbours. He was happy to say that they had now a Christian literature in India, amongst which were translations of the Bible, the "Pilgrim's Progress," the "Dairyman's Daughter," and other well-known publications. He was happy to say that, within the last ten years, the quantity of Christian native literature had considerably increased, as well as the number of members in connection with the mission churches, who now exceeded a thousand. They had reasons, not only as Christians, but as philanthropists, to wish success to the Gospel in India. Ten years ago, in the course of one of the fearful storms which occurred in Bengal about once in eight or ten years, a steamer, towing a passenger boat towards Calcutta, was driven by the force of the wind and waves on to the shore in the midst of the jungle. The captain in great perplexity sent two of the officers to find out the way by land, in order to send assistance. The officers proceeded for a long distance, encountering great difficulties, and at length came to a village where they sought to obtain food and a guide, but could obtain neither; the people of

the village scarcely indicating in the most vague manner in what direction Calcutta was situated. After proceeding for some distance they fortunately came to a village which contained a number of christian families, and they inquired for the house of the native teacher. There they obtained food and a night's lodging, and afterwards a guide. In all probability the two young officers would have perished if it had not been for fortunately coming upon the Christian village—and not only they, but the passengers and crew of the steamer and boat, as they had but little food on board, and were far from assistance. This simple fact showed the contrast between heathenism and Christianity, and furnished a melancholy illustration of the truth that the dark places of the earth were full of the habitations of cruelty. He trusted that the friends who were present at that meeting would continue to take a very lively interest in India. In the province of Bengal, with its thirty-five millions of inhabitants, the Baptist Missionary Society had barely twenty missionaries, whilst those of all other denominations put together did not exceed thirty. What would be thought of London, with scarcely three millions of people, if it had only fifty ministers, and yet the hindrances to the Gospel in India were fearful as compared with London. They had now, however, liberty to preach the Gospel everywhere under British protection; and he hoped, therefore, that British Christians would exert themselves to bring about the conversion of the land to the religion of Jesus Christ!

On the following day, amid many farewells and prayers, the brethren went on board the "Shannon," and at daylight on Wednesday, the 13th, the ship proceeded to sea. From letters dated the 16th, we learn that the vessel had only reached the Isle of Wight, the weather having been very calm and the wind low. They hoped the next day to part with the pilot. All were well. May He who holds the winds and waves in the hollow of His hand waft them in safety to their "desired haven."

Before these lines reach our reader's eye, it is also expected that the Rev. F. and Mrs. Waldock will be on their way to Ceylon. Their ship, the "Percy Douglas," sails from Cardiff in the last days of August.

LINES COMPOSED ON THE DEPARTURE OF THE MISSIONARIES.

"Go, teach all nations," Jesus said;
And now, 'midst sounds of strife,
Of agony, and woe, arise,
Cries for the bread of life.

We hear, and send our brethren forth
To India's starving race,
To give the hungry heav'nly food,
The thirsty streams of grace.

Blest work! no work on earth so grand,
So noble, so divine;
When Time expires, that work shall still
With lasting glory shine.

For this, dear brethren, now we part,
Part for a few short years;
We grasp the hand, and say, "Farewell,"
With mingled smiles and tears.

But is it parting? for it binds
More closely heart to heart;
Our spirits mingle into one,
Our bodies only part.

We're bound together by a chain
Of golden links of love,
Made by and pendant from the hand
Of our great God above.

Filled with one faith, one love, one hope,
O God! we seek Thy face;
Go with our brethren to their work,
Sustain them by Thy grace.

O Father! keep them in Thy love,
And give to each success;
The idols utterly destroy,
And ev'ry nation bless.

For this, we agonize in prayer,
We most intensely long;
Let all the people praise Thee, Lord,
In an eternal song.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21st to August 20th, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Chandler, Mr. J.	2	10	0
Johnson, Mr. Wm.	1	1	0
Rixon, Mr. James	1	1	0
DONATIONS.			
Foster, Mrs. Sarah, for *Rev. J. Clark, Brown's Town, Jamaica*	5	0	0
Russell, Miss, Ballindaloch, for *China*	1	0	0
Walker, Mrs., Halifax, for *Rev. W. Dendy's Day Schools, Jamaica*	2	15	0
LEGACY.			
The late Miss Frances M. Griffin, of Bradford-on-Avon, by J. B. Cliff, Esq., less duty and expenses	22	3	0
LONDON AND MIDDLESEX.			
Alfred Place—			
Sunday School	0	16	5
Camden Road—			
Contributions	4	7	5
Dalston, Queen's Road—			
Contributions	11	11	0
Do., for *W. & O.*....	5	0	0
Walworth, Arthur Street—			
Contributions.....	16	6	10
BEDFORDSHIRE.			
Cotton End—			
Contribs. Moiety	5	0	0
BERKSHIRE.			
Ashampstead—			
Contributions	3	3	0
BUCKINGHAMSHIRE.			
Buckingham—			
Collection for *Mr. Rycroft's Chapels*	0	12	4
CAMBRIDGESHIRE.			
Cambridge, St. Andrew's Street—			
Sunday Schl., for *Mr. and Mrs. Martin, Barisal, for Education*	8	12	11
ESSEX.			
Loughton—			
Contributions	4	2	10
GLOUCESTERSHIRE.			
Chalford—			
Collection	1	0	0
Eastcombe—			
Collection	1	10	0
Eastington, Nupend Chapel—			
Collection	2	5	3
Sunday School	4	14	9
Hampton—			
Contributions	2	1	0
Hillsley—			
Collection	0	19	0
King's Stanley—			
Contributions	26	10	0
Painswick—			
Contributions	1	7	6
Stroud—			
Sunday Schl., for Support of *N.P.*	10	0	0
Uley—			
Collection	1	18	0
Woodchester—			
Collection	1	0	0
Sunday School	1	2	0
Wotton-under-Edge—			
Contributions	7	10	0
HERTFORDSHIRE.			
Saint Albans—			
Contribs. on account	14	0	0
KENT.			
Deal—			
Collection for *China*..	3	7	0
Dover—			
Collection for *T.*	1	12	3
Sandhurst—			
Sunday School Moiety for *China*	2	10	0
LANCASHIRE.			
Liverpool—			
"Liverpool Ladies' Negro Friend Society," for *Jamaica*—			
Rv. J. Clark Brown's Town	10	0	0
,, *D. J. East, Calabar*	10	0	0
,, *T. Lea, Falmouth*	5	0	0
,, *W. Claydon*	5	0	0
Mrs. G. R. Henderson, Bethtephil ..	5	0	0
LEICESTERSHIRE.			
Leicester—			
Contribs. for *Mr. Rycroft's Chapels*	3	0	0
NORTHAMPTONSHIRE.			
Bugbrook—			
Collection	7	9	5
Desborough—			
Collection for *Mr. Rycroft's Chapels*	0	6	8
Heyford—			
Contributions	2	19	2
Wollaston—			
Collection for *Mr. Rycroft's Chapels*	4	0	0
OXFORDSHIRE.			
Caversham—			
Contributions	15	5	0
SOMERSETSHIRE.			
Bath—			
Contribution	1	0	0
North Curry—			
Contributions.	1	10	6
STAFFORDSHIRE.			
Coseley—			
Contribs. on account	20	0	0
WARWICKSHIRE.			
Birmingham—			
Contribs. on account by J. H. Hopkins, Esq.	50	0	0
YORKSHIRE.			
Rawden—			
Contribution	5	5	0
SOUTH WALES.			
MONMOUTHSHIRE.			
Raglan—			
Contributions	0	15	0
Do. for *W. & O.*...	0	10	0
Do. S. School.....	0	13	9
FOREIGN.			
CANADA WEST.			
Mr. Cameron, Eldon Township, near Woodville, Canada West, by Dr. Davies, Regent's Park	22	13	9

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for Baptist Churches in France, per Mrs. W. Morgan, Birmingham.

	£	s.	d.
A Friend.....	1	0	0
Mr. W. J. B. Holmden	3	0	0
Part proceeds of Bazaar by Mrs. Sturge's Children	4	0	0
A Friend at Stratford on Avon.....	0	10	0
	8	10	0

IRISH CHRONICLE.

SEPTEMBER, 1862.

NEW STATIONS.

At the last meeting of the Committee it was resolved to adopt two new stations. This resolution is reported with much pleasure, as it will show that the object of the Society is being carried out, viz., "to promote the Gospel in Ireland," and not merely to render permanent pecuniary aid to churches in any given localities. The proper work of a missionary society is *temporary* and *auxiliary* only; the *permanent* provision for the maintenance of Christian pastors is the duty of the churches themselves. The Committee, therefore, desire in all cases to develop the resources of the people, so that they may be prepared for the privilege and responsibilities involved in their church relation. The support afforded to churches in cities and large towns ought to produce results which shall enable the Committee, after some time, to leave those churches to the entire responsibility of supporting their pastors, and thus allow the funds of the Society to be used for strictly missionary purposes in other places. The attention of the Committee has been carefully directed to this important matter, and, as the result, they have now adopted two new stations in which they believe they are warranted to expect, by the Divine blessing, a measure of success that will well repay the additional charge on the Society's funds. The stations referred to are Dunfanaghy and Portadown.

DUNFANAGHY.

This place is situated on the wild mountainous coast of the north of County Donegal. Here the Rev. Archibald Livingstone has for some years been engaged in preaching the Gospel with much zeal and much self-denial. In consequence of providential changes it had, however, become impossible for him to continue to do so without assistance. Considering the number of people within the range of his influence, and the success which has attended his labours, the Committee have felt it to be their duty not to allow his ministry to be withdrawn. Some months since Mr. Livingstone supplied the following interesting statement as to the commencement and the prosecution of his rural mission:—

"Some years ago I was led, by a marked providence, to sojourn as an invalid on this mountainous coast. Having been previously engaged in mission work in the south, I lost no time in calling the people together amongst these hills, and preached to them regularly the Gospel of the grace of God. The Lord gave his word success, and restored my health, so that to this day I have been enabled to carry on the mission with perhaps as much success (local circumstances considered) as any other station in Ireland has been blessed with during the same length of time. God alone shall have the glory. We have now a healthy little church formed, with regular services every Lord's-day and every Lord's-day evening. I preach at a station some two miles distant. As the landowners and Episcopal clergy are so bitterly hostile towards us, we have not been able to get even a small chapel; nevertheless, we meet comfortably in a large room in my own house. During the past year I have baptized seven, and I have good reason to hope that the Lord will soon add to us more of the saved. We are about thirty-six miles north-west of Londonderry, and about twenty miles north of Letterkenny, which is the nearest town of any importance. We are at present asking connection with the 'Baptist Irish Society'—we feel that we have a claim; our isolated position, as regards locality, and the opposition we have to encounter, are good reasons why our hands should be strengthened."

In a more recent communication Mr. L. states :—

"At present our little church consists of twelve members, one excellent sister having emigrated a few days ago to Canada. Six of the members are heads of families, numbering in all nineteen children. Our efforts in relation to Sunday schools have from the first been greatly hindered. However, we have two small Sunday school classes, about two miles apart, numbering about sixteen and twenty-four, partly adults and partly children. Several preaching-stations, promising goodly audiences, are within our reach; but want of funds prevents their being occupied, the distance in some cases being above ten miles. I will only add, that the Lord has given us considerable influence with many families not immediately connected with us, but who, nevertheless, acknowledge our efforts, and ascribe their spiritual blessings to our instrumentality under God."

PORTADOWN.

THIS rapidly-increasing town is situated in County Armagh, at the junction of four railways. Within the last ten years the population has more than doubled, its number being now about 6,000. The neighbourhood is also thickly peopled by persons employed in agriculture and the linen trade. The town will, probably, before many years become one of the most important in the North of Ireland. Some friends residing in the town and neighbourhood, feeling the importance of such a field of Christian effort, several months since formed themselves into a Christian church, and have continued to meet together for Divine worship. Being, however, quite unable to provide and sustain a ministry adapted to the place, they earnestly entreated the help of the Baptist Irish Society. In order that they might have the fullest evidence on which to act, the Committee requested the Revs. J. E. Giles, W. S. Eccles, and R. M. Henry, to visit the place, and, after conference with the church, to report their opinion of its claims. Those brethren united in a very earnest recommendation to the Committee to enter on the work. In this recommendation the Secretary also heartily concurred, after a visit more recently paid to Portadown. A very eligible place for worship can be obtained at a comparatively small charge, and the hope is strong that a prosperous church will be established there. In these circumstances, the Committee have felt it to be incumbent upon them to occupy the station; and they have much pleasure in adding that the Rev. Alexander Macdonald, formerly of Edinburgh, and recently of Perth, has kindly engaged to supply the pulpit for three months, commencing his labours August 24th.

COLERAINE.

"MY DEAR BROTHER,—Since my last letter of March 20th, we have been progressing quietly, but surely. From March 20th to August 7th we have baptized *twelve* believers, and several others are inquiring. On the 23rd of May a dear sister in the Lord, one of our members, '*fell asleep*' in the arms of Jesus. She had been laid by for several months before her death, during the whole of which time she was favoured richly to enjoy the presence of Jesus. Her mind was calm and unclouded to the last.

"Our attendance on the Lord's day at our meeting-house is just now very large. The smallness of our chapel is a sad drawback to our prosperity. We are not only overcrowded, but the heat of the place is so very oppressive, that we find it a difficulty to sit the service through. This cause prevents many from attending at all. More room for the accommodation of our audiences is now a *necessity*. I regret that my visit to London, for the purpose of soliciting contributions towards our building fund, met with so little success. Owing to the depression of business, in consequence of the American war, I found that nearly all my applications for subscriptions were failures. To those friends who did respond to my application, I hereby return my most hearty thanks. In an especial manner our thanks as a church are due to the Rev. C. H. Spurgeon and his church, for the use of the Metropolitan Tabernacle, in which I preached two sermons on behalf of our new chapel building fund on Friday, April 18th. The collections after the sermons on that occasion realised £25 7s. Mr. Spurgeon recommends our case as follows:—

"'I cannot too highly recommend Mr.

Medhurst's case. I take a deep interest in him, and in his work. God has prospered him, and will continue to do so. I shall be under *personal obligation* to those who aid this good cause.

'C. H. SPURGEON.

'*April*, 1862.'

"We trust our good friends in England will soon come forward liberally with their donations, to aid us in providing increased accommodation for those who are anxious to attend. On the 17th of June I commenced a week-night cottage service in Killowen Street, the poorest and most wretched part of our town. The greater portion of the inhabitants of this street are Roman Catholics.

"We hold our service each Friday evening, from house to house. On each occasion I have preached the house has been crowded with an exceedingly attentive audience. The audience is solely composed of the poor, who are most anxious to open their houses for me to preach. I consider this service to be the most interesting of any of my services which are held away from our chapel. I anticipate a large blessing as the result.

"I am now preaching as often as I can at the following stations:—Lauret Hill, Killowen, Camus, Polentamy, Church Hill, Bellemont, Portstewart, Ballywillan, and Articlave. I have also preached lately for the Baptist Church at Portadown, and for the Church at Rathmines, Dublin. At both of these places the cause is encouraging.

"Portstewart is a pretty watering-place about five miles from Coleraine. It is much frequented by visitors during the summer months. I preach there to very large audiences, as often as I can find time. You will at once perceive the importance of this station.

"We rejoice in the present happiness, prosperity, and union, which, as a church, we now enjoy, and ask an interest in the prayers of Christians, that this cheering aspect may continue and increase.

"Yours affectionately,

"T. MEDHURST.

"*Coleraine, Ireland.*

"*August 7th*, 1862."

FERBANE.

MR. BERRY, of Athlone, who ministers to the congregation in this village, writes:—

"Mrs. Bagnall died last Lord's day. She was seventy-three years of age, and had been breaking down for the last three years. She came a fortnight ago to Moate to the ordinance of the Lord's Supper. I visited her three times during her short illness, and, blessed be God! she breathed her last trusting in, and calling upon, the name of the Lord. The funeral was very large and respectable, and the Roman Catholics listened to me at the grave with deep attention. Would you kindly notice her death in the CHRONICLE, for she was a nursing mother in the Church?"

BELFAST.

MR. HENRY states that the Baptist Church in this important town has for some time been in a very encouraging state. The attendance at the Hall is steadily increasing. The last three Sabbaths the attendance has been the largest they have had since the friends assembled there. Nine persons have been added to the membership during the past quarter. Two were baptized during the last month.

FUNDS.

IT will be seen from the article headed "New Stations," that additional responsibilities have been incurred by the Committee. This renders it of great importance that all available funds should be paid in as soon as possible. Before the close of the present month the payments to agents will have become due, and must be discharged. It is very desirable that the treasurer should not have to take up any loan in order to meet these claims.

This, however, he will be under the necessity of doing, if a considerable sum be not received by the middle of September. The state of trade has considerably affected the income of religious societies. It is earnestly hoped that the friends of the Baptist Irish Society will do all they can to meet the increased demands on its resources, an increase consequent on the increased opportunities of extending the Society's operations in Ireland.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from May 21st to August, 1862.

London—	£	s.	d.
Chandler, Mr. J.	1	1	0
Hoby, Rev. J., D.D.	1	1	0
Fishbourne, Rev. G. W.	0	10	6
Ward, Mr. W.	0	10	0
Arthur Street, Camberwell, by Mr. Searle	1	5	0
Brixton Hill—Hunter, Mrs., by Mrs. Pewtress	0	10	3
Church Street, Blackfriars—by J. Sanders, Esq.	4	0	0
Clapton, Upper—by Mrs. Cozens, for Conlig School	5	0.	0
Alloa—Inglis, Mrs., by Mr. Cochrane	0	10	0
Bath—Graves, Miss	1	0	0
Biggleswade—Foster, Blyth, Esq.	1	1	0
Harlow—Edwards, Rev. F., B.A.	0	10	6
Heywood—Cheetham, Mrs., by Rev. J. Duncklev	0	10	0
Lincoln, by Rev. W. Goodman, B.A.	1	5	0
Liverpool, Myrtle Street, by J. Golding, Esq.	16	0	0
Margate—Cobb, F. W., Esq., by T. R. Flint, Esq.	2	2	0
Milton, by Miss C. Dent	3	0	0
Newcastle-on-Tyne—Wiley, Mr. R., by Mr. H. Angus	0	5	0
Southsea—Byerley, Mr. J. A.	0	10	6
Waldridge, Dinton Humphreys, Mr. W..	1	0	0

By Rev. E. T. Gibson.

Northamptonshire—	£	s.	d.
Aldwinkle	0	11	4
Brington	0	10	9
Clipstone	5	18	2
Guilsborough	2	0	5
Hackleton	1	2	2
Kettering	3	17	6
Kingsthorpe	0	15	0
Milton	0	11	4
Northampton	0	10	6
Ravensthorpe	0	16	6
West Haddon	0	10	6
	17	4	2

By Rev. E. Hands.

Leicestershire—	£	s.	d.
Blaby	0	17	5
Castle Derrington	0	14	6
Hinckley	0	12	7
Hugglescote	1	0	0
Leicester	0	7	6
Loughborough	1	5	0
Melbourne	0	19	0
Monk's Kirby	1	0	0
Quorndon	0	5	4
Sawley	0	14	6
Sutton-in-the-Elms	0	11	3
Welford	0	10	6
	8	17	7

By Rev. F. Wills.

Hampshire—	£	s.	d.
Andover	5	13	7
Broughton	4	3	9
Landport	0	5	0
Lockerley	0	5	0
Lymington	1	1	3
Portsmouth and Southsea—			
Kent Street	3	11	6
Ebenezer	0	10	0
St. Paul's	1	1	7
Romsey	0	13	9
Southampton—			
Portland Chapel	2	8	1
Carlton Rooms	2	15	6
Whitchurch	1	0	4
	23	9	4

By Rev. T. Wilshere.

	£	s.	d.
Birmingham	17	3	0
Burton-on-Trent	0	13	6
Nottingham	8	0	0
	25	16	6

Contributions to the Baptist Irish Society, which have been received on or before the 15th of the month, are acknowledged in the ensuing Chronicle. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, Thomas Pewtress, Esq., or the Secretary, the Rev. Charles James Middlerditch, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. Charles Gordelier, Great Winchester Street; and by the Baptist Ministers in any of our principal towns. Post-office Orders should be made payable to the Secretary at the General Post-office.

THE

BAPTIST MAGAZINE.

OCTOBER, 1862.

THE BIBLE SOCIETY AND ITS FOREIGN VERSIONS.

BY EDWARD BEAN UNDERHILL.

For five years past a controversy has been going on between several parties and the Committee of the British and Foreign Bible Society, which throws a very important light on the principles by which that Committee is guided in printing and circulating foreign versions of the Scriptures. It has been for many years the practice of the Committee of the Bible Society, not to confine the printing and distribution of the Scriptures on the Continent of Europe to versions that, from their origin, may be called Protestant versions, but also to issue the Bible in versions prepared by Roman Catholics. Of these, the most important are in French, the version of De Saci; in Spanish, the version of Scio; and in Italian, the version of Martini. It is charged upon these versions that the translators have wilfully perverted the original meaning "to support Popish error," and that they are known by the Committee of the Bible Society "to be corrupted and to bear falsehood on the very text of them." The Bible Society, it is said, professes to circulate the Word of God without note or comment, and that in the best version extant. Nevertheless, they distribute in France, Spain, and Italy, versions which they know to be the worst, although other translations exist which are acknowledged to be far more accurate and free from these objections.

The errors charged on the versions of Martini, Scio, and De Saci, are not unimportant. The Catholic priest, it is affirmed, is able to prove from them that penance is necessary to salvation, that auricular confession is ordained of God, that purgatory exists, that the worship of images and saints is justifiable, and that by works, not by faith, men are saved. A Mr. Stuart, who has taken a prominent part in this controversy,* enumerates fifty-three passages in Martini's Italian version of the New Testament alone, the translation of which involves doctrinal errors;

* "The New Testament and its Translations." By C. E. Stuart. London: Wertheim and Macintosh.

besides a considerable number of erroneous translations. The version of the Scriptures in French, by De Saci, is charged with very gross faults. It sanctions the worship of the Virgin, and the adoration of created things. It teaches falsely respecting marriage, and the depravity of man. Purgatory, the merit of alms and prayers, and the value of indulgences, are supported by it. Confession, a human and sacrificing priesthood, penance and tradition, all find countenance in this translation.

It is no part of my intention to examine the texts which are quoted in support of these charges. This is rendered unnecessary by the general admission of the defenders of the Bible Society, that such errors do, to a greater or lesser extent, exist in the versions referred to; nor is there any doubt as to the fact that the agents of the Bible Society circulate them in the countries where the languages are current in which the versions are written. I am rather concerned with the principles on which the Bible Society upholds its practice, with the reasons given for continuing the circulation of these unfaithful versions, while other versions more accurate and more to be esteemed may be employed.

On this subject appeals have been made to the Committee of the Bible Society, by several individuals in this country, and by the Committee of the Trinitarian Bible Society. The Religious Tract Society has even sanctioned in Italy the publication of a tract which condemns the version of Martini; while the Florence Auxiliary has adopted a resolution entreating the Parent Society to withdraw Martini's Bible from circulation. Pressed by these remonstrances, the Committee of the Bible Society, at its last anniversary, found it necessary to say something in explanation of the course they have pursued, and the Rev. Canon Stowell, it is understood, was requested to represent their views. This he did in a speech of some length, which appears to have been received with entire approbation by the large audience assembled. The chair was occupied by the President, Lord Shaftesbury; two bishops, with other church dignitaries, were on the platform; and there were also present representatives of several of the largest Pædobaptist societies of the kingdom. Canon Stowell's sentiments were received by all without protest, or any apparent dissent.

Referring then to the principles of this, "the noblest of Christian institutions," the Rev. Canon employed the following language:—

"The principles upon which it was founded remain unchanged. These principles, as I understand them, are simply three. In the first place, the Word of God should be given to every child of man. In the next place, that it should be given in its entirety and integrity, without human additions or corruptions, given in the authorized version at home, and in the best version that can be secured and circulated abroad. In the third place, that all mankind, if they will, should be invited to co-operate together, without compromise or concession, in achieving this stupendous object."

In illustrating these points, the speaker went on to say that the Society "simply asks, Do you so regard and reverence this book, that you concur in the great purpose of giving it, whole and undefiled, as correctly and faithfully as human infirmity can secure its circulation, to every sinner on the face of the earth?" But I must give at length the following im-

portant passage, in which Canon Stowell refers to the protests that have been made:—

"You have received letter after letter, saying that the Society does not circulate the Bible in its entirety and in its integrity. There was a time when I demurred respecting certain versions which are even now, to a certain extent, imperfect. But after careful, and candid, and conscientious investigation—after inquiring whether the Society invariably gives the preference to a perfect and Protestant version, wherever it can circulate that version, and finding it never gives the imperfect, or Romish version, where any other version will be received; on ascertaining this, I felt, as an honest and candid man, that I could not but continue to give to the Society whatever little measure of confidence and co-operation it might be in my power to afford. My lord, if a man will not accept the authorized version, and will accept such a version as the Douay version, in my own parish, and through my curates, I give him the Douay version. I believe the Douay version has far too much truth in it for Rome's interest, and if Rome is willing to circulate it, I wish Rome God speed, so far. I believe that the example of the great Author of Christianity warrants us in so proceeding, for he quoted continually the Septuagint version, because it was the received and authorized version of the Bible; and I contend that, so far as I have examined the Septuagint, there are to be found in it imperfections and blemishes scarcely less than are to be found in the most excepted versions of the British and Foreign Bible Society. At the same time glad shall I be—and I am sure all my friends around me will be equally glad—when the day comes when we shall have no version against which any exception can be taken. But till then I believe God will bless these imperfect versions, and that there is incorruptible seed enough among very little chaff to vegetate in every heart when sown by the Spirit of God, and cherished by the Sun of Righteousness."

In a spirit of broad, catholic charity, the speaker subsequently added: "Is it not delightful to think that we have one version from the Independent pen, that we have one version from the Baptist pen, that we have one version from the Methodist pen, that we have one version from the Episcopalian pen? For my part, I don't ask who translated the book. If it is wisely, fairly, honestly, uprightly translated, I don't know that any High Churchman in the world would ban the book because it was translated by the pen of a brother." In the ardour of his eloquence, Canon Stowell must have forgotten that the Society he was eulogizing *has* placed under *ban* the version of his Baptist brother.

It is no part of my purpose to investigate or to question the truth of the principles on which the reverend Canon rests the vindication of the Bible Society. Both the Canon and the Society deem them to be a sufficient basis on which to proceed in the printing and circulation of the unfaithful versions of Roman Catholic translators. Even the Douay version finds favour with the Canon; for he would, in default of a better, or if a Romanist should prefer it, freely put that also into circulation. The following then are the principles, in the judgment of the Bible Society, by which the versions they circulate should be judged:— 1. The Bible should be given in its entirety and integrity; 2, without human additions or corruptions; 3, in the best version that can be secured. 4. All parties should co-operate without compromise or concession. 5. The Bible should be given to every child of man. He explains the second point afterwards by asking that the versions

should be correctly and faithfully prepared, as far as human infirmity will allow, and still further modifies it by saying, that if the better version will not be received, then the worse may be given.

With reference, then, to the adoption of the unfaithful versions of the Romanists, the first principle may be said to be observed, although the presence of the Apocrypha in them may seem to contradict it. But I believe the Bible Society omits the Apocrypha from its reprints of these versions.

As to the second, it is admitted that the Romish versions are corrupt. But it is held to be a sufficient reason for departing from the rule, that the "imperfect, or Romish version," is, in many cases, the only one that the people are willing to receive; while to give and use these "imperfect" versions is vindicated by the example of Christ, who quoted and used the imperfect Septuagint.

As to the third rule, it is also admitted that the Romish versions are not the best; but the departure from the rule is justifiable by the same reasons as before.

And on the fourth, the Canon says, that he is willing to co-operate with Rome, in the circulation of the Douay version, if Rome is willing.

Lastly, it is a "stupendous object" to give the Scriptures to every child of man, in the achievement of which all mankind should be invited to co-operate.

Again, I repeat, I am not careful to examine into the value of these reasonings; but I now come to the object I have had in view in stating the above facts and arguments, and that is, to call attention to the broad and remarkable difference of treatment to which the versions of Canon Stowell's "Baptist brethren" have been subjected.

It is sufficient just to remind my readers that certain eminent and learned missionaries of the Baptist Missionary Society, have produced several versions of the Scriptures into various foreign languages. For a long period the British and Foreign Bible Society printed and circulated them; but for the last twenty years they have refused to do this, and the versions are now sustained by funds supplied by a separate organization—the Bible Translation Society. Why is this? Surely these Baptist versions do not correspond with the principles so clearly enunciated by the reverend Canon on behalf of the Bible Society? Let the test be applied. 1. Do the Baptist missionaries publish mutilated versions? It is admitted that they do not. 2. Do they add to the word of God, or corrupt the sacred text? No one has dared to breathe such a charge against them. 3. Are there any better versions than those they have prepared? It is notorious, for example, that in Bengali theirs is the best, while in some languages no others exist. 4. Surely, then, the Baptist missionaries must be guilty of some unworthy compromise or concession, which renders co-operation with them impossible to upright minds? No such thing. It is because the Baptist missionaries will *not* compromise their convictions, nor concede in a matter they hold to be right, that the Bible Society refuses to co-operate with them. It is to the translation of a single word only that the Com-

mittee of the Bible Society object, and that a word which touches no fundamental doctrine, and is affirmed to be correct by learned men of every Church in Christendom. The errors of the Romish versions are manifold.

Lastly, since the Bible Society refuses to assist the versions of Baptist missionaries, so far as the Bible Society can influence their operations, it denies the Bible altogether to the nations in whose tongues Baptist translations alone exist.

How different the action of the Bible Society in the two cases! The Romanist versions break every one of the principles which are said to guide the Committee, and yet the Committee print and circulate them. The Baptist versions are in entire harmony with those principles, and yet they are rejected.

I shall not attempt to characterize, as I think it deserves, this unequal procedure. It is sufficient for the present to bring into marked prominence the fact that a "ban," to use Canon Stowell's expressive word, *is* placed by the Bible Society on versions which its own principles approve, while with inconceivable inconsistency it sets aside those principles in favour of versions admitted to be corrupt and unfaithful.

NOTHING FOR NOTHING.

THE brevity and conciseness of the motto at the head of this paper may perhaps require a fuller and more distinct statement of its meaning. Its drift will appear in the remarks that follow; but if we sacrifice sententiousness for clearness, and put the principle contained in these three words in full form, then it will simply be—Nothing is obtained without some equivalent: there is a law of compensation regulating all things. Nothing is got for nothing. As a general principle, none, I should think, would deny its existence and its soundness; and that it is largely acted on in the world all will admit. Men, for the most part, readily acknowledge it. And if any dissent they will be taught that it is recognised by others, and that they, too, must fall in with it: if they will give nothing and do nothing, then they can only expect, as the proportionate result—*nothing*.

There are some people very fond of this maxim, perhaps too fond. It suits their temper and constitution—it fits in nicely with their comfortable easy circumstances. The men in whose mouths it is oftenest found are the hard unimpressible ones, those who have been obliged to act on it for themselves, who have worked themselves up into a position of independence, and can well afford to dispense with the assistance of others. They say they have had to fight their way in the world, they never came by what they possess through the generosity of others, they got nothing for nothing, and they mean to act on the principle. In their dealings with others they are fond of the strict-justice theory. Nothing more nor less—"just a pound of flesh." At times the principle is made the excuse for stinginess, for holding back money from benevolent objects. It is sometimes pleaded as a reason for withholding contribu-

tions from institutions that rely wholly on voluntary liberality. Did my reader ever go on an expedition to collect money for any charitable scheme, or to represent "the case" of a sinking, struggling cause? In our place there is a good deal done in that way. And many people have got drilled into the habit of giving liberally to public benevolent enterprises and religious objects, but others have become hard as the nether mill-stone, incorrigibly stingy and close-fisted. I would advise the reader, if he is the least inclined to be impatient or choleric, if he is a bashful retiring person, or if he has not a good share of coolness and moral courage, firmly to resist all attempts of committees to thrust upon him a collecting-book, and allot him a district. No doubt there are some advantages. He will get a deeper insight into human nature, he will gain a knowledge of character, he will hear all the various ways of putting the negative, he may get skilled in beating about the bush, and attain the happy art of putting a disagreeable subject in an interesting light; but after all it is doubtful if these advantages will make up for the wear and tear to body, soul, and spirit. Knowing that some one must undertake the self-denying duty, the writer was induced, lately, to yield to the pressure of a *mis*-managing committee, and go forth to gather contributions. And though furnished with a good "case," and fortified with a tolerably good temper, yet he has returned to-day with jaded body and spirits somewhat depressed, and with a feeling approaching to disgust.

Let me confess at once I can't get out of my thoughts that tall, lean, hungry-looking man, who has plenty of money, and who met my appeal with refusal, saying, as he handed back the book, "Nothing for nothing." In these circumstances our motto fell upon my ear as a "hard saying." The words have continued sounding in my ears; and the burden of my thoughts has been a kind of melancholy refrain, "Nothing for nothing."

But let us turn the phrase over in our minds. Is it a right true saying in the main, though sadly misapplied by the tall lean man? Possibly we may find a degree of truth in it. Drop it into the crucible: after all, it may contain some particles of pure gold.

It seems to me we can discern this law at work in every department of nature. There is the great and wide sea ever ebbing and flowing. From its boundless waters we might suppose it could well afford to give forth without any compensation or return: where there is such a fulness the rigid rule may suffer some abatement. But not so. True, the sun draws up the vapour unsparingly, and returns daily to his task; and clouds are formed, and dispersed with their treasure over hill and dale, and the thirsty land looks up with its parched and shrivelled face appealingly for the refreshing rain. And then the clouds lean down and pour their burdens on plain and on valley. But forthwith the sea receives its own again. Tiny rivulets, far up among the lonely mountains, hidden springs in the fastnesses of the rocks, the tributary streams that feed the great rivers, and the great rivers themselves, are ever paying back what earth receives from ocean. And so it is on every hand; above and around us. If the earth yields her increase, the dews must give their

moisture, the sun its heat, man his labour. "Nothing for nothing," say both sea and land.

We may all perceive this law prevailing in man's relation to nature. The miner must sink the shaft, and tunnel the earth fathoms down, and raise the iron or the coal at the cost of money and labour. The fisherman must toil through the weary night with net and line to make the fulness of the sea his own. If you are a farmer you know full well that your fields would present but a sorry appearance in the harvest if you did not give your thought, your care, your strength, and a good deal more, throughout the year. And this law of giving and receiving is nicely balanced. According to the effort made, so will be the return: in proportion to your scattering abroad will be your gathering in. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." "Nothing for nothing," says old mother Earth. A man must needs bestir himself if he would not starve or beg in harvest. And after all it is a blessed thing that this is the condition of enjoying plenty and prosperity. "God feeds the ravens," said an old man in his exhortation to a few Scotch Baptist brethren—"God feeds the ravens, but what *he* gives them *they gather*." This world is bad enough as it is; but think what a wretched place it would be were it not for this wise ordination of Providence that fills our hands with labour and ties us to our post. Hard work and plenty of it is infinitely better than luxurious ease and too much loose time. When "Jeshurun waxed fat" he "kicked." It is a merciful provision that nothing is got for nothing.

None of us, I should think, ever found any of the commercial world, the buyers and sellers, to gainsay our motto. It is the great pivot on which the mercantile system turns; one of the great regulating principles of all trading transactions. "This, for that," or "How much will the thing bring?" or "What will you give for it?" these, or similar, are the sayings of business men. You get your wages on the Saturday night, or your quarter's salary for your work; but if no work has been done, if your time has not been given to your employer, if you have given him nothing, then you cannot find fault if on pay day he says drily but significantly, "Nothing for nothing." A just appreciation of this axiom, a strong belief in its universality and the unfaltering certainty of its working, will be found to characterize all energetic, industrious men, the men that have risen, the ones we call successful. Some of the so-called successful men are no doubt narrow-minded, sordid souls, who have only seen the truth of the principle in its relation to £ s. d. They have, many of them, set out with this as their theory: "Money is the principal thing, therefore get money; and with all thy getting get a fortune;" and they have been shrewd enough to know it was not to be got for nothing, that sitting with folded arms would not bring a harvest of "shining dust." And so they have gone at money-making with a will. The example of the mere money-seeker is not worth setting before you except for this, it illustrates well the application of our principle. There has been far too much said lately in the way of praising some men,

whose only claim for praise has been the very equivocal one of having amassed large sums of money. Solomon and the other sacred writers recommend earnestness of pursuit and perseverance in seeking; but it is not earthly treasure they put before us as the thing to be desired, but wisdom, or some heavenly thing, though they illustrate the higher by the lower. One could name half a score of men who have paid rather too dear for their money. Everything belonging to them and in them has been turned into marketable produce. The sunshine of the day and the silence of the night, the joyful time of youth and the prime years of life, strength of body and mind, opportunities of mental improvement, and the welfare of their souls, have been given in exchange for money. Verily it is too dear at that price. Useful and necessary as it is, it may cost a man more than he can afford. Perhaps some of the people who need these remarks most will say it is an instance of "sour grapes" with the writer. Yet an infinitely higher authority has said, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things that he possesseth." Of course no sensible man will for a moment deny that it is the duty of the man of business to throw his strength and energy into his calling, that it is right and proper for the mechanic to plan and invent, for the tradesman so to buy and sell that he shall have a fair profit. But the Christian will try to combine with all his diligence in business, fervency of spirit, doing all as a service to the Lord.

The men who have benefited the world and themselves most largely, the great thinkers and workers, the men who have applied the principles of science, the explorers, the inventors, the engineers, afford plenty of illustration of our maxim. What they achieved was by dint of hard labour; what they accomplished was the result of severe application, painstaking thought, undaunted energy. A modern poet truly says:—

> "The heights by great men reached and kept,
> Were not attained by sudden flight,
> But they, while their companions slept,
> Were toiling upward in the night."

They did not find that results came ready to their hand without pains and labour. I believe that all success worth having and really desirable is that which costs something.

Men need to be schooled into this truth. I suppose most people can look back to a time in their history when their minds were filled with visionary ideas of life, and very unreal notions of this matter-of-fact world. It is sometimes one of the romantic fancies of the inexperienced youth that fortune will specially shine upon him, that somehow or other he will prove an exception to those general principles of providence which other men must recognise. Possibly he may obtain something for nothing—a knowledge of history, and science, and languages, or anything else books contain, without the trouble of poring over them; or perhaps a fortune, who knows, without working for it. Did you never rise in the morning, vaguely speculating on the probabilities, or rather the possibilities, of the day, and find, almost before you were aware,

that you had been building castles in the air, pleasing yourself with the hope that by some lucky windfall you might become the possessor of fame or fortune? Have you not indulged in the illusive dream that some remote relative might possibly return from a foreign land immensely rich, and confer upon you part of his wealth? Or in your youthful ardour have you not imagined yourself, by the sudden discovery of some latent genius, at the top of one of the great departments of science or literature? And yet there has been no effort seriously put forth in the direction your wishes tended, and not the slightest ground for supposing there was any spark of extraordinary genius to warrant such bright expectations. No doubt wonderful things have come to pass, especially in romances. Some have been the happy favourites of fortune; and there have been well-authenticated instances in the newspapers of people stepping at once from poverty to wealth; to-day not having two coins to rub on each other, to-morrow possessed of thousands, emerging from obscurity to occupy an eminent place among men. Well, these persons are perhaps the exceptions to our principle. But in all calculations of future prospects, sensible men will keep such unlikely occurrences altogether out of account. If my young reader finds any remains in him of these unsubstantial visions, by all means get rid of them. Sit down and read John Foster's essay on "The Epithet Romantic." The first years of a lad's teens are sometimes lost, or worse than lost, for want of laying it down as a sober truth that every field of human effort yields a return only to the industrious and the energetic; that the key that opens the door to an honourable, respectable position is, "Whatsoever thy hand findeth to do, do it with thy might."

It is well if we part with these visionary ideas whilst in our teens. But some carry them through life, and never learn by all their bitter and hard experience. Theirs is a life of dreamy indolence, of fine notions and splendid ideas that never come to anything. All is vapoury as any cloud. The men who do not recognise for themselves in life the principle we are considering are very likely to become dreamers, or to fall into mean and sneaking ways. They will lose a great deal of what is their natural birthright—independence and manliness—and become the hangers-on and parasites of their more industrious fellows. This getting something for nothing is generally a very degrading thing to the man who gets it. We may all have noticed that the most effectual way of giving needy people a push down-hill is just to overwhelm them with charity. Of course I speak of those who have the power and opportunity to work, and in some measure to help themselves. I think the apostle Paul settles the matter very decisively when he says, "If any work not, neither should he eat." A little wholesome starvation might prove greatly beneficial in all such cases.

But in these days we hear of some men who really seem for a time to succeed in setting aside our proverb. Among the anomalies in this world are to be reckoned certain fat benefices and "cathedral sinecures," with large salaries attached, for which nothing is done by those receiving them. But to pass by these things, the inhabitants of most parts of this

land are acquainted with a certain fine gentleman who used to drive into town every morning in his handsome four-wheel, and return in the evening to his fashionable villa in the suburbs. By some process, mysterious to the uninitiated—I suppose by a kind of commercial legerdemain—he has risen above our vulgar maxim. Out of nothing he has managed to get that fine house with its splendid suite of rooms, those rare pictures, those beautiful grounds, that showy equipage, with the fine greys and the liveried men to boot. But by-and-by the bubble bursts, the unsubstantial fabric reared on nothing topples, and mercantile men say, "Have you heard of the smash? Jones is down." And the old rule asserts itself, "Nothing for nothing." Depend upon it, it holds good for the schoolboy, the student, the merchant, and the merchant's clerk. There is no use in quarrelling with the world, and with the laws that regulate our lot, because it is so. Our wisdom is not to ignore these principles, not to fight against them or sullenly oppose them, but cheerfully to accept them, thankfully to fall in with them, and thus to make them our friends.

Still we must ever bear in mind that the whole truth is not embraced in the saying, "Nothing for nothing." There are some important modifications of it we ought not to forget. For are there not occasions when it is our duty to give something and yet nothing is given in return as compensation? In this world there are many needing the helping hand of their fellow men; many who are dependent upon the assistance of others; many who have nothing, and through misfortune or affliction can give no return for what they receive. The word of God recognises the fact that there are such; and clearly, on a higher principle than the one we have been treating, points out our duty with regard to them. Thus we find the great Teacher saying, "Do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and the evil." A man ought as much as possible to apply the rule to himself, "Nothing for nothing," and not expect other people to do that for him which he can do for himself. But suppose his neighbour is in want, or in circumstances of any kind requiring aid, or that one is asked to help in some charitable work, and tightens his purse strings, "and shuts up his bowels of compassion," saying, "He never did anything for me, and is not likely ever to do anything," then the man makes himself wretchedly mercenary and despicable. No, it will not do thus to deal with the unfortunate, the widow and the orphan, the many with whom Christ identifies himself when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let your neighbour always have the turn of the scale, remembering that, after all, the emphasis of blessing is to the giver; for "it is *more* blessed to give than to receive."

Yes, truly, "Ye shall be the children of the Highest," imitators of God as dear children; for thus it is he has ever dealt with us. This is the Divine method in our salvation, and in all blessings bestowed; and whilst rejoicing in the fulness of benefits conferred, we are to study the

Divine example, and to imitate it. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." God giveth liberally; not according to the nature or measure of our deserts, not as paying a debt due to us, but according to his abundant mercy and the riches of his grace. "When they had nothing wherewith to pay, he frankly forgave them both." A blessing it is indeed that God has not said to us, "Nothing for nothing;" for at the best we have been unprofitable servants. There are some things without money and without price, and they are the most glorious and enduring.

Have you, my reader, accepted of the free salvation for yourself? Then seek to imbibe the spirit of our God. Many of the professors of our day see this doctrine of the Divine liberality only on one side. They ever want to be made glad in receiving out of the infinite and Divine stores of blessing—and this is so far good—but they have yet to learn, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Freely ye have received, freely give." Although there are some marked instances of princely liberality in these days, yet it is to be feared there is a vast amount of selfish, short-sighted niggardliness. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

And before I lay down my pen, I have a word more to say: "Whatsoever a man soweth, that shall he also reap." Do you believe it, reader? Yes, of course you do, when applied to the natural world. The supposition of reaping any other kind of grain than that you sow is too absurd to be entertained for a moment. It is not otherwise in the moral world. He that in this life sows sin, shall reap wrath and condemnation in the judgment. This law of compensation runs onward into the future. "The future bears but what the present sows." The awful heritage of eternal misery is the harvest reaped by those who sow to the flesh. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

W. B.

THE LEPROSY.

II.

In looking at leprosy as a type of sin in its direful effects upon man's moral and spiritual nature, and the laws respecting it as illustrative of the light in which sin was looked upon by God, and further, as teaching that God only could effect the cure which the sinner needed, there is no desire on our part to overlook the different definitions which have been given of the nature of types. It is much to be regretted that, in consequence of the extravagances of a few in their expositions of types, so many Christians neglect their study altogether. Although we should be sorry to know that our readers indulged in such luxuriant and capricious fancies as those of Glass, Cocceius, Witsius, Vitringa,

Mather, Keach, Worden, Taylor, Guild, and others, we hope that none are willing to bow to the dictum of Bishop Marsh, who, after having asked, "By what means shall we determine in any given instance that what is alleged to be a type was really designed to be a type?" observes that, "The only possible means of knowing that two distant though similar historical facts were so connected, in the scheme of Divine providence, that the one was designed to prefigure the other, is the authority of that book in which the scheme of Divine providence is unfolded." Again, "If we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by Divine authority, we make an assertion for which we neither have nor can have the slightest foundation." Equally unsatisfactory are the views of Dr. Alexander, who says, "A type is not, as is too often imagined, *anything* in the Old Testament between which and certain doctrines of the New a lively imagination may succeed in tracing some analogy or resemblance; it is something which the Divine Author of Scripture announces to us as having been specifically contrived and appointed for the one purpose of adumbrating certain religious truths, and foreshadowing certain future transactions with which these truths were connected." In another place he says, "The essential element of a type is *associative or suggestive* capacity; *i.e.*, the power of calling vividly before the mind something which is itself absent." Had nothing more objectionable been advanced by the writers in question, there would have been less occasion to differ from them. When, however, we read, in answer to the question, "How comes the type to possess this faculty?—*i.e.*, *associative or suggestive capacity*—that it is "By *the express appointment* of Him by whom the type was ordained," and further, that "It must have been so designed *in its original institution*," it appears desirable that we seek other and more trustworthy guides.

If there were many prophecies concerning the Messiah which were not understood to be such by the Jews, and if the meaning of the name LORD or Jehovah was not comprehended by many who uttered it from time to time, may we not conclude that there were many persons and things which were typical although they were not at first looked upon in that light? If Bishop Marsh's and Dr. Alexander's views were correct, it would at once be seen that the types were few in number, and that the Messianic prophecies were considerably reduced. After making reference to some extravagances of typologists, Dr. Alexander says, "The safeguard against such extravagances is to keep fast hold of the principle that nothing is to be viewed as a type which cannot be shown to have been expressly appointed to be such by God." Were we to act in accordance with the suggestions of Dr. Alexander, we should discover that, leaving out of view what is said concerning the tabernacle, its furniture, services, and officers, all of which are affirmed in the Epistles to the Hebrews and Colossians to have been of a typical nature, the only typical persons or characters would be Adam (Rom. v. 11, 12; 2 Cor. xv. 22); Melchizedec (Heb. vii.); Sarah and Hagar, Ishmael

and Isaac, and, by implication, Abraham (Gal. iv. 22—35); Moses (Gal. iii. 19; Acts iii. 22—26); Jonah (Matt. xii. 40); David (Ezek. xxxvii. 24; Luke i. 32, &c.); Solomon (2 Sam. vii.); Zerubbabel and Joshua (Zech. iii. iv.; Hag. ii. 23). The only transactions or events would be the preservation of Noah and his family in the ark (1 Pet. iii. 20); the redemption from Egypt and its Passover memorial (Luke xxii. 15, 16; 1 Cor. v. 7); the exodus (Matt. ii. 15); the passage through the Red Sea, the giving of manna, Moses veiling his face while the law was read, the water flowing from the smitten rock, the serpent lifted up for healing in the wilderness, and some things which befel the Israelites there (1 Cor. x.; John iii. 14; v. 33; Rev. ii. 17).* If Dr. Alexander was closely followed, even some of these would have to be given up; for he says that to regard Gal. iv. 24, 25, and 2 Cor. x. 4, as types, "is to confound things which essentially differ." On other grounds he cannot admit that the lifting up of the brazen serpent was a type of Christ being lifted upon the cross. Believing that in every type there was some resemblance or likeness, either in material form, or mode of action, state, or condition, to the object indicated,† and that the essential elements of a type were its associate or suggestive capacity, or in other words, the power of calling up something before the mind which was absent, and that, in some instances, without any express appointment or authoritative declaration of the God of Israel, we regard leprosy and the laws relating to it as typical. Hengstenberg well observes, "Leprosy is the outward image of sin: that, therefore, which is done upon the leper, is in reality done upon the sinner. Every leper, therefore, was a living sermon, a loud admonition to keep unspotted from the world. The exclusion of lepers from the camp, from the holy city, conveyed figuratively quite the same lesson as is done in words by John, in Rev. xxi. 27, and by Paul, in Ephes. v. 5; comp. Gal. v. 19, 21."‡ In the interpretation of this and all other types, "we must be guided, not so much by any knowledge possessed, or supposed to be possessed, by the ancient worshippers concerning their prospective fulfilment, as from the light furnished by their realization in the great facts and revelations of the Gospel."§

Although it is not expressly stated that leprosy and the laws relating to it were typical, Dr. Alexander is obliged to confess that, "Unless all this was a mere empty and unmeaning form, it must have a symbolical reference." In reference to the disease of leprosy we remark, that *it was typical of moral evil working in one's nature;* or in other words, *the plague of leprosy was in every respect calculated to suggest to thoughtful individuals correct views of the working of evil in man's moral and spiritual nature.* If the process of leavening is unchecked, the whole mass of meal will be leavened, the cause at work out of sight will by-and-by produce effects on the surface. Leprosy, as we have seen, began

* See this more fully in Fairbairn's "Typology."
† See "Sacred Symbology." By J. Mills. ‡ 'Christology," vol. ii.
§ See Fairbairn's "Typology," vol. i. p. 143.

within the body, and afterwards exhibited itself on the surface in a red spot, a white scurf, a bald head, and a fretting sore. We cannot conceive a more striking picture of the working of sin in man's nature. If sin, when brought to the surface, is an evil thing in our eyes, what must it be in the judgment of God, who sees it in its inmost workings, and who searches the hearts and tries the reins of the children of men! So much, indeed, is known by him, that he declares the hearts of men to be "deceitful above all *things*, and desperately wicked" (Jer. xvii. 9). "Out of the heart of men," said the Saviour, "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22).

Although the leprosy and its cleansing may, in a secondary sense, typically apply to any sinner, it occurs to us that they point to sin and its remedy among the professed and acknowledged people of God. The person suspected of leprosy, and brought to the priest for examination, is a member of God's assembly. Hence we infer that, strictly speaking, leprosy and the laws relating thereto were typical of the working of evil in one who stands identified with God's people. If we detect a red spot, a bald head, or any other blemish, in the flesh or walk of one who stands identified with God's house, we must not be hasty in our judgment: what we see may be nothing more than spots or blemishes of the flesh. A few days sufficed to distinguish between an ordinary eruption and the leprosy. The red spot or bald head awakened suspicion in the mind of the Jew toward his afflicted brother. In like manner we sometimes find ourselves standing in doubt concerning some of those who stand identified with the Lord's people. If, however, we exercise that charity which "thinketh no evil," we may possibly discover that what we have with pain of mind witnessed has not been so much the activity of sin in the heart as the defects and imperfections of the flesh. Again and again the Holy Spirit reminds us of the fact that the believer is perfect in Christ Jesus, that is, so far as his standing before God is concerned, while at the same time we are assured that there is no such thing as perfection in the flesh. "Let us, therefore, as many as be perfect, be thus minded." "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. iii. 15, 12). The red spot and the bald head were carefully watched: in like manner the imperfections and weaknesses of the flesh must be watched over until they become less. If this is not done, that which in itself may not be evil may become so. The question with each of the Lord's people should be, Lord, what wilt thou have me to do, so that I may do all thy will, and realize much of thy presence even on earth? Instead of this, however, it is too often, alas, How far can I go without suffering loss? How far can I appear like the world without being of it? How far can I penetrate the wilderness, and retrace my steps in safety? True, there may be no evil at the bottom of such questions as these. There may not be the active energy of sin

at work prompting them, yet at the same time they may lead to and end in sin. That which is a blemish now may end in a running sore or fretting leprosy. Taking this view of the subject, the importance of Christians watching over one another with godly jealousy will be at once evident. That this duty may be properly discharged, it is necessary for us to be "full of goodness, filled with all knowledge, able also to admonish one another" (Rom. xv. 14). We should not shrink from warning "them that are disorderly" (1 Thess. v. 14).

If, on the second examination of the person suspected of leprosy, it was found that the scab had increased in size, or penetrated deeper into the flesh, the individual was pronounced unclean, and compelled to leave the congregation. Should what we have been suspecting to be evil in another, after due examination and patient watching, be seen spreading or penetrating deeper into the very seat of spiritual life, we may rest assured that it is something more than a blemish, that it is a fretting leprosy, and that the proper place for such a one is outside the assembly, and the cry most suitable for him is, "Unclean, unclean." When fully satisfied that it is the working of evil within, which we see manifesting itself outwardly, we must remember that we are commanded to withdraw ourselves "from every brother that walketh disorderly" (2 Thess. iii. 6). In thus acting, we should have one object in view, namely, God's glory. If his presence is desired, evil must be put from among us.

If we have no wish to be judged by others, we must judge ourselves. While exercising a spirit of charity in our judgment of others, we should be severe in examining our own infirmities and judging our own defects.

The effects of leprosy may be regarded *as illustrative of those resulting from an indulgence in sin*. Leprosy undermined the constitution, and rendered the afflicted person unfit for the duties and enjoyments of life. It is only when we walk in the light "that we have fellowship one with another," and that we can add, "Our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3, 7). To know God the Father, and Jesus Christ whom he sent, is eternal life (John xvii. 3). It is by abiding in Christ that we bear fruit (John xv. 1—6). The consciousness of abiding in him will give joy at the time of his appearing (1 John ii. 28). Even now, "If our heart condemn us not, *then* have we confidence toward God" (1 John iii. 21). If, however, sin is cherished and evil is sought after, there is an absence of that peace which passeth understanding, and the individual finds it impossible to stand in the place of faithful testimony for Christ. It should ever be borne in mind by those who cannot approach God in confidence because conscious of unforgiven and unconfessed sin, that "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John iii. 20). Such being the case, it is not surprising that the man who allows evil to work, or, more correctly, who encourages its working, in his heart, finds at length that fellowship and communion with the Lord are not granted him. True there may for a time be the outward appearance, the mere form, the hollow profession, the flower without the fruit, the shell without the kernel; but fellowship with the Lord

and his people is impossible wherever sin is cherished. Long before detection, such a one feels that he dwells alone, and that in reality he is "without the camp." It is a mercy to know that "If we confess our sins, he is faithful and just to forgive us our *sins*, and to cleanse us from all unrighteousness" (1 John i. 9). Leprosy may be regarded further *as setting forth the light in which sin is viewed by God.* The fretting sore could not be tolerated in the midst of Israel; but if a person was covered from head to foot with leprosy, he was pronounced clean. If it is true that "he that covereth his sins shall not prosper," it is equally true that whosoever "confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7); that is, all sin brought to the surface or confessed. "If a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean" (Lev. xiii. 12, 13). So long as there was a running sore, it was evident that the disease was working inwardly: the same may be said of that individual whose walk is contrary to the word of God, whose heart is at enmity with God. What is seen outwardly is but the index of the heart. When the leprosy was thrown outwardly, so that at length the whole body was covered, the man was pronounced clean. So when sin is brought to the surface, when from the depths of a wounded spirit and broken heart it is acknowledged, and the individual abhors himself as in dust and ashes, he is assured that all his iniquities are forgiven and his sins are pardoned. Although God is "of purer eyes than to behold evil, and cannot look upon iniquity" (Hab. i. 13), the moment a sinner takes his place as one thoroughly lost, guilty, and undone, "as one in whom there is not so much as a single point on which the eye of Infinite Holiness can rest with complacency, as one who is so bad that he cannot possibly be worse, there is an immediate, a perfect, a Divine settlement of the entire matter. The grace of God deals with sinners; and when I know myself to be a sinner, I know myself to be one whom Christ came to save. The more clearly any one can prove me to be a sinner, the more clearly he establishes my title to the love of God and the work of Christ. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God' (1 Pet. iii. 18). Now if I am 'unjust,' I am one of those very people for whom Christ died, and I am entitled to all the benefits of his death. 'There is not a just man upon earth;' and inasmuch as I am 'upon earth,' it is plain I am unjust, and it is equally plain that Christ died for me, that he suffered for my sins." Seeing that none but God could heal the leper, *he may be regarded as illustrative of the need of Divine interposition on behalf of poor sinners.* This will be shown more fully in our next, which will explain the law of cleansing.

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PREACHERS AND PREACHING.*

It must be evident to all, that of late years an opinion has been entertained, and is still spreading, till it threatens to become universal, to the effect that the pulpit has lost its power, or at least that its influence is alarmingly on the decline. This appears in the complaints raised against long sermons (although they are brief indeed compared with those of former times), the truth being that all sermons are regarded as too tedious which extend beyond five-and-twenty minutes or half an hour. It appears, from letters in the daily journals and pictures in our weekly satirist, laymen conversing together in their social circles speak of it as an established fact, which they are at least permitted to deplore. The existence, then, and the prevalence of this opinion cannot be denied. How it sprung up, who propagated and fostered it, on what facts it is based, are unimportant questions. It must have been plausible, if not true, to have commanded so general an assent. It would not be wise in any preacher to treat these views with contempt or neglect, if even he believed them to be erroneous. As the best men have always their infirmities, and it is always better to confess that we are sinners than to contend that we are saints, so, while there is anything to desire in the matter of preaching, it is wiser to acknowledge at once imperfections, though ungenerously exaggerated, than with self-satisfaction persuade ourselves that there is no urgent need for further improvement.

Presuming, then, to appear as the advocates of the modern pulpit, arraigned at the bar of public opinion, charged with general incompetency, the effect of which is to leave men neglected, uninstructed, and unsaved—a body of at least 30,000 men of high education, and with revenues, however unequally distributed, fully equal upon the whole to their support—we take the posture of humility, which best becomes us in such a case, and admit at once that there is great necessity for humiliation, and for anxious inquiry as to what can be done to bring about a better state of affairs. The rapid growth of population is hardly met in its requirements by all the zeal and liberality of the Christian public, although thousands are expended annually in the erection of churches, schools, and chapels. Districts rise in the suburbs of this metropolis as if by magic; and the daily journals are pressed into the service of soliciting subscriptions from the benevolent for the supply of their spiritual wants. There is an unprecedented demand for pastors; and just while the nation is pressed for their production, and while the Church and other denominations must take what they can get in default of better, the cry is raised of the incompetency of the pulpit. No doubt it *is* incompetent, because its powers are overtaxed; for, besides the excess of the demand over the supply, a pastor's work is multifarious, and the preaching, once the main business and concern, has of necessity assigned to it a very much smaller share in the distribution of his time.

* "Preachers and Preaching: a Critique, with Practical Hints." By a "Dear Hearer." London: J. H. & James Parker, 377, Strand. 1862. (One Shilling.)

If we inquire after the particulars of this modern complaint against the pulpit, we shall hardly find one, if even one, which has any special application to our own day. We might say of each charge in succession, True; but our fathers might have said the same thing of their preachers,* if it had only occurred to them that the pastor's duty was not only to labour but also to *command success*. The same might have been said in the age before them, and so on upward alike through the brightest and the gloomiest periods in the history of preaching. We go on, like all our predecessors, deploring our many infirmities and errors, confessing daily, things left undone that ought to have been done, and hoping and praying to do better. We are sorry to say that, as of old, our hearers also are often languid and indifferent. We confess, moreover, that we have sometimes known them to sleep, as we have reason to believe men have done in churches and chapels in other generations. We mourn, too, that, surrounded as we are by sinful people, our efforts for their instruction and salvation are successful in the conversion of so few; that there are multitudes whom no attractions, no persuasion, no acts of benevolence or kindness, will draw to the hearing of that Gospel which is the power of God unto salvation to every one that believeth; and that there are still many who attend the sanctuary merely from habit or from conscience, who, having no interest whatever in the truths and ordinances of Christianity, find the worship wearisome and the sermon an infliction. But none of these things are, either separately or together, the characteristics of the present generation; only that if our forefathers were inattentive, they admitted their fault; if they slept, they felt it to be their shame. Now, however, the sins of the pew are imputed to the pulpit; and the hearer, instead of blushing for himself, seeks to cover his pastor with the shame.

There is, however, one particular form which this accusation takes, which we must notice in this place. It is briefly to the effect that the pulpit is behind the age. This objection is, at least, tangible, though, being too general, it is difficult of refutation. Happily, however, it is for the same reason difficult to prove. If true, it certainly presents us with a very curious phenomenon, and a problem which our censors would do well to solve. Not that it is a strange thing for an individual, here and there, to be less advanced than his contemporaries, from special causes. Whole populations even may be so, through their lying apart from the great high-roads of human intercourse. But to say this of a body of men which, embracing all denominations, consists of several myriads—a body of men who have received the highest education which our schools and colleges can give—not brought up in monasteries, but in the same places and under precisely the same influences as the rest of their contemporaries; witnesses of the same events and the same inventions; the chief readers of our current literature, and in no small degree its producers; depositaries of more than half of all the learning and culture of which the age can boast, mingling freely and extensively with all classes of the people, and partakers of their joys and sorrows,

* And, we are inclined to think, with a little stronger reason.

having their representatives in every parish and almost every village in the land, thoroughly permeating society in all its ranks;—to say of such a body that, *as a body*, it is behind the age, is to enunciate *what cannot possibly be true*. It is not only self-evidently false, but it is *absurd* as well as *false*. It were just as reasonable to say that our statesmen, and politicians, and parliamentary orators, are behind their age; or that our lawyers, as a body, from the Lord-Chancellor downwards, are behind their age, as to say this generally of the clergy. Why, *these and the press are the very exponents of the age*. You may say that any one of them exhibits an inferiority to other ages; but you cannot, without absurdity, say that it is behind its own; for of its own age it is an essential element.

In one point of view, the restless and uneasy spirit which our "dear hearers" display, being chiefly found among the thoughtful members of the Establishment, is a gratifying and a hopeful sign. The laity of the Church of England are beginning to awake, and to perceive and feel the consequences of their past indifference to, and neglect of the pulpit. It is not so very long ago that they regarded the prayers, the worship of the Church, as all in all. The sermon was treated as of no account; and Dissenters were even blamed for requiring so much of the preacher, to the neglect, as they were pleased to assume, of the devotional parts of the service. Their very churches contain the evidence of this discouragement as against the preaching. The pulpit placed, without regard to symmetry, on one side, to allow a full view of the altar-piece, perhaps disfiguring by contact with it, one of the pillars that support the clerestory, ascended by the most inconvenient of staircases, with the barest apology for a seat. These, and many other arrangements, show that the comfort and convenience of the pulpit to preachers and hearers has always been of inferior consideration. Could Churchmen with any reason expect that a part of the service so despised, so inconveniently provided for, should nevertheless be cultivated? Was it not the ordinary course of things that, the sermon being disesteemed, any vamped-up composition that would fill up the time should be deemed sufficient? Churchmen, who are now the loudest in complaint, are themselves to blame for this natural result of their own folly and inconsideration. They perceive at length that preaching is a power which their own men have not cultivated, because they, their "dear hearers," have not appreciated it, and they lament the barrenness of their own pulpit, while other denominations enjoy a living ministry; and now a "dear hearer," whose pamphlet has given occasion to this article, by dint of lumping together the ministers of all denominations in one common critique, would fain cover the fault of his own church by charging it upon all in general. We take liberty, however, to tell him that the incompetent majority, which gives character to the whole, is almost exclusively the produce of the Church of England, to which it would seem he belongs.

But there are other causes to be assigned besides this, for the general inefficiency of preaching in the Church of England. In that church, men are not destined to their office on account either of their ability or their

godliness. They may have both; but if boys were to draw lots for a profession at school, there would be just as many able and godly men in the Church as there are now. They are average men; but as to their peculiar qualifications for their work, that is just as it happens. In so great a number, it is but a reasonable expectation that a fair proportion should turn out well and competent to their duties; but it is certainly not to be presumed of the majority. Other denominations require some test of fitness, such as strong inclination, talent, piety. Not so the Establishment. The consequence is that the clergy are about as qualified for their office as any given number of men would be, taken at random out of society, and put through the proper training. Of course, by far the greater part of them are out of place, and Churchmen may well groan under the infliction; but they should impute the blame where it really ought to lie, and not seek to lay the reproach of their own system upon the Church of Christ in general.

This is the chief exception that we take to the pamphlet of a "dear hearer," which is very able, admirable in spirit, and which contains many things in which we heartily concur. We wish, however, that he had been a little more explicit. In a carefully-written essay upon preachers and preaching, we might have expected to find some indication of the want which our "dear hearers" feel. But this gentleman, like all other writers upon the subject, prefers to deal in generals, and is very tender of coming to particulars. He has, moreover, nothing to suggest but what is of the most meagre and shadowy character, the only tangible points being that the customary phraseology should be laid aside, and that in ordinary life ministers should mingle with men as men, and not be official. Whatever value these recommendations may possess, they are a very poor conclusion upon so great a subject. We are met with the like indefiniteness when we come to inquire what is the kind of preaching which is, in the judgment of this writer, suited to the necessities of these times. The Evangelical clergy, whom we should be disposed to regard as the most useful and effective, do not enjoy a "dear hearer's" approbation. All those who study prophecy, or indulge in types, or are felicitous in spiritual applications, are equally to be condemned. On the coarser phases of modern preaching he does not condescend to remark; and those who preach in crowded theatres are assured that the people come not to hear them, but on account of the novelty, the lights, the music. Where, then, are the preachers that the age demands? Alas! the age will not hear them. The dignity of their natures prompts them to retire from a competition for popularity in which "coarse power," fanaticism, and Calvinism, leave them with audiences select, but few. They are professors in our colleges, and "Heads" of our public schools, preferring to instruct by their writings rather than by their speech. Can we doubt in what direction all this points, and that the meaning of all is, *not that the pulpit has lost its power*, but that the power of the pulpit is wielded by exactly those religionists whom our "dear hearer" does not approve?

How is it that it does not occur to those *advanced* spirits to whom the

ordinary ministrations of the sanctuary and the enunciation of plain Gospel truths are so stale and unprofitable, that if the men of their choice had possession of all the pulpits in the land, they would, according to this damaging confession, preach to dreary wastes of empty pews, and to walls that echo with their polished voices? But what is the use of preaching so wisely, so excellently, if the people are behind their age (?) and will not hear, because they cannot appreciate? These "dear hearers," who can write so well and reason so badly, themselves mistake their age and the wants of the people. If they are, as they say, in advance of the age, why were they born so soon to their own disparagement and disappointment? It is a merciful dispensation of Providence—merciful for them—that there *are* professorships in colleges, and masterships in public schools, in which their unappreciated merits can find refuge and consolation; and, moreover, a press through which "they can speak" "to audiences capable of appreciating the deeper utterances of the religious life." But since they *have* these opportunities, why should their advocates depreciate the labours of others, who can both collect and retain around them, by the power of the living voice, vast masses of the people? The Gospel, they may be assured, is popular in England, and will still be heard with satisfaction from humbler lips, when heads of colleges and schools are forgotten.

We turn then to the Evangelical clergy, and to the ministers of Dissenting congregations that hold Evangelical doctrines, and we are prepared to maintain, that at no former period since the Reformation, have their pulpits exercised greater power, or achieved, in respect to their main purpose, larger success. It is observable, too, that the men of rude Titanic force, which is so hateful to cultivated minds, have been proved, by results, to be most in harmony with the requirements of the present age. As if to show, however, that cultivation, learning, and taste, are not at a discount, and that refinement need not retire into the shade, some of our most respected and honoured men, who are heard weekly by multitudes (we will not specify instances), are quite as accomplished as any scholar in the land. The public, then, can appreciate both classes of merit. It only asks for the Gospel; in either form it is acceptable. But the inauguration of a new philosophy and of a new divinity, the religious people of England do not understand, and it is just as well for the present, in their opinion, that if heard at all, it should be heard in the shades of academic obscurity.

The great and pressing want of our times, is some means of reaching the masses of the people who are living in ignorance and vice, who are total strangers to our sanctuaries of worship, and hardly accessible to Christian visitation. Some of them are often sullen and even uncourteous when the city missionary calls, and allow him, since he will come, to stand at the street-door, and there make the best of this poor opportunity of usefulness. This is so far common, that it is notorious that rainy days totally prevent the prosecution of a missionary's work, unless his constitution will allow him with impunity to stand about and teach in the cold and wet. We say this with no feeling but one of profound sorrow, that in

so many instances every door of access to them for their good is deliberately closed to the Christian instructor. How then to bring these classes within the influence of the Church of Christ is the great difficulty to be overcome. But it is evidently a mistake to regard this state of things as a proof of the inefficiency of the pulpit, because the class of persons to whom we now refer never allowed themselves to be brought under its influence. To say that we have *lost* them, is to imply a great falsehood, viz., that we once *had* them. It is a class which never *did* frequent public worship, and which has, unhappily, been constantly on the increase with the increase of the population. The censure in this case, if it falls at all upon the preaching, must be that the preaching has not been such as to attract them. But does any one believe that preaching of any kind or quality whatever would have had this effect? Still the great problem remains unsolved. To some extent, the opening of public halls and theatres has proved a decided success in this direction, but we fear that it must be regarded as only a temporary expedient. We want more wisdom, more zeal, more love for souls, more of all that makes true and faithful servants of Jesus Christ, but above all we want more of Divine influence, and this can only be brought down by effectual fervent prayer.

Meantime, there is enough in the facts that we have indicated, to preserve all preachers from a spirit of self-satisfaction. Though not *now* more incompetent than usual, and though not justly open to the criticisms in which some are so free to indulge, we are still mournfully overmastered by the work that lies upon us. Who, indeed, is sufficient for these things? Still, we hope to be found faithful, and certainly we shall not be called to account for more talents than we have received. We may then safely dismiss the judgments of fallible men, if we study to show ourselves approved unto God. Let us still endeavour to preach better, and to work more heartily and earnestly in our Master's vineyard. To feel deeply discouragement and censure which are undeserved, would only tend to weaken our hands. We may, therefore, leave our "dear" critical "hearer" to his own conscience and to God.

THE WELSH BAPTISTS.*

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A GREAT difficulty meets the historian of the Baptists, that historians of the other religious bodies know nothing of—the difficulty of fixing the date when the Baptists first established themselves in Wales. There is no difficulty in ascertaining the commencement of any other religious denomination in the principality. It is an historical fact that Popery was introduced into this country in the person of Austin the Monk, about the year 600 of the Christian era. The Church of England was

* Abridged from the "Circular Letter of the Association of Particular Baptists, held at Neath, June, 1862," and inserted by request.

established as the national church of this country in the year 1533, by Henry VIII. and his counsellors. The first church in the principality belonging to the Independents was formed in the year 1639, by Mr. Wroth, who left the National Church and established an Independent congregation in *Llanfaches*, Monmouthshire.* The Rev. John Wesley, the founder of the religious denomination bearing his name, frequently preached in Wales, but there was no church formed in connection with Wesleyanism prior to the year 1771, when there were one or two English churches formed in the county of Glamorgan. It is also evident that there was no Welsh Wesleyan church in the principality until the year 1800. In the year 1735 or 1737, Mr. Howell Harris commenced proceedings which ended in the formation of the denomination called the Calvinistic Methodists. Their first Association was held in Watford, in the year 1743; but they were not formed into, nor acknowledged as, a religious body separate from their mother church until the year 1811.†

Hence there is nothing to prevent the historian, were it of any importance to do so, to fix upon the century, the year, the month, the week, or even the day, when all these religious denominations, from the Church of Rome downward, had their origin in Wales. But this cannot be done as regards the Baptists. It is impossible, at this date, to fix the day or the year when the Baptists were first established in Wales. The tradition which is most generally received, and which is confirmed to a large extent by historical facts, is, that Brân Fendigaid (Brenus the Blessed), one of the princes of Wales, with other Christian friends, on their return from Rome about the year 58 or 60 of the Christian era, brought with them several Christians and some ministers of the Gospel, and that these good men for the first time preached the glad tidings to the people of Wales. Brân, the prince, had been brought to embrace Christianity while a captive in Rome, through the instrumentality of the Roman Christians; and as to the character of these good people, the Apostle Paul tells us, in Rom. vi. 3, that they all were baptized unto Jesus Christ; that they were baptized unto his death; that they were buried with him by baptism unto death; and as a consequence, that they were walking in newness of life; they had been immersed with Christ in baptism, and they had thus yielded a personal and willing obedience to Christ in the ordinance. That was the character of the church from whence came Brân, the prince, and in which his Christian companions received their religious instructions. Every historian of any mark admits the fact that the first Christians of Wales were Baptists; and all the early historians bear their united testimony to the fact that none of the Welsh people baptized infants prior to the visit of Austin in the year 600. Austin, as the special messenger of the Pope, required three things from the Christians of Britain:—*To observe the Feast of Easter, admit the Pope to be the head of the Church, and to yield up their children to be baptized.*‡ It should be borne in mind that Austin asked to have the

* "History of Nonconformity in Wales." By T. Rees. † *Ibid.*

‡ Fuller and Fabian in Crosby, vol. ii.

children baptized (immersed), and not to have water sprinkled upon them; the church of the Pope was not Popish enough for sprinkling *then*. After Austin had baptized King Ethelbert in the river Swede, near York, together with ten thousand of his subjects, he came to hold an assembly on the borders between England and Wales, for the purpose of converting the Welsh, and inducing them to receive the new doctrine. The Welsh Baptists, however, opposed him, and utterly rejected his proposals. In consequence of this refusal, the Welsh Christians suffered much persecution; still they grasped with a firm hand the great truths of the Gospel.* Not only did Austin fail in his mission to corrupt the Welsh church in the early part of the seventh century, but the Welsh did not submit to the yoke of the Church of Rome until the year 763.† The fact that the early Christians of Wales were Baptists, is confirmed by the history of Lucius the king being baptized when about middle age; while about the same period many of the foremost men of the country embraced Christianity, and followed the example of their king in submitting themselves to the ordinance of baptism. The historians give the names of many men of note and talent who were Baptist ministers prior to, and at the time when Austin made his visit; among these we find the names of Aaron, Alban, Dewi, Daniel, Demcanus, Dynawd, Dyfrig, Ffaganus, Gildas, Julias, Paulin, and Teilo. Dynawd was at that time the president of the college at Bangor, and was chosen to argue with Austin on the question of baptism, in an assembly of Welsh ministers, held on the borders of the county of Hereford. One esteemed author refers to the period under consideration in the following terms:—"The Christians in England did not know anything of Christianizing or baptizing their children previous to the coming of Austin, in the year 597: and to us it appears plain that he brought it (infant baptism) not from heaven, but from Rome. But though the subjects of baptism began to be changed, still the mode was preserved in the National Church for a THOUSAND years longer, as baptism was administered by immersion. From the coming of Austin here, the Church in the island was divided into two—the old and the new. The old, or the Baptist church, kept the primitive principles; but the new embraced infant baptism, and a host of other superstitious things belonging to Rome."‡

Another well-known author says:—"We have every reason to believe that the Welsh Baptists had their assemblies, and that Dyfrig, Illtyd, and Dynawd, were leading men amongst them long before Austin came to make his attempt at converting them to Popery in the assembly held on the borders of England in the year 600." § There are numerous references in the masterly works of Taliesin, the national bard, which confirm us in the belief that Christians of the sixth century were baptized believers. He thus refers to baptism and baptizing:—

* "History of the Church." By Dr. Benedict of America.
† "History of the Baptists." By D. Jones, p. 48.
‡ "The Early Baptists." By Taylor.
§ "Davies's History of the Welsh Baptists," p. 187.

"When our Lord was
Over the double-chin
In the water of Jordan."

"Woe be to him that receives baptism
And faith and religion
Until he testifies."

"Lord of heaven and earth,
See the amiable ones
That have been lately
Under the element."

"Every thing will end
Except faith and baptism."

And when setting forth the great number of the Druids who had embraced the Christian faith, he says :—

"There is only God and the Druids
That know their number under the swell of the wave."*

And again,—

"Complete the bards of baptism."

Thus we have the national traditions, as well as the facts of history, plainly teaching us that the Christians of Wales, for at least the six first centuries of the Christian era, were baptized believers, or those who had been immersed on a personal profession of faith in the Son of God. There is not a single instance on record of an infant being baptized in Wales prior to the first year in the seventh century; nor was immersion, as the mode of baptism, changed for a THOUSAND years after this period.

During that period known as "the Dark Ages," when Popery was the established religion of this country, we have not the materials to follow regularly the history of the baptized churches in this country; but that they existed here during that trying period, that they held fast to their first principles, and that they administered the ordinances according to the apostolic plan, we have every reason to believe; for when the dawn of the Reformation broke forth in this country, we find Baptists existing even at that time in secluded valleys and unfrequented districts, such as Olchon, on the borders of Hereford; Llantrisant; and Blaenau Gwent, in Monmouthshire; Llanharan, Cwmyglo, Craigyrallt, Gelligaer, and Illston, in the county of Glamorgan; and Cilfowyr and other localities westward. These Baptists made their appearance, not as new sects, the materials of which had formed part of, and had grown tired in, and determined to come out of, some existing church, as the Church of England did in the time of Henry VIII. come out of the Church of Rome; and as at a later period the Independents, Wesleyans, and Calvinistic Methodists came out of the Church of England to form new sects in the country. It was not so with the Baptists of the sixteenth century: the way in which they appeared, proved beyond dispute that they had existed as a religious body before, but that they were compelled for a time to hide themselves in caves and among rocks, to

* "The History of Wales." By the Rev. T. Price (Carnhuanawc).

avoid the cruel persecutions of the preceding period. Those Baptists were not regularly formed and independent churches, in the sense we now use the word; and they were not formed into what we now would call regular churches until the seventeenth century.

There was a regular congregation of Baptists meeting constantly in a place called Olchon, under the ministry of Mr. Howell Fychan, or Howell Vaughan, in the time of Charles I. This church may not have been regularly and formally incorporated, according to the meaning we now attach to the terms; still it was a regular congregation, meeting constantly, and enjoying the uninterrupted ministry of the godly Mr. Vaughan, as early as the year 1633. Mr. Joshua Thomas, the indefatigable author of "The History of the Baptists," obtained documentary evidence of this many years ago, in the locality in which the church met.* In the year 1649, the church at Illston, near Swansea, was regularly incorporated. It would appear that this was the first unmixed Baptist church that was regularly and formally formed in Wales after the great apostasy. In the month of March, 1650, a regular Baptist church was formed at Gellygaer: this church afterwards made its home at Hengoed, where it has remained, flourished, and borne much fruit until now. This is the respected church of Hengoed. During the year 1650, the Baptists of Wales held their first Association since the great persecution: this was held at Illston. Three churches were there represented —those of Olchon, Illston, and Gellygaer. From this time up to the year 1663, the churches held an Association at least once every year. When the last of these were held in Brecon, there were thirteen regularly formed churches represented. After this Association the terrible persecution under Charles II. broke out, in which the Baptists suffered much. No Association was held by the Welsh Baptists for a period of thirty-eight years; *i.e.* from 1663 to 1700.

It is a cause of much joy to us to know that the Baptists were enabled to live and also to prosper during this terrible period in the history of our country. But, as usual, it has been attempted by authors and writers of other denominations to keep the Baptists out of sight, or to brand them with obloquy. So it was during this period in their history. The Rev. John Owen, the author of the Memoir of Daniel Rowlands, in order to throw more lustre on the Calvinistic Methodists, says that there were only five preachers in Wales in the year 1660, and only one of these was a Baptist. This error has been re-stated by John Johnes, Esq., in his book on "The Causes of Dissent in Wales." But the Rev. William Roberts, Blaenau, the eminent antiquarian and talented historian, whose word is worth a load of unripe volumes and pamphlets, proves that there did exist—and he gives the names of over forty—Baptist ministers that exercised their ministry between 1662 and 1689.† The conduct of the Rev. John Owen and that of J. Johnes, Esq., as historians, is unpardonable: such conduct is enough to destroy every confi-

* "History of the Baptists." By the Rev. J. Thomas.

† "The Circular Letter of the Monmouthshire Association for 1857." By W. Roberts. This is a most valuable historical document.

dence in them as faithful chroniclers. We have here great ignorance—or what is equally reprehensible, great dishonesty—in relating facts.

In the year 1689 a brief respite was enjoyed through the passing of the Toleration Act, which came into force that year. The Baptist body took advantage of this, and an assembly was held in London, in order to make certain provisions for the body throughout the kingdom. There were seven Welsh churches represented in this Association in London in 1689. From the year 1690 to the year 1700 the Welsh churches were in union with the English Association. During the first part of this period they met in Bristol, and in the latter years Taunton was their place of meeting. During this period a kind of meeting-house was set apart for the regular worship of God in the Hay, in Breconshire: this appears to be the first building wholly set apart for the service of God after the apostasy. In the year 1695 a neat and commodious chapel was built in Llanwenarth, near Abergavenny. This was the first regular chapel erected by the Welsh Baptists after the persecution.

In the year 1700 a new era appeared in the history of the Welsh Baptists. The Associations were again held in Wales. The Welsh Baptists had now been eight-and-twenty years without an Association in their own country. In 1700 the Welsh Baptists held an Association in Llanwenarth, in which eight churches were present by their representatives; and it is highly probable that this was the number of unmixed Baptist churches in Wales at that period. We use the term "unmixed," as there were in Wales at that time several churches made up partly of Baptists and Pædobaptists. From 1700 up to the present time the Welsh Baptists have continued, with regularity, to hold their Associations; and by their means we are enabled to follow the history of the denomination through the subsequent period up to the beginning of the nineteenth century.

The gradual but evident progress which took place in the denomination from that period until the present is worthy of our consideration. In the year 1736—the period when Mr. Howell Harris, the founder of the Calvinistic Methodists, began to preach in Wales—the Baptists had sixteen regularly formed churches, together with several important branches. There was also at that time from seven to nine mixed churches, which contained many Baptists. The Baptists of the principality at this period were persons of standing and influence in the country. This was brought to light in a very satisfactory way in the beginning of the eighteenth century. In the year 1715 Dr. John Evans took great pains to collect the statistics of the Nonconforming churches of the United Kingdom. Through the assistance of Mr. Charles Lloyd, of Breconshire, he obtained the returns from North Wales and the whole of South Wales, excepting the county of Monmouth. The returns for Monmouthshire were collected by Mr. Stennett, afterwards Dr. Stennett, who at that time presided over the Baptist church at Abergavenny. The tables from these returns were made up in 1716 or 1717, the original document of which, in the hand-writing of Dr. John Evans, is now in Dr. Williams's library, in London. From this document we are

enabled to learn the number and position of the Welsh Nonconformists of that period. We will take two or three churches as samples of the Welsh Baptists of that time. The Baptist Church at Hengoed, in Glamorganshire, is thus set forth in the table:—"The members included 2 gentlemen, 40 yeomen, 12 tradesmen, 85 farmers, 140 labourers; 20 possessed votes for the county of Glamorgan, 22 had votes for the county of Monmouth, and 60 had votes for the boroughs: altogether, with their wives, sons, and daughters, making 700 souls." The church of Llanwenarth, in Monmouthshire, is thus described:—"Comprising 2 esquires, 10 gentlemen, 34 yeomen, 36 tradesmen, 27 farmers, 54 labourers; 37 voters for the county of Monmouth, 11 voters for Breconshire, 56 having votes for the borough of Monmouth, and 1 voter for the city of Bristol." The church at Blaenau Gwent, a country district in the county of Monmouth, is set down in this list. This church had only been regularly formed about twenty years previously, and at its formation it only numbered 64 members. This was in 1696. But in the returns rendered in 1715 it is thus described:—"Comprising 126 yeomen, 54 tradesmen, 113 labourers; 123 having votes for the county of Monmouth, 1 voter for Glamorganshire, and 26 voters for the borough of Monmouth: altogether, with their wives, sons, and daughters, numbering 1,000 souls." This at once shows that the Baptist churches of Wales at that period comprised persons of respectable standing and considerable influence in the country. Our space is much too circumscribed to enable us to follow the movements of the denomination during the latter part of the eighteenth and the first part of the present century. We shall, therefore, only attempt, in passing, to notice some of the most prominent facts illustrative of the movements of our brethren. The year 1779 is remarkable as the one in which the first Baptist church in North Wales was formed since the great persecution. A few believers were immersed in a river in the county of Anglesea, in April, 1779, and a church was formed there in the month of June in the same year. The year 1787 has become dear to us as the one that witnessed the establishment of the first regular Sunday School amongst the Baptists in Wales. This was one year prior to the establishment of Sunday Schools by the celebrated Mr. Charles, of Bala, in North Wales. The first Baptist Sunday School was formed in the church at Hengoed by the immortal Morgan John Rhys. We have every reason to believe that this is the first Sunday School ever established in the world, on the principle on which they are new carried on—of teaching the word of God and religious lessons only. We cannot find any other Sunday School coming up to this mark prior to the establishment of this one in Hengoed in 1787.*

We must pause a moment to contemplate the proceedings of the year 1790. The Association for that year was held at Doleu, in Radnorshire, when we find 46 Particular Baptist churches represented. The numerous branches then existing are not considered in the number. There were

* We know of the Circulating Schools of the Rev. Griffith Jones, Llanddowror, and also those of Dr. Williams, of Wrexham; but they were not properly Sunday Schools, as we now use the term.

at that time 61 ordained ministers in the Welsh Association; but the number of churches does not show the strength of the body at the time. The Rev. Dr. John Rippon, in his Register for the year, has the following explanatory note:—"The number of the ministers that are engaged in some churches must seem large to our English reader, until he be made acquainted that to one church belongs several branches, all worshipping at the same time, but in different localities and neighbourhoods. The church at Aberduar has four ministers and four chapels, where services are held regularly, and ordinances administered; and in most of the oldest churches it appears, according to the Welsh list, that they had *two*, *three*, *four*, and *five* chapels in connection with them, as branches, where the services were conducted as regularly and as constantly as in the mother church."*

The Rev. Dr. Rippon further points as examples of this practice, the churches at Pantèg, Newcastle Emlyn, Cilfowyr, Ebenezer in Pembrokeshire, Llangloffan, Rhydwylim, and Moleston, all of which had important branches in the year 1790. Besides these, which were all Particular Baptists, and united to the Association, there was at least one other Baptist church at Craig-y-fargoed that did not belong to the Association. The numbers of the members were not then given, but we learn from the returns that 544 had been baptized during the Association year. In this assembly at Doleu, it was unanimously and in perfect good spirit agreed to form the Welsh churches into three Associations, to be called the Northern, South-Eastern, and Western Associations. Four years later, we have returns of the number of members in the Welsh churches given for the first time. In the year 1794, the churches in the three Welsh Associations numbered 56, with an aggregate of 7,058 members. There were 2 General Baptist churches that were not in the Associations, and were therefore not comprised in these numbers.† In the year 1798, Dr. Rippon gives the number of the Welsh churches as 84, comprising 9,000 members. The progress made by the Welsh Baptists is manifest in the fact that 5,359 persons were baptized on a personal profession of faith in Christ, during the ten years from 1790 to 1799. At the commencement of this century, or in the year 1800, as far as we can collect the facts from the Register of Dr. Rippon and the accounts of the Associations, we find the churches in the three Welsh Associations numbering 86, with a membership of nearly 12,000. During the ten years from 1800 to 1809, the churches in the Association received by immersion alone, 7,438 members. In the following ten years from 1810 to 1819, there were baptized 8,839 on a profession of repentance towards God and faith in the Redeemer. During the next eleven years from 1820 to 1830, no less than 16,222 were received into the associated churches by baptism alone. These members belonged to the Strict Baptist churches only, and those were united to one or other of the three Welsh Associations. The steady increase of the Welsh Baptists is seen not in the numbers of members added only, but also in the number of churches

* Dr. Rippon's Register, vol. i. p. 16.
† Dr. Rippon's Register for 1859.

and ministers. In 1800, we numbered 86 churches; but in 1820 they were 152, and in 1830 they numbered 215. In the year 1830, there were 190 faithful pastors fully engaged in the work of the ministry. In these numbers we do not take into account the numerous branches connected with the churches, or the number of good and holy men who were assistant preachers, and doing good service in the ministry. It is utterly impossible for us, within the compass of a circular letter, to follow the extraordinary increase of the Welsh Baptists during the last thirty years —this would have been interesting to the younger members of our churches, and it would have been a pleasure to us, but we are compelled to forbear.

The position of the denomination in Wales has altered much during the last thirty years, In 1830, the Particular Baptists of the principality had but three Associations, 215 churches, 190 ordained ministers, watching over the flock of God. Now the Welsh Baptists have in Wales alone 10 Associations, 545 churches, 576 chapels, while they have also 121 branches, 181 preaching stations, and 64,958 members in communion.

We have now 351 ordained ministers, and 258 assistant preachers. There are now 607 Sunday Schools, with 9,208 teachers, and 67,651 persons as the total that attends in our schools on the Lord's day. We have also 57 students in our Schools of the Prophets, being instructed in that knowledge which will fit them in the future to lead and feed the flock of the Lord.

The view here presented of the state of the Welsh Baptist churches is one that is calculated to fill us with joy and thankfulness to God who has prospered the labours of his servants and blessed the exertions of his people, so that the little one has become a thousand, and the small one a strong nation.

Reviews.

The Church of Christ in England. By CHARLES STOVEL. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row; Charles Kerbey, 118, Whitechapel Road. 1862. 8vo. pp. 44.

BY the Church of Christ in England Mr. Stovel means not the Established Church, but that Church which is not acknowledged, only tolerated by the constitution and laws of this realm. We have read this admirable pamphlet more than once with delight. It is able, luminous, dignified, and has a certain elevation of moral tone which characterises Mr. Stovel in his best mood. He takes his beginning from that now celebrated declaration of the Earl of Shaftesbury, in which, referring to the implied charge of perjury against the clergy who have subscribed what they do not believe, his lordship claims, as a layman, to be identified with them, and to be equally responsible for the inconsistency. This supposed charge, however, we may venture to affirm, has not been made, though we cannot answer for occasional improprieties of speech. Mr. Stovel expounds the scriptural constitution of

the Church of Christ, traces its history in England, exposes the claims of the Establishment, and pleads powerfully for a return to New Testament principles. We shall not pretend to follow him fully, nor to give an exhaustive view of the contents of this pamphlet, but we wish to enrich our pages with so much that our readers may be induced to purchase it, and read for themselves.

The following passage embodies the principle upon which all the remarks of our author are founded. He pleads the authority of Scripture, as against all the assumptions of State Churches.

"England and the world have never been so well prepared as they are at the present time for an appeal to Holy Scripture on the peculiarities which distinguish the Church of Christ. The Bible is abroad as it has never been before. Our age also calls for its especial use. Incorporations exist professing to be the Church of Christ, with forms so various, with rites so diversified, with doctrines so contradictory, and with claims which are so hostile to each other, that men are left with no other resource. They must learn what the Church of Christ is from Holy Scripture, or they can never learn what it is at all. From the time of its first foundation in the apostolical age, the battle for its corruption has been fought with such intensity of zeal and with such mental resource, that the conflict indicates more than human skill, and more hostility to Christ than is natural to man. Man has been the tool of darker hate, and all human speech employed to express the will of our Redeemer has been strained and distorted with such dexterity that nothing but Scripture can correct the errors which now abuse mankind."

The notice which Mr. Stovel gives of the early introduction of Christianity into Britain will be read with much interest. Though we cannot vouch for the truth of all the facts, yet, *in the main*, we are fully persuaded that his representation is correct. Our young people ought to be disabused of the historical falsehood popularised by a pretty anecdote, that we owe our knowledge of the Gospel to St. Austin and the Pope of Rome.

"Of all those gifts by which the God of heaven and earth has blessed these realms, no one is more remarkable, or of greater worth, than the early planting here of this, the Church of Christ. Before the errors into which professing Christians have fallen had taken root and acquired the fixedness of habitual power, fugitives of Palestine had found, by Phœnician commerce, a refuge in the south of Ireland, the west of England, in Wales, and flowing eastward through Northumbria, reached the Isle of Llandisferne. The Church of Christ was represented in England soon after, if not before, Jerusalem fell by the sword of Titus, and the witnesses of Christ organized around the centre in Caerleon, formed a powerful community when Austin, with his attendant monks, founded a branch of the rising Papal power in our national See of Canterbury. The Church of Christ in England had, before the monk appeared, the high advantage of a free and living use of all that had been granted to mankind, by a personal union with Christ himself, and personal enjoyment of his divine support. Against all adversity, she still lived, and poured the influence of divine truths into our common law, tinged the very spring of our constitution with gracious principles, and defiant of Gregorian policy, of Norman arms, and canon law from Italy, the Church of Christ in England has till now witnessed for the truth in suffering and martyrdom. Whether Alban, the Monks of Bangor, Wycliffe, Tyndale, the martyrs of Henry, of Mary, of Elizabeth, of James, or Charles I., became the open signs or witnesses of spiritual life, it has been here;—England has been blessed with its treasures, its influence, and its hope. England is what she is by what she holds, and has held of personal subjection to the will of Christ, with personal participation in the treasure of his resource. The Church of Christ is, and has been in England almost from the time in which its incorporation was first attested to the world."

After dwelling at large upon the conflict for civil supremacy in the Church

of Christ in reference to the Roman hierarchy, Mr. Stovel thus proceeds upon the English Establishment :—

"By a terrible advance in the formality of corruption, the Church of Christ in England, in submitting to the civil power, ceases to be Christian in the very act of becoming national. By giving up the law of Christ and submitting to the law of England, the Church may purchase support from an English Government, where the support of Christ has seemed unworthy of her confidence; but by thus abandoning the principles of her constitution and her life, she sinks from the position of a wife into one which it is vile for man to name. She has by her own consent submitted to the State, in that which God in Christ and the compact of her faith required her to submit to Christ alone. Subordinate and minor errors are worth no attention here, the indictment of both these churches is the same: each submits itself to illicit intercourse with a power which supersedes the authority, the support, and the personal reverence of Jesus, the Christ our Lord.

"The evidence which sustains this dreadful charge against the Church of England is found in the nature of her own legal documents, in her oath of conformity, and in judgments recently passed by the Court of Arches."

How forcible and how solemn is the truth contained in the passage we are now about to quote. Would that every clergyman in the kingdom could read it. There is something here to "read, mark, learn, and inwardly digest." Mr. Stovel says :—

"A clergyman must not deny that 'Holy Scripture containeth all things necessary to salvation,' because this is affirmed by the Articles; but he may speculate on the inspiration of those Scriptures: he may reduce their histories to myths or fables; he may by licentious criticism explain away the prophecies relating to our Lord; he may affirm that Scripture is not accurate in its statements respecting creation, the flood, the motions of the planets, and the growth of empires; he must affirm, teach, and officiate, according to the grammatical meaning of the Articles and the Prayer Book, although their words, explained by Holy Scripture, diffuse through all society the most fatal errors and awaken the most fallacious hopes: this he must do, but he must not deny that Holy Scripture containeth all things necessary to salvation; this he must *not* do, and he must not explain one part of Scripture so as to contradict another; but clergymen may, as they have done in the Essays and Reviews, advance from part to part of Holy Scripture, lowering the estimation in which each and all are held, until, preparing the common reader to hold them as nothing worth, the affirmation that such writings contain all that is necessary to salvation, forces society to conclude that a salvation which requires no more than is certain there, is a salvation worth nothing at all."

We shall give but one more extract, assuring our readers that we have, after all, given them but a specimen of what we trust will find its way into the hands of all Dissenters. The document to which it refers is the "Address of the Committee of the British Voluntary Church Society, formed May 19 and 26, 1834," containing what Mr. Stovel calls the ultimate request of the Church of Christ in England from the civil government.

"Whatever may be said respecting their social propriety, these propositions appeal to all mankind. Convenience has led some to denounce them as 'impertinent.' Let such good manners drivel from men above or from men below the law of personal propriety; yet if the subject to which these propositions relate be not important, why does it cause such violent repulsion? Why is it put off and put away with so much passion? It is not dignified to be wrathful about nothing. But if the humble petition of the Church of Christ in England be wrong; if the fourteen propositions on which she rests that petition to be free are untenable, if any one of them be false, why, after twenty-eight years, are not the errors which they contain exposed? Is it because the inmates of the hierarchy have neither power nor will to write on controverted topics?

Let the Tractarian literature, the Essays and Reviews, and that immensity of pamphleteering jungle-manufacture which infests the age, declare before heaven and earth. Advocates of our English hierarchy can write, and speak, and act in any way, on all matters excepting one. They can reason on science until it has given the lie to Moses; on history until the records of inspiration have been made the passing shadows of an eternal dream; they can prove that the Bible is the Word of God, and yet explode all proof of its inspiration; they can swear that it contains all things necessary to salvation, and yet prove that it contains little that men now can understand or use; they can swear that Holy Scripture contains all things necessary to salvation, and yet prove that it is weakness to seek in these perfect writings for the grounds of what they deem essential to their own hierarchy; they can write and reason their way to points in which the Prayer Book must change the meaning of Scripture, or Scripture must make a priest deny the grammatical meaning of his own solemn affirmation of conformity,—and thus they can advance to where experience confronts with contradiction the solemn and legalized sacramental pledge of grace, of regeneration, of sonship with God, of inheritance in his kingdom, and the enjoyment of life eternal. They can do all this, and more; but they dare not refute the claim of Christ to supremacy over his own household; they cannot make an oath of obedience to English law harmonize with the oath of obedience to Christ only: and to consider the justness of placing the Church of Christ where Christ himself has placed it, resting on the rock of his unfailing, wise, compassionating, and faithful support, is beneath their dignity; they have preferred during twenty-eight years to shun what they cannot refute, and to misrepresent what they dare not, or what they will not obey."

English Puritanism, its Character and History: an Introduction to Documents relating to the Act of Uniformity. By PETER BAYNE, Esq., A.M. London: Kent & Co.

Farewell Sunday and St. Bartholomew's Day. Two Sermons. By T. BINNEY. London: Jackson, Walford, & Hodder. Price Sixpence.

The Act of Uniformity, &c. A Lecture. By the Rev. T. M. MORRIS, Ipswich. London: Simpkin, Marshall, & Co.

The Episcopal State Church and the Congregational and other Free Churches Compared. A Lecture. By the Rev. THOS. ADKINS. London: Jackson, Walford, & Hodder.

Church Reform in the Olden Time. A Lecture. By the Rev. W. BEVAN. London: J. Snow.

Story of the Two Thousand of 1662. By FREDERICK S. WILLIAMS. A Book for the Young. London: Jackson, Walford, & Hodder.

A Bicentenary Present for Sunday Scholars; being a Plain and Simple Explanation of the Act of Uniformity and its Effects. For Children. London: Elliot Stock.

THE literature of the Bicentenary Commemoration is erecting for itself a department in the kingdom of letters. It has already furnished some contributions which are destined to survive the period of commemoration, and to hand down to posterity the true character of English Puritanism. The "dumpy quartos" of the seventeenth century, rarely to be found, save in public libraries, or on the shelves of the collector, will not henceforth be the sole authorities in the study of this memorable epoch in our national history. The carefully prepared publications of the Central United Committee, the works of Dr. Vaughan and Mr. Stoughton, the showers of sermons, tracts, and lectures, which will thicken upon us with the falling leaves, and, last not least, the

laborious compilations of our friend Mr. Gould, will erect a monument better calculated to perpetuate the Two Thousand than—

"Storied urn, or animated bust."

Mr. Bayne's essay, which stands at the head of our list, is an able and impartial digest of the causes which led to the convulsion of the English Church in the days of the Stuarts. We say *impartial* because the charge has been brought against the Nonconformists of 1862 of colouring the historic facts and employing them in a sense foreign to their real significance. Wise were the words with which the Committee in their inaugural address anticipated this objection.

"Implicit deference to truth they recognise as the most important moral of the event to be commemorated; and they would look upon the indulgence of any predisposition, should it exist, to dress up a case for the purpose of establishing foregone conclusions, as a desecration of the opportunity which God's providence has brought round to them."

In full sympathy with this declaration Mr. Bayne has performed his work, from which we cull a few specimens, that our readers may be benefited by his vigorous eloquence and keen discernment.

"John Calvin exerted a more potent and penetrating influence upon the mind of Europe, in the sixteenth and seventeenth centuries, than any other man, Luther not excepted. The nature of his influence is not in these days generally understood. It seems paradoxical to say that the influence of Calvin is confounded with the influence of Calvinism; but this is in a sense true. We think of the effect produced by a certain creed, as it has been left in cold and crystalline clearness by the Synod of Dort, not of the impression made by the grand elements of that creed, vitalised and sublimed by intensity of religious fervour and incarnated in a living man. We represent Calvinism to our minds as an intellectual system, complicated in ramification, and hard as iron. It is to ordinary conceptions a vast metal framework, which may once have been used in the illumination of a city, but is now black and bare. From that framework a thousand jets of living fire, of radiant light, once poured their effulgence over Europe. When we pass from the confessions of the Calvinistic churches to the 'Institutes' of Calvin, we can understand the fact. The entire logical system of the book is irradiated by the spirituality of Calvin's conception of the Christian revelation. So completely are the formal precepts and positive ordinances of the Hebrew economy absorbed and lost for him in the unity of life in Christ, that not only the Jewish seventh day, but the Christian first day disappears, and the Lord's day is for Calvin any day of the week. The grand principle, the all-determining method of Calvin's thought, was contemplation of the universe in God. In all places, in all time, from eternity to eternity, he saw God. Such faith will be infinitely appalling, or infinitely consoling, according to our conception of the Divine character. If God be an iron fate, if God's will be aught else than infinite truth, justice, and love, blended in one indissoluble ray of light, then it will be fatalism. But the God of Calvin was the God revealed in Scripture, the God manifested in Christ, the God whose name is love; and to think that the God-light enveloped the universe, touching the cloud which veiled its beam, touching the Sinai smoke, beneath which Israel trembled, was to him a thought not of terror, not of enslavement, but of awful and adoring joy."

We commend the following to the attention of all who have perused the tractate of the Incumbent of Christchurch, Friesland, Yorkshire, "How did They Get There?" and which has been so sedulously circulated:—

"'How did they get there?' asks the clerical dapperling of these days, who has an inconceivably slight smattering of acquaintance with the history of the Church of England, and fancies that the Puritans were from first to last intruders within her

pale. The Puritans were in the Church of England from the days of Bradwardine and of Wycliffe; and had not their spiritual ardour and unconquerable fortitude *in* the Church of England defied the arts of power, she would, humanly speaking, have been no living Church, imbued with sacred fire, a vessel and habitation of Christ, but a thing of clay, fit only for the uses of her royal potters. There is a *consensus* of testimony to the fact that the English reformers of the Tudor reigns were almost to a man of Puritan sentiments."

Mr. Bayne thus denounces the false, flippant sarcasm which the disciples of a certain school pour upon the Puritan clergy, and lets them know that "there were giants in those days:"—

"It is a doctrine still current in the clubs of England, still published in Saturday Reviews, that the Puritan reformation of the Church of England came to this:—'The ordained clergy were superseded by carpenters and cobblers, who were conscious only of the outpouring of the Spirit.' Is not this a curious view of English Church history in the seventeenth century? Does it not suggest, with painful impressiveness, the reflection, 'With how little knowledge, with how little sense, in this time of superlative enlightenment, is that public opinion formed which governs the world!' The Puritans, as Hallam testifies, were in the earlier period of their history the most learned theologians of the Church; and if during the Laudian ascendency they were discouraged at the Universities, they continued, beyond question, an erudite and cultivated party. Against Laud's 'bastard fifth century reform' they appealed not only to Scripture, but to the records of earlier Christian antiquity. 'Carpenters and cobblers'! The Church of Baxter, of Poole, of Goodwin, of Howe, of Owen, of Milton! The University of Oxford was doubtless extant when Cromwell, its Chancellor, declared that he knew the value of learning to all right commonwealths. The Court of Cromwell was hopelessly illiterate when the Latin secretary penned the Protector's despatches to Mazarin. It was to young street preachers, innocent of the arts of reading and writing, that Oliver referred when he boasted to his Parliament of the 'very great seed' for the ministry which God had at the Universities.

"It is surely unnecessary to pour contempt on England in order to insult Nonconformity," &c., &c.

In our last Number we said that the volume of "Documents" was indispensable to all who wish to have an accurate acquaintance with the history of the Ejectment. Mr. Bayne's essay is intended to be bound up with that volume, and is in every respect worthy of such honourable association.

Mr. Binney's two sermons are specimens of the forcible grasp, logical exactness, and felicitous illustration, which characterise all his mental productions. The former of them is mainly historical, and presents some of the choice sayings of the ejected divines in their farewell sermons. The latter discourse found its way into the *Times*, and has been largely reproduced by the newspapers. It is only necessary to add that their low price (sixpence) places them within reach of all our readers.

Our space will not permit us to deal separately with the lectures enumerated at the head of this paper. Suffice it to say, that they are meritorious performances, and each of them will furnish future lecturers with some new aspects of the question, and serviceable facts in connection with it. In the two remaining little volumes the youthful reader will find much to interest as well as to instruct him. Mr. Williams's is a charming narrative, and bears the imprimatur of the Blomfield-street Committee.

The Early English Baptists. By B. Evans, D.D. Vol. I. London: J. Heaton & Son, 21, Warwick Lane, Paternoster Row. Bunyan Library, Vol. VII. 1862.

To trace the early history of our denomination is a work of peculiar difficulty, arising chiefly from the scantiness of the materials, and from the fact that even these have to be collected from sources widely scattered and not easy of access. Writers upon Nonconformity in general have not done us justice; and what might have challenged a place in their works has been passed over in silence. But Dr. Evans has brought to the execution of his task zeal, industry, patient research, and wise discrimination. He has evidently studied his subject well, and his book will be regarded as a valuable contribution to the reading-stores, not only of our people, but of all who, without regard to denominational partialities, take interest in the conflicts and sufferings of good men of past ages. The style of composition is concise, luminous, and often eloquent, and carries us along with ease and pleasure, a merit not always achieved in this department of literary labour. We hope that this portion of the "Bunyan Library" will be extensively circulated, and read by the young persons of our congregations.

Brief Notices.

The Helping Hand: a Guide to the New Testament. By Adelaide Alexander. With Maps and Illustrations. London: James Hogg & Sons. 3s. 6d.—This is another of the series of illustrated books for young readers which has so often called forth our approval. The design of the authoress has been to assist the young reader in gaining an intelligent view of the New Testament as a whole, and of each book separately. The intelligence contained is varied and appropriate, the lessons enforced are evangelical, and the whole tone of the book is healthful. The writer has condensed much valuable material from recognised authorities into a form well adapted for the young, and Christian parents will find her book a useful auxiliary to their pious labours.

Instrumental Strength: Thoughts for Students and Pastors. By Charles Stanford. London: Jackson, Walford, & Hodder.—This is the annual address given to the students at Bristol at the close of their last session. We confess that we like the good old practice of terminating the college year with a sermon. At a time when the young candidate for the realities of ministerial life is setting out, such counsels as those of our friend Mr. Stanford may exercise incalculable influence for good upon his future career. We could not express a more friendly wish for the students in all our colleges than that their minds should be thoroughly saturated with the precious truths herein contained.

The Individual Responsibility of Men to God: a Bicentenary Sermon. By the Rev. John Bigwood. Ward & Co. 3d.—Our esteemed brother Mr. Bigwood has in this sermon discussed these three propositions:—1. That in the Church of Christ the word of God should be the only rule of faith and practice. 2. That each Christian's conscientious interpretation of the word of God should be his rule of faith and practice. 3. That every act, to be acceptable to God, must be an act of faith. The importance of these truths, and the forcible mode of their presentation, lead us to hope that this sermon will obtain a wide circulation. There are some remarks under the second head which have not our entire concurrence, but they involve no vital principle, and in our estimation but slightly impair the merit of the whole.

Patience Hart's First Experience in Service. By Mrs. Sewell. Second Edition, Seventh Thousand. London: Jarrold & Sons.—An excellent present for a young woman entering upon the honourable and useful occupation of domestic service.

China and its People: a Book for Young Readers. By a Missionary's Wife. London: James Nisbet & Co.—The writer of this delightful little book has, during a short stay in England for the recovery of health, employed her time in the praiseworthy endeavour to depict the life of the Chinese. The graphic descriptions of her pen are accompanied by numerous and effective illustrations. The authoress is

evidently expert in gaining the attention of the young. We are not acquainted with any work so likely to give the juvenile reader an accurate acquaintance with China. It cannot fail to foster the missionary spirit in our families and schools.

Man and his Many Changes. By GEORGE CORFE, M.D. London: Houlston & Wright. —*Smee on General Debility and Defective Nutrition.* Second Edition. London: J. Churchill.—*Simple Questions and Sanitary Facts for the Use of the Poor.* London: W. Tweedie.—*A Pure Mind in a Pure Body.* By W. W. EVANS, M.D. London: W. Baillière.—*An Uncommon Book: The Will of God to the Invalid as Revealed in the Scriptures.* By W. W. EVANS. —*Sore Throat and the Laryngoscope.* By M. P. JAMES, M.D. London: J. Churchill. —The fear of stretching ourselves beyond our measure has kept most of these technical works a long time upon our study table. Upon the understanding that our remarks are strictly *unprofessional*, we must in a few words respond to the confidence reposed in us by their writers. Dr. Corfe, who writes like a Christian, traces the human subject, step by step, through the climacterics, pointing out the peculiar perils that assail each stage of life. The facts he records are alleged to be the result of 375,000 cases which have come under his observation. It would be strange indeed if such an extensive experience did not qualify him to speak with considerable authority. This work is adapted to the general reader. Mr. Smee's treatise is an oration delivered before the Hunterian Society. Although specially addressed to the profession of which he is a distinguished member, it contains much that cannot fail to be practically useful to every intelligent reader. The analyses of ordinary articles of food are suggestive, and form a valuable contribution to chemical science. The "Simple Questions," &c., have been compiled by a lady. They embrace natural phenomena, the structure and functions of the human body, and are replete with sanitary instructions. The writer is an earnest protester against the use of alcohol and tobacco. Dr. Evans is a firm believer in the perpetuity of the civil and sanitary laws of Moses, and pleads for the disuse of all food which was forbidden to the Jews. He is also the advocate of a system of treatment called *antiseptic*, in connection with which he reports some marvellous cures. Dr. Prosser James has favoured us with an elaborate essay upon the painful and prevalent diseases of the throat. The clergyman's sore throat he ascribes to irregularity of labour rather than constant use of the voice. He says, "Those who aim at public speaking ought to go into training" for their work as much as athletes do. Although we are incompetent to do justice to Dr. James's book, we rejoice that a gentleman sprung from families long known and honoured in our own denomination has taken so high a position as that which he occupies in his profession.

Relative Duties in the Christian Household: Pastoral Addresses issued by the last General Assembly of the Free Church of Scotland to all the Families in Communion with it. London: J. Nisbet & Co.—Parents, children, servants—the three estates of the family constitution—are here exhorted to the faithful discharge of their respective duties. The counsels imparted are scriptural and forcible, so far excepted as they recognise and enforce the baptism of infants. We should be glad to find in our own connexion a more frequent use of pastoral influence and pulpit instruction for the maintenance of the old bulwarks of social order and domestic rule. Family religion is the safeguard of the home, the Church, and the world.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

TENBURY, WORCESTERSHIRE.—Services in commemoration of the opening of the Baptist chapel erected in 1855, were held on July 27th and 30th. The Rev. A. W. Heritage, of Naunton, and the Right Hon. Lord Teynham, preached. Collections were made after each service towards liquidating the chapel debt.

NEWTON, PEMBROKESHIRE.—The new chapel in this place was opened for Divine worship on the 3rd of August. The congregation being too large for the building, services were held in the open air, in the extensive burying-ground adjoining the chapel. Sermons were preached by the Revs. T. Davies, D.D., President of Haverfordwest College; H. Jones, of Carmarthen; J. Jenkins, of Newport; W. Reynolds, of Middle Mill; W. Owen and James Rowe, of Fishguard. Services have been held in private houses in this neighbourhood by the Baptists occasionally for more than a century.

PARK END, FOREST of DEAN.—A new Baptist chapel was opened at this place on September 1st. In the forenoon a devotional meeting was held. The Rev. A. Hudson, of Blakeney, presided, and delivered an address. In the afternoon the Rev. W. Best, B.A., of Coleford, preached; and in the evening the Rev. Philip Rees, of Cinderford, preached. The neat little chapel was crowded with attentive congregations, and the proceedings of the day were altogether of a most satisfactory character.

LLANWRTYD, BRECONSHIRE.—Through the praiseworthy efforts of Mr. Jones, Dolcoed, a beautiful chapel, called Zion, has been erected. It is built in the octagonal form, and it will seat about 250 persons. The cost amounted to £326 18s. 7d. £74 was subscribed previously to the day of opening, and £53 1s. were collected during the services.

RECOGNITION AND ORDINATION SERVICES.

NEATH.—Services in connection with the ordination of Mr. Benjamin D. Thomas (late of Haverfordwest College), were held in the Tabernacle Chapel on the 17th and 18th of August last. The Rev. Thomas Burditt, M.A., the Rev. T. Davies, D.D., the Rev. Charles Short, M.A., of Swansea, and the Rev. Daniel Davies, D.D., of Aberavon, preached. The services were attended by several Baptist ministers and friends from different parts of Glamorganshire and neighbouring counties, and by ministerial brethren and friends of other denominations in the town.

COLEHAM, SHREWSBURY. — On August 12th the Rev. C. F. Vernon, late of Thaxted, Essex, was recognised as pastor of this church. The Revs. Joseph Smith, of Pontesbury, E. Morgan, J. Davies, J. Williams (the late pastor), C. F. Vernon, W. Pacey, and J. Thomas, George Davies, Esq., and Mr. J. Harris, took part in the proceedings.

NARBERTH.—On the 26th and 27th of August services were held in recognition of the commencing pastorate of the Rev. J. Williams, B.A. The Revs. Dr. Angus, T. Burditt, M.A., J. Davies, D. Evans, W. Owen, and D. Williams, took part in the proceedings.

LOWESTOFT.—On September 9th an ordination service was held in the Baptist Chapel, London Road, in connection with the settlement of Mr. John Aldis, jun., of Bristol College, as pastor. The Rev. R. Lewis, Independent Minister of the town, read the Scriptures and offered prayer. Mr. Corbyn, on behalf of the church, stated the circumstances which led to the settlement of Mr. Aldis, who then read a brief paper giving some account of his conversion, of the way in which he was led to the ministry, and of the truths he intended to preach. His father, the Rev. John Aldis, of Reading, delivered an impressive charge, and the Rev. George Gould, of Norwich, addressed the church on the varied duties of church members. The Rev. F. W. Gotch, LL.D., was prevented by a painful bereavement from being present. The attendance was good, and a very solemn spirit seemed to pervade the meeting.

MISCELLANEOUS.

CASTLEMAINE, AUSTRALIA.—The anniversary services of the Baptist church (under the pastorate of the Rev. James Smith, formerly of Delhi) were held on June 22nd and following days. In the space of little more than a year sixty-one members have joined the church. The Revs. I. New and J. Taylor conducted the services.—*Australian Evangelist.*

The Annual Conference of the Evangelical Alliance will be held in London on the 14th, 15th, and 16th October.

A very important legal question has just been tried and decided in favour of liberty. May a priest who has given up his priesthood, marry? This, for the first time, has been solved affirmatively in France, to the immense relief of many whose indelible character of priests precluded them from ever regaining their rights of citizens and heads of families. Hopes are based on this decision that the clergy will be thereby sifted, and many return to common and honourable life.—*News of the Churches.*

KINGSGATE CHAPEL.—On the 10th Sept. an interesting meeting was held in commemoration of the jubilee of Mr. Crassweller's membership with this church. The Rev. F. Wills, on behalf of the church, presented Mr. Crassweller with an address and a handsome edition of Bagster's Comprehensive Bible.

MINISTERIAL CHANGES.

The Rev. Robert Lloyd, of Bethlehem and Scollock Cross, Pembrokeshire, has accepted the unanimous invitation of the church at Castletown, Monmouthshire.—The Rev. W. Milroy Anderson, late of Hawick, Scotland, has accepted the unanimous invitation of the church at Ilkeston.—The Rev. W. Drew has announced his intention of resigning the pastorate of the church at Romsey.—The Rev. James Smith has resigned the pastorate of the church meeting at Cambray Chapel, Cheltenham, in consequence of the severe

bodily affliction from which he has been for some time suffering.—Mr. John W. Maurice, of Haverfordwest College, has accepted the unanimous invitation of Bethel and Salem churches, Caio, Carmarthenshire.—Mr. John O. Griffiths, Haverfordwest College, has accepted the unanimous invitation of the churches worshipping at Llandilo and Pontbrenarreth, Carmarthenshire.—The Rev. R. Green, of Taunton, has accepted the invitation of the church at Shipley, Yorkshire. After ten years' successful labour in the former sphere, pastor and people will part with mutual regrets.

RECENT DEATH.

MR. ROBERT COLES.

Mr. Robert Coles died at Winson Mill, Gloucestershire, 30th March, 1862, aged eighty-nine.

Mr. Coles was born on 5th March, 1773, at Ailworth Farm, near Naunton, Gloucestershire. His parents were regular attendants upon the ministry of the Rev. Benjamin Beddome, M.A., of Bourton-on-the-Water; and though they removed when their son Robert was about four years old, to Rowell farm, near Winchcomb, and seven miles from Bourton, yet their places in the accustomed sanctuary were always filled at the Sabbath morning services. "The word of the Lord was precious in those days," and the eminent gifts of Mr. Beddome were not unappreciated by them; for seventy years afterwards their son could speak with vivid recollections of the outline of the sermon, which was regularly brought home by his father on the Sunday morning, to be the subject of meditation and conversation through the rest of the day. When in his ninth year he sustained the loss of his beloved father, and his mother subsequently residing in Bourton, he there received his chief educational advantages. In 1788 he came to Ablington, a small village on the banks of the Colne (one of the feeders of the Thames), where he learnt the business of a miller. In this business the rest of his life, until the last few years, was spent. He took a mill at a short distance from the scene of his apprenticeship, in the year 1801, where he lived to see his children, grandchildren, and great-grandchildren growing up around him, and here at length he peacefully departed for the better land above, having survived nine years the beloved partner of his joys and sorrows.

The mind of Mr. Coles was early exercised on religious subjects. The good seed of the kingdom was graciously sown in his youthful heart, probably in those days of childhood in which he began to employ his memory in treasuring up and repeating texts of Scripture, and heads of discourses of the methodical preacher and sound divine already referred to. These early sown seeds were watered when he himself frequented the house of God where the venerable Beddome, now trembling with age and feebleness, sat in his pulpit to teach and exhort, and still loved to unite the hearts and voices of his people in the hymn which, Sabbath after Sabbath, embodied the preacher's deepest feelings on the subject of the morning's sermon. In after years the hallowed spot was rendered yet more interesting by his own brother, the late Rev. Thomas Coles, A.M., being called to the pastorate as successor of Mr. Beddome, at the beginning of the present century. By his brother's hands he was solemnly immersed in the stream which flows through the beautiful village of Bourton; and although residing at ten miles' distance, was accustomed to attend there at the monthly celebration of the Lord's supper. The Gospel was however preached in his own immediate neighbourhood, at Arlington, then a village station in connection with Fairford, and Mr. Coles took a lively interest in the progress of the cause of Christ in that place. Here, after his brother's lamented death in 1840, he became a member, and subsequently deacon, rendering ever most efficient aid to every good work with which the kingdom of Christ was identified in the district around. His house was always open to ministers of all denominations, and in his own village his kitchen was the first place of assembly for worship. He was a man of *deep humility*. In a conversation with the writer at the beginning of 1851, upon a subject which was, during the latter years of his life, constantly in his thoughts (his own decease), he exclaimed, "Never say a word about me when I am gone. You *may* say that I hope my sins, which are many, are forgiven for the sake of the blood and righteousness of Christ." He was also a man of much *feeling and humour*. In later life he often revealed the interest with which in former years he had been rapt in the sublimities of "Paradise Lost," and had entered thoroughly into the pleasantries with which Cowper diverted his melancholy; and most of all he was wont to dwell upon the grand and awful themes of the "Night Thoughts." From Milton and Young he would repeat passages of considerable length with great readiness and accuracy. Upon questions of theology, though he loved to converse upon such subjects, he was less interested in the argumentative than in the experimental and practical use of them. His was not a mind to be perplexed by matters out of his reach, which he felt he could confide in the hands of a gracious heavenly Father. All through life he reposed on that great fact

without which the sinful and "ready to perish" could have no hope—"The blood of Jesus Christ cleanseth from all sin." The last time the writer of this obituary saw him (about a year and a half before his death, when the faculties of mind were almost gone), he exclaimed with great solemnity and feeling, "*The Lord is good.*" He delighted to converse on themes which brought him face to face with the realities of another world, on the glories of the Saviour as there unveiled, and the joyful reunion of friends in Christ in that great and blessed assembly.

Mr. Coles's life, passed almost entirely in the country, and in constant attention to his business, was not distinguished by much of what is called "incident." But *one* escape from imminent danger he gratefully remembered, and in his latter years would tell the tale with much interest and animation. In October, 1796, the year after he commenced business on his own account (though still living with his former master, Mr. Mills, of Ablington), he had followed Mr. Mills to Cirencester market, he riding a spirited young horse, and Mr. Coles a quiet pony. As the mettle of the first gave considerable trouble to its rider, it was agreed that they should exchange horses for the return journey, which Mr. Coles, being a bold and skilful horseman, very readily consented to do. When he had gone from the town about a mile and a half, having with him upwards of £100, which he had drawn that afternoon from the bank, two men suddenly rushed at his horse's head, seizing the bridle, one of them at the same time presenting a gun at Mr. Coles's breast. Without a moment's hesitation he threw up his arm, struck the gun up, and gave his horse the spurs. As the horse burst away one of the men with a fearful oath called upon his companion to fire, which was so instantly done that the flame flashed round Mr. Coles's head, and the horse fell, as if dead, to the ground. Catching up the skirts of his heavily-laden overcoat, which was full of five-shilling pence-packets, he ran with all speed to the nearest village, more than a mile distant. Here he procured help, and returning, found his horse quietly grazing uninjured, it having fallen from sudden fright. A farmer of the neighbourhood, hearing the report of the gun, rode to the spot, where he found Mr. Coles's hat, but the highwaymen had retreated from view.

Mr. Coles was buried in the graveyard adjoining the Baptist chapel, Arlington, 5th April, 1862, and his death was improved by the Rev. J. Davis, the pastor, in a sermon from Rev. xiv. 13.

Correspondence.

To the Editors of the Baptist Magazine.

SIRS,—Will you please insert the following acknowledgment of sums received for needy Christians in Wigan:—Students of Rev. C. H. Spurgeon's College, £4 5s.; A friend, per Rev. C. H. Spurgeon, £5; Collection at Grafton Street Chapel, £7; Do. at Bucklersbury, £3 10s.; Do. at Frilsham, 10s.; Do. at Open-air Service, 2s.; Part of collection made by the Open Communion Baptist Church, Newcastle-on-Tyne, £5; E. S., 7s.; Anon., 1s.; A. T., 2s.; A Friend, Cheddar, 5s.; A Friend, per Mrs. Spurgeon, 10s.; Baptist Church, Paradise Row, Chelsea, £1; Messrs. Olney, £5; A. W. K., 5s.; Mr. Seals, 2s.; Mr. Wallman, 11s.; Mr. Hacket, a quantity of clothing.

Liberal as this response has been, we still very much need help. We contemplate, our funds permitting, establishing a working class, so that those who are relieved may be able in some measure to earn what they receive, and so prevent the demoralizing effect consequent upon an idle existence upon charity.

The following extract from the *Wigan Observer* may, perhaps, give some faint idea of the condition of the operatives in Wigan:—"Of the 9,185 factory hands employed in Wigan and its suburbs, 8,625 are entirely unemployed, only 200 are on full time, 200 receive 3 days' work a week, and 400, 5 days. Of the 400 hand-loom weavers resident in the town, 250 are entirely out of work, 60 are on short time, and 90 on full time." Besides this, the colliers are only earning, on an average, two-fifths of their usual wages, and they are threatened with a further reduction of ten per cent.

I am, yours faithfully,
W. T. HAYWARD.

Wigan, Sept. 16th.

P.S.—Subscriptions, materials for clothing, or clothing, may be sent to Rev. C. H. Spurgeon, Metropolitan Tabernacle; or W. T. Hayward, Pastor of Second Baptist Church, Wigan.

[We are glad to learn that our references to this subject in previous numbers of the Magazine have not been in vain. The secretaries of the committee appointed by the Lancashire Association of Baptist

Churches, have received various sums for the relief of church members in the afflicted district, amounting to TWO HUNDRED AND FIFTY POUNDS. We expect to be able next month to furnish a list of contributors. Without any disparagement to the general funds, we hope that many hundreds of pounds will be raised by our churches for the suffering members of the household of faith. Communications should be addressed to the Rev. Fitzherbert Bugby, Preston, Lancashire.—EDS.]

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

CLEMENT OF ALEXANDRIA.

Query LXXXV. p. 524.

The following quotation from "Baptism Briefly Considered," by Benjamin Wills Newton, may possibly meet the Query proposed by "No Greek Scholar." He says, "Notwithstanding, however, the extent and greatness of the corruption introduced in the second century, especially by Clement of Alexandria and his followers, we find no *distinct* reference to infant baptism until the *close* of the *second* or *commencement* of the *third century*, when Tertullian refers to it, not however in approval, but in *condemnation*. [Note.] I say 'distinct reference,' for the attempt to extort from the passage in Irenæus when he speaks of Christ 'passing through all ages that he might save them who by him are *regenerated* "unto God"'—the attempt, I say, to force the word '*regenerated*' to mean '*baptized*' in this passage, where Irenæus is not speaking of baptism, is futile indeed. The like may be said of the comment on the words of *Clement of Alexandria*: 'If any one be by trade a fisherman, he would do well to think of an apostle and *the children* taken out of the water.' Every one knows the extended use in which both Scripture and the early writers use the words, *paides, paidia, teknia, nepia*, as applied to believers without respect to age. Clement's name for his book, *Paidagogia*, is a proof. In this passage Clement's reference is doubtless to *paidia* as used in John xxi. 5. It was addressed to the disciples when found fishing."

T. W. M.

THE FOURTH COMMANDMENT.

Query LXXXIX. pp. 524, 588.

"Alpha Beta" asks, "What is the authority to which the disciples of Christ should refer for the obligation and observance of their Sabbath day? Is it the Jewish code, the fourth commandment, or the New Testament?" In reply to this query I answer:—

1. That our authority for the observance of the Sabbath is not "the Jewish code;" the Sabbath is not *Jewish*, but *Adamic* (Gen. ii. 1—3). The original institution contains in it nothing *local* or *temporary*. Adam was no more connected with Canaan than with England, and he was equally related to *Jew* and *Gentile*. The Sabbath, therefore, was not made for the Jews, but for "man," in the widest sense of the word (Mark ii. 27).

2. The Fourth Commandment enjoins the observance of the Sabbath. It is embodied in the Decalogue or moral law, which is the eternal rule of righteousness (Ex. xx. 8—11). The moral law being the standard of holiness, is binding under all dispensations (Matt. v. 17; Mark x. 19; Rom. xiii. 9; Eph. vi. 1—3). The Sabbath, therefore, must be permanent, because the moral law of which it is a part is permanent.

3. The law of the Sabbath was received by the Jews, and obedience was enforced by the Jewish code, under the penalty of death (Numb. xv. 32—36). But this penalty is not carried into execution under the Gospel dispensation, because the Jewish dispensation has come to an end, and the penalty was peculiar to that dispensation. The breach of the Fifth Commandment was also punished with death (Lev. xx. 9). The penalty of death, too, was annexed to the sin of adultery (Lev. xx. 10). But Christ plainly teaches us that under the Gospel dispensation this penalty is not to be inflicted (John viii. 3—11). "Alpha Beta" asks, p. 591, "If the law of the Sabbath is binding now, is not the penalty binding also?" Now I will answer this question by asking another. Does the disannulling of the penalty annexed to filial disobedience disannul the law requiring obedience to parents? Does the disannulling of the penalty annexed to the crime of adultery disannul the law forbidding the crime of adultery? When-

ever he proves that the law of the Sabbath is not binding because the penalty is not binding, I will prove that the law of obedience to parents is not binding because the penalty is not binding, and that the law forbidding adultery is not binding because the penalty is not binding. Is "Alpha Beta" prepared for these consequences?

"Alpha Beta" considers the Sabbath as having been *local* as well as Jewish. "It was possible," says he, "in Goshen, in the wilderness, and in the land of Judea, for the Jews to rest during the seventh day, as the sun rose and set at the same hour in these countries. But it is not possible now, as when I am observing that day here, by being in the kirk at twelve o'clock, the inhabitants on the other side of the globe are fast asleep in bed." He thus objects alike to the seventh day and the first. His objection is common to both. If it be naturally impossible for the inhabitants on the opposite sides of the globe to observe the seventh day, because the day on the one side does not synchronise with the day on the other, it is equally impossible for them to observe the first. The objection applies to the "*Lord's Day*" as much as to the seventh day. "Alpha Beta" must accordingly reject the "LORD'S DAY."

4. The "New Testament" contains our authority for the *change of day*. The change of the day does not imply a change in the Sabbath *itself*. The Sabbath itself is *moral* and unchangeable; the day is *positive*, and may be changed by the "Lord of the Sabbath" when he sees fit. The terms in which the law of the Sabbath is expressed admit of such a change. What the law demands is the seventh portion of time, or *one* day after *six*. The Sabbath might be observed on any day of the week should that be the will of God, and the terms of the Fourth Commandment would not be violated. We should still labour six days, and rest on the seventh, "according to the commandment." Such a change seems to be intimated by the royal prophet in Psa. cxviii. 24: "This is the day which Jehovah hath made," or consecrated, viz., the day of the resurrection of Christ (compare Psa. cxviii. 22—24, with Acts iv. 10, 11). And that such a change has actually taken place we learn from the New Testament. The primitive Christians statedly assembled on the first day of the week for public worship (Acts xx. 7; 1 Cor. xvi. 1, 2); and their observance of this day was countenanced by the "Lord of the Sabbath" himself, who repeatedly met with them on this sacred day (John xx. 19, 26). It was accordingly designated "*the Lord's Day*" (Rev. i. 10), the day which the Lord Jesus claimed as his own.

Mr. Purser says, "The seventh day (Saturday) was kept, and that by the purest churches of the primitive times, when the true Sabbath was abolished by the Laodicean Council in the year 364." Now, whether the churches of that period observed the seventh day or not, does not appear to me very material, because, as the late Dr. Carson somewhere observes, "My Bible ends with the Book of Revelation." I would thank Mr. Purser, however, whose reverence for the moral law I much respect, to quote the evidence that Saturday was observed as the Sabbath of the primitive Christians in general up to A.D. 364. JOHN BROWN.

Conlig, Newtownards, Ireland, September 5, 1862.

A correspondent in the September Number has given the *seventh day* view of this question. Allow me to draw attention to a few propositions bearing upon his points.

1. The *law* consisted of the *whole* of the Pentateuch, *and there is no scriptural authority for dividing it into moral and non-moral, binding or non-binding parts.* The whole Mosaic economy had a moral object, being designed and intended *to lead us to Christ.*

2. That this law given to the Jews was not intended to be imposed upon the Gentiles. This will appear from a consideration of the argument of Paul in his Epistle to the Galatians. According to his doctrine, the Mosaic law in its whole extent had lost its value as such to Christians. See, also, the decree of the apostolic council recorded in Acts xv., especially the 24th verse, and Col. ii. 14—17.

3. The early Gentile Christians did not consider the Jewish Sabbath as binding upon them. I will only, on this point, give an extract from the learned and impartial Neander. He writes, in his "Church History:" "The opposition to Judaism early led to the observance of Sunday in place of Saturday. The first intimation of this change is in Acts xx. 7, where we find the church assembled on the first day of the week. A still later one is in Rev. i. 10, where the "Lord's day" can hardly be understood of the day of judgment. So, too, in the Catholic Epistle ascribed to Barnabas, at the close of the 15th chapter, Sunday is designated as the day of rejoicing in remembrance of Christ's resurrection and ascension to heaven, and of the new creation which then commenced; and in the Epistle of Ignatius to the Magnesians it is presupposed that even the Jews who had embraced Christianity substituted Sunday

r the Sabbath, as the Sabbath was egarded as a distinctive mark of Judaism. unday was looked upon as a symbol of he new life, consecrated to the risen hrist, and grounded on his resurrection. unday, as a day of joy, was distinguished y being exempt from fasting, and by the ct that prayer was offered standing."—ol. i. p. 409, *Bohn's edit.*

4. There is no scriptural warrant for estricting the Lord's statement in Matt. v. 7, 18, to the *two tables*. It is the *law and e prophets* he is speaking of, and not merely that part *now* distinguished by the tle "*moral law*." A reference to his wn statement to the disciples after his rucifixion will show that these words hould be understood as teaching that hrist came into the world to make good he commands, types, and foretellings of he *law, the prophets, and the Psalms*. See uke xxiv. 44.

5. It may be objected that this view eakens the claims of morality. That it oes not do so will appear if we bear in ind; (*a*) that the obligation to be holy does ot depend upon written law, but is a duty esulting from our relation to the HOLY NE; (*b*) that the laws of the new dispensaon are so full, and their moral tendency far excels in glory those given by Moses, s to eclipse them; and (*c*) that Christianity acts upon the disposition of man by he implantation of new springs of action. new and Divine nature is given, and the loly Spirit keeps the renewed company, houlding and preparing him for the *new arens, wherein dwelleth righteousness*.

6. That Christ left to the apostles the eaching of believers in all things pertaining to his kingdom, and that as, as has een shown by Mr. Medhurst and others, hey sanctioned the observance of the ord's day, we are fully justified in our ke practice (Matt. xxviii. 18—20; John x. 21—23).

Sept. 9, 1862. ROBERT G—.

I suppose it will not be said that the abbath question is yet settled; and that a ew words may be added to what has lready appeared in "Notes and Queries." ll seem agreed that the "first day of the eek" is never called *Sabbath* in the New estament, and therefore *that* point may e allowed to drop.

The real question seems to be—Were he solemnities and sanctions of the Sabath transferred to the first day of the eek? If they were, there should be no ontroversy as to the obligation to keep he latter. But that they were is by no eans clear, and, in order to found the bligation to keep the first day of the eek, on the ground of the 4th commandment, it must be shown that this Sabbath law has really been transferred from the Jewish to the Christian economy.

Was it so transferred? I think not. Acts xv. 23—29, Rom. xiv. 5, Gal. iv. 9—11, Col. ii. 16, 17, would seem to indicate that while the keeping of the Sabbath was strictly commanded by the law of Moses, no such commands are repeated in the New Testament, and the Scriptures quoted above show that the disciples of Jesus were freed from the Sabbath law.

It will not do to affirm that the first day of the week is the "Christian's Sabbath." This is the point to be proved.

I believe this cannot be proved. The claims of the first day of the week as a day of cessation from worldly toil, and as affording opportunity for attending to religious duties, public and private, may very well rest on its own grand expediency and the practice of the first Christians, without claiming for it the authority of the Mosaic law, seeing this claim cannot be maintained except in violation of the spirit and letter of the New Testament Scriptures. The discussion of this question will tend to place it on a proper basis, and show *on what ground* we keep the first day of the week as our day of rest.

Glasgow, Sept., 1862. A. R.

WEEKLY COMMUNION.

Query XC. pp. 524, 591.

IN reply to this important query, I beg first to observe, that the New Testament contains a record of church order, and that such divinely-instituted order is enjoined on *all the churches*. It is very clear that the apostles intended that all churches, in every age, should be upon the same model. "My ways in Christ, as I teach in every church" (1 Cor. iv. 17). "So ordain I in all churches" (1 Cor. vii. 17). "We have no such custom, neither the churches of God" (1 Cor. xi. 16). "As in all churches of the saints" (1 Cor. xiv. 33). Here the same order is intimated to exist in all churches. In the second place, the churches in *all ages* should be conformed to this order. After ages are nowhere addressed, but, as it were, in the person of the apostolic churches: we are not known but as members of them. Whatever is said to them is said to us. Thus the promise of our Lord: "Lo, I am with *you* always, even to *the end of the world*."

Apostolic practice as to the Lord's Supper is clearly seen from Acts xx. 7, where it is recorded, that upon the *first day of the week* the disciples *came together* to *break bread*. Thus the primary object of the disciples meeting on the first day of the week was to observe the Supper. (See

also 1 Cor. xi. 20.) "When you come together therefore into one place, this is not to eat the Lord's Supper;" evidently inferring, that by making it *their own supper*, the church had set aside the principal design of their *assembling*, namely, the observance of the *Lord's Supper*. It would, I think, have been a very imperfect and unscriptural observance of the Passover on the evening of the fourteenth day of the month Nisan, had a family in Israel complied with all the requirements of that institution, save the killing of the lamb and sprinkling of the blood; and it is, I presume, not less unscriptural for the disciples to come together on the first day of the week, and to separate without the breaking of bread in remembrance of their *Lord's death*. As the *death* and *resurrection* of Christ are the two fundamental facts of the Gospel—"He was delivered for our offences, and raised again for our justification"—and as by meeting on the *first* day of the week, the *resurrection* is commemorated; so by observing the Supper at the same time, the *death* is also remembered. I presume no person will attempt to prove a *weekly* observance of one of these cardinal truths, and a *monthly* observance of the other: let every man take care that everything in a Gospel Church be after the pattern exhibited to us in the Scriptures. This is a Divine model: to add to it, or take from it, will spoil the beauty, mar the comfort, and diminish the strength of the building.

Letterkenny, Aug. 8, 1861. J. S.

THE GOLDEN NUMBER.

Query XCII. p. 592.

The Golden Number designates the number of the year of the Lunar Cycle of nineteen years.

In Athens it was always written in letters of gold, and from this circumstance it was called the Golden Number. The unit of this number is necessarily one above the unit of the Epact (or age of the moon on New Year's Day), because the Christian era commenced in the second year of the Lunar Cycle.

Clapham Common. S. W.

A lunar month contains 29 days, 12 hours, 44 minutes, 12 seconds; consequently the length of a *lunar* year, or twelve lunations, is 354 days, 8 hours, 50 minutes, 24 seconds; but the length of a *solar* year is 365 days, 5 hours, 48 minutes, 51 seconds; showing a difference of 10 days, 20 hours, 58 minutes, 27 seconds. This difference is called the *Epact*. In three years these surplus days are, of course, more than sufficient to give an extra lunation (*i.e.*, *thirteen* new moons, &c.) in the solar year. But the changes of the moon, though recurring not very widely from the same time every *three* years, are far enough from being exact, because the surplus days are considerably more than sufficient to give an extra lunation in three years. In *nineteen* years, however, the recurrence approximates nearly to exactness; the nineteen Epacts amounting to almost 206 days, 15 hours; seven extra lunations to rather more than 206 days, 17 hours.

This being observed by Meton, an Athenian mathematician, in the first year of the 87th Olympiad (*i.e.*, B.C. 432), led to the adoption of what was long called the Metonic Cycle, but is now commonly known as "The Golden Number."

But although the moon's changes recur very nearly at the same time every nineteen years, the recurrence is not quite exact: first, because the Golden Number, though a highly useful one, is not quite perfect; secondly, because the moon's velocity varies with her position in her orbit; thirdly, because the distance from leap year is not the same.

Oakham. J. JENKINSON.

The Golden Number, or Lunar Cycle, is a revolution of 19 solar years. It was the invention of Meto, an Athenian astronomer, and when proposed by him was received by the people with acclamations, and inscribed in the public square in golden letters: hence the name of the Golden Number.

The time that elapses between one new moon and another, is a little more than 29½ days; and it has been found that 235 of such lunations make nearly 19 solar years, at the end of which period the moon returns into almost precisely the same place with regard to the sun and earth that she had at first; consequently the same series of new moons and eclipses recurs with little variation.

The Jews celebrated their Passover on the day of the full moon which immediately followed the vernal equinox. But the Council of Nice ordained that Christians should celebrate Easter on the *Sunday after the full moon* which should fall on 21st March, or which should immediately follow it. Hence has arisen the necessity of forming periods of lunations, to find the said new or full moon with facility. Thus, if the days on which the new moons happen during 19 solar years are once determined, and also the rank which any given year holds in this period, it can be readily told on what days the new moons fall; *i.e.*, on the same days, and in the same order, as they had fallen in the previous 19 years.

Towcester. J. D.

BAPTISM FOR THE DEAD.

Query XCIII. p. 592.

The passage 1 Cor. xv. 29, is confessedly difficult. Many attempts have been made to interpret it; but the happiest suggestions fail to meet all the requirements of the case; and perhaps the true solution remains to be discovered.

Beza supposes the apostle to refer to the practice in use among the Jews of washing the dead (Acts ix. 37); a funeral washing in hope of a future resurrection. But this is inadmissable. Paul was reasoning with Corinthians, not with Jews; and such a reference to a Jewish custom, if understood, would have no force with converted heathens.

Nor can we receive "for the dead" as meaning "for Christ." 1. This would require the original word for "the dead" to be in the singular number; but it is in the plural, *τῶν νεκρῶν*. 2. The phrase "baptized for [*ὑπὲρ*] Christ," is both harsh in itself, and without a parallel in the apostle's writings. Paul describes Christians as baptized "into" Christ Jesus, *εἰς Χριστὸν Ἰησοῦν* (Rom. vi. 3); "into Christ," *εἰς Χριστὸν* (Gal. iii. 27); "into the name," *εἰς τὸ ὄνομα*, of the Father, Son, and Holy Ghost (Matt. xxviii. 19); "into the name of the Lord Jesus," *εἰς τὸ ὄνομα* (Acts viii. 16; xix. 5); and "into his death," *εἰς τὸν θάνατον αὐτοῦ* (Rom. vi. 3). Such is the usual mode of expression in the apostle's writings; while nowhere do we find him employing the phrase "baptized for (*ὑπέρ*) Christ." Christians are not baptized "for Christ," but *into* him, and "for" the remission of sins.

The apostle can scarcely be thought to refer in the text to the baptism of such catechumens as were in danger of dying unbaptized. Such custom belongs properly to a period later than the date of this Epistle. The method in Paul's day was not to defer baptism so long as became usual in subsequent times.

Doddridge offers an interpretation suggested to him by Sir R. Ellis; viz., that the text refers to those converts who presented themselves for baptism immediately after the death of martyrs, as fresh soldiers enlist to supply the place of those fallen in battle. This, it is urged, would be baptism "for the sake of the dead." The interpretation thus given would appear to have been suggested by a passage in Dionysius of Halicarnassus: "These, as soon as they entered upon their office, thought proper to enrol other soldiers in the room of those who were killed in the Antian war, *ὑπὲρ των ἀποθανόντων*." But although the blood of martyrs has ever been the seed of the Church, it is by no means likely that the apostle intends what is thus suggested. 1. The analogy is not perfect. 2. The interpretation implies an anachronism, the suggested motive being more applicable to a later period. And—3. the motive was not that which usually animated Christian converts: they entered the Church, not to supply the place of martyrs, but to "flee for refuge to the hope set before" them in the Gospel.

Chrysostom and other Greek fathers, followed by Hammond, Wetstein, Bloomfield, &c., among modern interpreters, explain the passage as meaning "Baptized in the confidence and expectation of a resurrection." This is specious, and in agreement with the symbolic meaning of baptism: "Buried with him in baptism, wherein also ye are risen with him," &c. (Col. ii. 12; see also Rom. vi. 3—5). With baptism is associated the resurrection of Christ, and the doctrine of a general resurrection. Converts may therefore be described as baptized "on the article, and in the hope, of the resurrection." But this explanation fails to meet the case in all its requirements. If Paul makes in the text no more than a common reference to baptism, why employ an unparalleled phrase to describe it? Not to say that *τί ποιήσουσιν οἱ βαπτιζόμενοι* can scarcely be translated to describe those ordinarily baptized; that *ὑπὲρ τῶν νεκρῶν* is equivalent to "in hope of the resurrection."

Rejecting as untenable each of the foregoing explanations, there remain but two interpretations deserving of attention.

I. That offered by Stanley, and adopted by Dean Alford; viz., that the reference of the verse is to a practice in use by some in the apostle's day, of SURVIVORS ALLOWING THEMSELVES TO BE BAPTIZED ON BEHALF OF FRIENDS WHO HAD DIED WITHOUT BAPTISM. Alford would translate the passage thus: "*ἐπεί* else (if it be as the adversaries suppose) *τί ποιήσουσιν*, what will become of *οἱ βαπτιζόμενοι*, those who are in the habit of being baptized *ὑπὲρ τῶν νεκρῶν*, on behalf of the dead? *εἰ ὅλως νεκροὶ οὐκ ἐγείρονται*, if dead men are not raised at all, *τί καὶ βαπτίζονται ὑπὲρ αὐτῶν*, why do they trouble themselves (*τί καί*, as in Rom. viii. 24) to be baptized for them?" It is admitted by him that the practice named is not known to us otherwise than by the verse in question, and that it was not generally prevalent. And he affirms that the apostle here mentions it with an implied reprehension, separating himself from those who practised such baptism (not "*we*," but "*those* who are," &c.), and asking "What will become of such?" or "What account can they give of their practice?" Accepting this interpretation, the argument of the apostle for the reality of the resurrection is sustained in verses 29—34, from the practice (1) of those who were

thus baptised for the dead, and (2) of the apostles, &c., who submitted to daily peril of death. The conduct of each of these classes of persons would be inexplicable apart from their hope of a future resurrection.

Grave objections, however, lie against this interpretation. 1. The admitted fact, that there is no evidence of the existence of the assumed practice apart from the text. 2. The improbability of its having existed without leaving any trace beyond this verse. For no support to the assumption can be derived from the subsequent custom of the Cerinthians and Marcionites, who, as is generally believed, founded their practice on this text. 3. The absence of rebuke in Paul's reference to such practice; for the statement that censure is implied is inadmissible. And—4. The verbal translation given by Alford does not necessitate the adoption of the conjecture; as the words, "Those who are in the habit of being baptised," are susceptible of another meaning than that assigned. It therefore by no means so clearly appears, as this commentator would suppose, that the practice "unquestionably did exist."

II. The last interpretation to be offered is advocated with much skill by an anonymous writer in "Kitto's Journal" for April, 1850. It is, that the baptism in question was *that of suffering*. The chief reasons for its support will now be given. In verses 29—32, the apostle evidently reaches the climax of his argument. The subject is at length placed in the strongest light, and nothing remains but to meet difficulties or remove objections. The probability is, therefore, that in the mind of the apostle the argument of the whole passage is *one;* and that the "baptized for the dead" are those who "stand in jeopardy every hour." On this supposition we have here a forcible statement of the unprofitableness of the apostle's labours, and the vanity of Christian hopes, if there is no resurrection. The conduct of such persons could not be accounted for on secular principles. This fact Paul intended to affirm; and if such is his meaning in verse 29, some peculiarity expressive of this must attach to the term "baptism." Now, such peculiarity does attach to the term. The Saviour's sufferings as a whole were spoken of by him as a "baptism:" "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" (Luke xii. 50). And in such baptism of suffering his disciples were to share: Can ye "be baptised with the baptism that I am baptized with?" "With the baptism that I am baptized withal shall ye be baptized" (Matt. xx. 22, 23). The Saviour's declaration is confirmed in the subsequent history of the apostles; while Paul, himself a chief sufferer in this cause, declares his conviction, "that God hath set forth us the apostles last, as it were *appointed unto death;* for we are made a spectacle unto the world, and to angels, and to men." Can we be surprised, then, to find the apostle who thus writes, and who drank more than the rest of the cup that Christ drank of, employing the same term as Jesus did, "baptism," for suffering? Now, reading the former part of verse 29 as Alford does ("What will become of those who are in the habit of being baptised on behalf of the dead?"), the view just stated will be sustained. It is equivalent to, What account can they give of such baptism (of suffering)? And it implies that their baptism is continuous: "continuing to be baptised." Nor does the last part of the verse present any impediment to the interpretation before us: "If the dead are not raised at all, why do they [viz., the persons previously named in the same verse] trouble themselves to be baptised for the dead?" *i.e.*, Why are they still, or why do they continue to be, baptized for the dead? Thus from the entire verse there stand out the same facts: a baptism that is continuous, and that cannot be accounted for without the expectation of a future resurrection by those so baptized. But what baptism *is* continuous, save this of suffering? The subjects of this baptism only can be described, in Alford's words, as "in the habit of being baptised;" while concerning the baptism of suffering it may most pertinently be demanded, What account can be given of it if there is no resurrection?

The view thus taken makes the apostle's argument as a whole (in verses 29—32) close and compact. And it also finds confirmation in the apostle's habit of consoling himself amidst his sufferings with the hope of the resurrection (2 Cor. i. 5; iv. 8, *et seq.*; Phil. iii. 8, 10, 11; 2 Tim. i. 11, 12; ii. 10, 11, &c.) He has of course other sources of consolation, as, *e.g.*, the presence of Christ, a good conscience, the progress of his converts, &c. But these all perish if there is no resurrection.

Accepting the interpretation thus far, however, what may we understand by *ὑπὲρ τῶν νεκρῶν*, "on behalf of the dead"? It is suggested that we interpret the words in a figurative or spiritual sense. In the apostolic preaching, Christians are called to die to self, to sin, and to the world. In this sense they become "crucified" and "dead" with Christ. The converts given to apostolic labour may thus be described as "the dead." And should this be the meaning of the text, Paul states that himself and his fellow labourers were "baptised

with suffering for the sake of" their converts. It cannot be doubted that the apostle was in the habit of representing his sufferings as endured "for" or "on behalf of" the saints; even the same preposition as in the verse in question, *ὑπέρ*, being employed (see Ephes. iii. 13): "Wherefore I desire that ye faint not at my tribulations for you (*ὑπέρ ὑμῶν*)." "And whether we be afflicted, it is for (*ὑπέρ*) your consolation." "Who now rejoice in my sufferings for you (*ὑπέρ ὑμῶν*), and fill up that which is behind of the afflictions of Christ for (*ὑπέρ*) his body's sake."

If, then, we may understand "the dead" in the spiritual sense, the entire verse as now interpreted will not only agree with Paul's train of reasoning, but will be especially striking when placed beside his conclusion in verse 32. If the dead rise not, "let us eat and drink, for to-morrow we die." Now, the baptism of suffering is in striking antithesis to a voluptuous life; but this is not the case with such a life and ordinary baptism.

The suggested interpretation is sustained, then: 1, by the exigences of the passage (verses 29—32) as a piece of argumentation; 2, by the Saviour's use of the term "baptism" for suffering, associated with the probability of the apostle whose "tribulation" came nearest to his own using the same form of expression for such a life; 3, by the fact that the baptism of the text is continuous, which can be affirmed only of that of suffering; 4, by the habit of Paul to speak of his "afflictions", as being endured "on behalf of" the saints; and, 5, by the fact that, in a spiritual sense, these persons may be described as "the dead." The following free translation of the passage may, therefore, now be submitted: — Else what shall they do who are baptized with the baptism of suffering for persons whose distinguishing principle is deadness to the world, if the dead rise not, and there is no resurrection? Why do they continue, as we apostles have done up to the present hour, to be baptized with such sufferings for such an object, namely, to inculcate renunciation of, and deadness to the world? and why continue we to stand in jeopardy without ceasing, or every hour?"

Let the reader accept these last-named two interpretations for what they are worth. Objections have been urged against the view adopted by Dean Alford. And of the last explanation it may be said that its weak point lies in the spiritual sense ascribed to "the dead." The use of the same words throughout the chapter, in a literal sense, is a strong reason for hesitating to adopt here a spiritual meaning. On the whole, therefore, we are constrained to admit that the passage has hitherto failed to meet with an explanation entirely satisfactory.

J. L. WHITLEY.

East Dereham,
Sept. 10, 1862.

The interpretations of this verse are very numerous, and many of them very improbable. The interpretation which best satisfies me is that held by Scott, Doddridge, and others; namely, baptized instead of the dead; baptized to fill up the places of them who have been put to death for the sake of Christ, like one may offer himself to stand in the place of a fellow soldier shot down in battle. Next to this, the most likely meaning is baptized for, *i.e.*, with a view to, the resurrection of the dead; as if the apostle had said, If there be no resurrection of the dead, why are any baptized in such hope of a happy resurrection? But to my mind this is feeble compared with the other.

THOMAS OWEN.

Cramfield, Beds.

The apostle in this chapter most conclusively proves the doctrine of the resurrection from the dead, by virtue of the believer's union with Jesus. Having proved that because Christ was risen, therefore all who are in Christ shall rise in like manner, he asks the question, "Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The difficulties which have arisen in connection with this passage, are the necessary result of the Church having in a measure lost sight of the great design of Christian baptism. Baptism is designed to set forth in a figure the believer's death, burial, and resurrection (Rom. vi. 3—5; Col. ii. 12). Keeping this essential truth before the mind, it is easy to discover the meaning of the apostle in the passage under present consideration. If Christ be not risen, then there is no resurrection from the dead. If there be no resurrection from the dead, then our baptism is in vain; for in it we have professed that we are dead, buried, and risen with Christ; but if Christ be not risen our profession is void. The very fact that the believer has been baptized, clearly testifies his faith in a risen Christ.

T. W. MEDHURST.

Coleraine, Ireland.

NEW QUERIES.

XCV.—The hymn commencing,—

"Jesus, thy blood and righteousness,"

Is generally in our hymn-books attributed to *Cennick:* a friend has just informed me that this is not correct, the hymn having been composed by *Wesley*. On referring to Wesley's hymn-book, I find the hymn in question. Will some correspondent inform us who is the original author?

The hymn in Wesley's hymn-book has *ten* verses, while in most of our selections there are but *six*. If Wesley be the composer of the hymn, it would be well to remind our hymn-book compilers of his wholesome words contained in the preface to his hymns. *The Rev. John Wesley, on October* 20, 1779, thus wrote:—"And here I beg leave to mention a thought which has been long upon my mind, and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now, they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them, for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours: either to let them stand as they are, to take them for better or worse, or to add the true reading in the margin, or at the bottom of the page, that we may no longer be accountable either for the nonsense or for the doggerel of other men."

These remarks are just, and all honest men who make use of the hymns of departed or of living authors, should act according to them. It is scandalous to place an author's name to a hymn which has been mangled by the compiler, and which, in many instances, is so altered as to teach the very opposite of what the writer intended. T. W. MEDHURST.

Rock Cottage, Coleraine, Ireland, September 8, 1862.

XCVI.—What are the distinctive and precise meanings of the following Hebrew verbs?—

Levit. i. 5—זָרַק; Levit. xvi. 14—בָּזָה. Though they are both said to mean to "sprinkle" in our authorized version, yet it is clear that they are not absolute synonyms: witness the subjoined different Hebrew, Septuagint, and Vulgate renderings:—

Exod. xxiv. 8—זָרַק, *κατασκεδαζω, dissipo; i.e.*, to scatter.

Levit. i. 5—זָרַק, *προσχεω, fundo; i.e.*, to pour.

Levit. xvi. 14—בָּזָה, *ραινω, aspergo; i.e.*, to sprinkle.

It is evident that Paul refers to Exod. xxiv. 8, in Heb. ix. 19, where he uses *ραντιζω*. E. H. J.

XCVII.—What is the allusion in the following passage from Adams's "Second Service" of "The Fatal Banquet"?

"Whether they be Popish commissions . . . or the monstrous illuminations of the Anabaptists, deriving revelation from the spirit of horrid murder, *that the brother should cut off the brother's head by a command from heaven, the father and mother standing by.* Luther calls this a gross devil: *Est hæc rudis cacodæmonis techna.*" — *Nichol's Series, Adams*, vol. i. p. 183.

DISCIPULUS.

XCVIII.—As you have admitted one Query upon the 15th chapter of the First Epistle to the Corinthians, will you kindly make room for another; viz., Is there any foundation for a literal exposition of the words in the 32nd verse, "I have fought with beasts at Ephesus"? G. C. A.

XCIX.—In Rev. xxi. 1, I find the words, "And there was no more sea:" will some of your learned readers explain their prophetic interpretation? JANE B.

C.—The version of the Lord's Prayer given by Matthew in his sixth chapter, differs materially from that given by Luke, eleventh chapter: I shall feel thankful for an explanation of the discrepancy.

M. S.

CI.—Ought we not to carry out the words of our Saviour in Mark ix. 15, "And then shall they *fast*"? JOHN.

CII.—Does the passage 1 Tim. ii. 9, forbid the wearing of earrings by those who profess to be holy women? If so, do gold wedding-rings come under the same condemnation? If this passage, and others similar to it, do not forbid this practice, what is their meaning? J. W. N. C.

CIII.—Can any information be supplied in answer to the following queries?—

1. Do Baptists, in their Confessions of Faith, or Chapel Deeds, technically express their mode of baptism by saying, "*The application of the subject to the water*"?

2. Do Pædobaptists express their mode of baptism by saying, "*The application of water to the subject*"?

3. If the above modes of defining baptism are in use, in what Independent or Baptist authors are they to be found?

South Australia. J. H.

THE MISSIONARY HERALD.

THE MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THERE are few missions more important, or productive of greater results, than those sustained by the Independent churches of this country. Their field of labour embraces the South Seas, the West Indies, South Africa, Madagascar, China, with Northern and Southern India, in all of which localities Christian churches have been formed, and various forms of heathenism encountered and overthrown. Their numerous stations are occupied by not fewer than one hundred and seventy missionaries, of whom twenty-seven are new labourers added during last year. This noble band of Christian evangelists embraces not only ordained Europeans, but also several medical missionaries, schoolmasters, and a few natives, who have been specially separated to the work of God. The catechists, native preachers, teachers, and schoolmasters, are said to number at least eight hundred persons, and the converts in church fellowship, statedly communing at the Lord's table, approach twenty-four thousand.

For the maintenance of their widely-extended operations, the home income of the London Missionary Society was last year £59,135. At the mission stations themselves was raised and nearly expended the sum of £15,062. Special appeals on behalf of the missions in India, China, and Madagascar added a further sum of £5,378 to the funds, so that the entire receipts were £79,576. The entire cost of the missions amounted to £77,935.

If now we turn to the various spheres of labour, we shall learn much to encourage the churches of Christ in their warfare with Paganism. Polynesia first drew the attention of the Directors, and thither its earliest missionaries were sent. From Tahiti the work of God has spread to many other islands, so that at the present time the numerous islands comprised in the Society, Georgian, Hervey, Samoan, and Loyalty groups, are covered with Christian churches, and from nearly all of them idolatry is banished, and their idols are overthrown. Tahiti has had to endure, since its evangelization, an invasion of priests from Rome, under the Protectorate of France. Every effort has been made to destroy the fruits of missionary effort. "A few, very few," says the Report, "and those not distinguished by intelligence or reputation, have yielded to seduction;" but the number of members in the Protestant churches of the island is greater by one-third than it was when Popery was first forced upon the Queen and her people. They amount to nearly two thousand four hundred. The moral results of the Protectorate on the unconverted masses are, however, most deplorable, "and iniquity abounds."

In the island of Rarotonga, a revival of great interest is reported to have taken place. Multitudes have shaken off the fetters of sin, and been

admitted to the fellowship of the church. In Samoa, the mission churches, amid many examples of infirmity and defects which mark a people recently rescued from paganism, present many striking illustrations of renewing and redeeming grace, while their liberality affords an instructive pattern of Christian zeal.

On Savage Island, the ferocity of whose inhabitants may be found described in the voyages of Captain Cook, a most gratifying change has taken place. Now the inhabitants are clothed, and addicted to industrious pursuits. They have built five chapels, one large enough to hold 1100 people. Except in the doors, there is not a nail in the buildings, all is firmly tied together with thongs called cinnet. The origin of this transformation was the conversion of a youth who had been brought to Samoa. He heard of Christ, and believed. Impelled by love to his countrymen, he returned to his dark home, accompanied by native teachers from Samoa. On the arrival of the missionaries, they found already a Christian people, prepared to receive further instruction, and waiting for the translation of the Word of God which the missionaries propose to execute.

Ninety-three Christian churches in these once savage islands testify to the power of the grace of God, embracing ten thousand persons who have openly put on Christ. The Christian culture of the general population is carried forward in 294 schools, containing nearly 15,000 scholars. In the three institutions for theological instruction, 115 young men are being trained for future service in the church, while in nearly all cases these native brethren become the most efficient pioneers in spreading the gospel in new fields, and in preparing the way for the more instructed teacher sent by the Society from home.

We next notice the Society's missions in the West Indies. These are found in Demerara, Berbice, and Jamaica, and they contain the following number of churches and communicants :—

Demerara,	11	churches and	1894	communicants.
Berbice,	13	do.,	1496	do.
Jamaica,	17	do.,	2188	do.

Several churches in the first two places have attained the ability and the honour of self-support, and now sustain to the Society a filial relation rather than that of beneficiaries and dependants. In Jamaica the churches participated in the revival movement. The discretion of the pastors for the most part checked the evils arising from extravagance and disorder, while many have been gathered into the fold who give decided proofs of sincerity and true conversion. It may be interesting to state that of £3,699, which was the cost of the Jamaica mission, only £818 were drawn on the home treasury.

In South Africa the Society reports the existence of thirty-one churches, with 4,798 communicants. Eleven of these churches are found beyond the colony of the Cape of Good Hope, the missionaries labouring among Hottentots, Kaffirs, Griquas, and Bechuanas. Within the colony nearly all the churches support their own pastors. The veteran Moffat continues to labour unweariedly among the aborigines at Kuruman, and that with very encouraging success. He has the joy of seeing his desires for the communication of the gospel to the Matabele accomplished by brethren specially set apart for that work.

In China, in Hong Kong, in the cities of Canton, Amoy, and Shanghai, e missionaries have continued to labour with zeal and assiduity, though the last place often interrupted by the operations of war. Dr. Lockrt has penetrated to Pekin, and gathered around him multitudes of sick, whom he administers with medicine instruction in the word of life. A w mission has also been commenced at Hankow, 730 miles to the rth of Shanghai, a very populous city, and a great emporium of comrce. Tientsin also has been occupied, and first-fruits have been gathered to the fold of Christ. At Poklo the native church has passed through baptism of persecution; one of the members, the venerable Chea, met th a violent death. In the six churches which have been formed by labours of the missionaries in the above places, there are found 637 nmunicants.

In India the Society has been honoured to gather twenty-nine churches, h a total of 1,872 members. Of these, twenty-three are found in thern India. The most interesting fact recorded of last year, is the lination of three native evangelists in Calcutta, the fruit of the Institun at Bhowanipore. One of them has undertaken the pastorate of the ive church, the members undertaking to pay his salary. Thirty-six ools in Northern India, with 2,271 scholars, and in Southern India schools, with 11,357 scholars, are the Society's contribution to the ntal elevation of the Hindu people. They have this advantage over Government schools, that in them all the children are led to the owledge of Christ, at the same time that their instruction destroys their h in their idols. We note it as a most interesting fact in the history these Indian missions, that the churches in the South have contributed 00 last year to the cause of God, an amount which aforetime would e been thought incredible.

Space cannot be afforded to detail the very gratifying change which has ne over the persecuted Christians at Madagascar. The death of the een, and the ascent to the throne of her son, a prince who has for years wn himself most favourable to the gospel, if not actually himself a ever, have again opened the way for missionary labour, while the ressed servants of Christ now enjoy that liberty for which they have so g sighed. For fifteen years the missionaries laboured before their expul- by the Queen in 1833, during which time two large congregations were ned in the capital, and nearly 200 persons were admitted to Christian owship; schools and printing presses distributed a knowledge of the d of God; and, above all, the Scriptures were translated and printed he native language, before the hour of darkness fell upon them. During persecution that followed, thousands suffered poverty and death, or e sold into slavery, rather than deny Christ. In the midst of the fire bush remained unconsumed, so that with the dawn of liberty it is nd that the believers in Christ are many more than when the tribula- began.

In his accession to the throne, the new King, Radama II., reversed policy of his mother. Already he has opened communications with gland and France, and thrown wide the door for missionary exertion. Society has wisely taken immediate advantage of this providential nge. They have sent Mr. Ellis to prepare the way, and a hearty wel- e has been given to him by the King and by the people of every class.

Since the departure of Mr. Ellis, six devoted young men have been elected for the work, and are now on their way. They hope to reach their destination by the anniversary of the King's accession. They take with them a printing press and a supply of type. The vessel is also stored with ten thousand copies of the New Testament, and with other works suitable for the instruction of the people. We will close our brief account of this deeply interesting event in the striking words of the Report:—

"Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to His suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than tenfold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus."

We wish our brethren the most complete success in their work of faith and labours of love, and trust that for years to come they may continue to enjoy the marked approval and blessing of God in all their efforts for the extension of Christ's glorious reign.

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(Continued from our last.)

28th. At Calpee also, we were favoured with the presence of a large number of people, who attentively listened to our preaching, and manifested good feelings towards the truths spoken. We visited this bazaar five times. To whatever street or lane we would go, crowds of people would follow us, and give earnest attention to the doctrine of the cross. One evening, as we were preaching Christ crucified as the only Saviour of the world, a poor grey-headed Hindoo began to melt under the word; he cried, and we could see his tears trickling down over his wrinkled cheeks. After we finished our discourse, he came to us, and in a deep but melting tone, said, "Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that he is the true Saviour." One Mahometan Mahajan (great man) sent his *Chuprasi* to us, asking us to pay him a visit before we would leave the place, that he might know something concerning the religion which we preached. We immediately went, and had a good conversa-

tion with him on the subject. Many other wealthy Mahometans came in at the time and joined us in the talk. The Mahajan and others present asked us many questions respecting Christ and his religion, which my brother Bernard took up, and answered to their satisfaction.

4th. At Barah we met a Pundit of the name of Bodrideen, who cherished a very high opinion of the Gospel of Jesus. He told us that he had read over the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of divine truth. We had a long conversation with him about the book, and its Author, and he candidly avowed that he believed Jesus Christ to be the Son of God, and the sole Redeemer of the world. He also said that the only thing which obstructed him from making a public profession of Christ's religion was the dread of his family and his other relations. Though he believed that the Bible was the true revealed will of God, and the only guide to eternal happiness, "yet," he said, "I have not the courage as yet to break my caste, and expose myself to the frowns and ill-treatment of my parents and my own family." We told him that he ought to fear God more than friends and relations, because He was "able to destroy both soul and body in hell," and that to lose eternal happiness for the smiles of a few days was very foolish and unwise on his part. This he confessed, but declared the second time that he had not then the heart to bear the persecutions of his family and others. We advised him to pray to God for aid and determination of mind, and He would certainly hear his prayers, and give him the necessary blessing. He promised to do that, and we departed, bidding him our adieu.

11th. At Kalpoora, the chief man, or landlord, calmly asked us many questions concerning sin,—its nature, its consequences, the manner of its entering into the world, and also respecting the way in which God saves men from it. Hearing him giving such important questions, we asked him if he ever heard anything about these subjects, or if he read the testimony of the Word of God concerning them. He said, "No, I cannot read, neither did I hear anything about them." We asked him again, "How did you come to think of such things, if you never heard any Padre Sahib, or some other Sahib, describing them, or if you did not read something about them?" He answered, saying, "I know that there is such a thing as sin in the world, and that this sin must have had a beginning, and must have entered into the world some way or other; and," he continued, "inasmuch as God loves the happiness of His creatures, He must have appointed some way by which we may be saved. Now," said he, the second time, "please to explain these things to me, that I may know something about them." We gladly complied with his request, and did our best to expound unto him and his companions these momentous doctrines. The landlord told us, "I liked your preaching, and now I know the way through which I may be saved from sin, and obtain happiness in another world." We were exceedingly pleased with the conduct and feelings of these people on this occasion.

14th. To day we reached Chupramom, and published the Gospel to the inhabitants of this village. It was a market-day here, and we had the pleasure of making known the Saviour to hundreds of people who came to hear us. One Brahmin declared that he was very much dissatisfied with both Hindooism and Mahometanism, but that he liked Christianity; "for," said he, "it is more reasonable and purer than either of them."

20th. We advanced from Ferozabad to Elmadpoor, when we preached to a large and attentive congregation, many of whom seemed to be glad to have the opportunity of hearing the Gospel.

On the 23rd I reached Chitourah, when my old sincere brother, Thakurdas, and myself held a little meeting at my house to thank and praise God for permitting us once more to enjoy the company of each other, and for preserving us in our health and strength, and from dangers and foes, during the time of our separation.

THE GOSPEL IN BACKERGUNGE.

BY THE REV. J. C. PAGE.

We were joyfully welcomed home again by the dear people, and received many proofs of their continued love and remembrance of us. After going through several of the stations with Mr. Martin, (and in part with Mr. Reed), my wife and I settled down at Rajapore. You remember the place? It was the first place you stayed at after coming North from Barisaul, and from which you walked with us to Chhobikarpore, &c. Here we have taken up our residence for a time. The upper room of the house we have turned into bedroom and sitting room, 11 ft. sq. each room; below we have worship with the people, and meet our numerous native visitors. And really we are quite content. The only objection to the house is that the locality is not the most healthy, and the house itself is made of perishable stuff. However, it will do for us till something better turn up. One thing my wife and I are determined on, that is, if we can get a substantial little place on the river side, to live quite among the natives, as close to the stations as possible, and have nothing to distract us from our work. During March, April, and May, I have baptized sixty-two persons. None of them has been admitted into the church without a close examination as to his knowledge, and a fair testimony as to his conduct. The case of some of these heathens is interesting. Here is one. In the village of Koligaon there is a man named Joy Kishto. This man was the chief singer in the place, a chandal, but yet a staunch Hindoo. Wherever the praises of the wicked Krishna were to be sung, there assuredly appeared Joy Kishto. Time rolled on, and Joy Kishto sang on. By and bye, he was attracted to our little chapel by the singing there. "Let us hear how these Christians sing," he said. He listened, and came again, and again. The tunes pleased him, the sentiment of the Christian hymns he could not understand. He became a constant attendant. Every day when he could spare the time, (and you know that Bengalees are not stingy in this particular) he was to be found sitting with the Christian people in the humble chapel. Now he commenced paying attention to what was read and said by the native preacher Sookhiram. He was much interested in O. T. narratives, and frequently used to go in the evening to the house of one of the most intelligent converts and ask questions, and have the whole story of Daniel, Jonah, Shadrach, Meshach, and Abednego, Noah, and others repeated to him. He has been known thus questioning and listening, to sit up the greater part of the night. By and bye, the story of Christ's sufferings and death engrossed his attention. There was no narrative like this, he thought. The death of Christ appeared to him most solemn, affecting, wonderful. At times he could think of nothing else. One day he went to a young native preacher who was on a visit to Koligaon, and who could (he learned) write verses, and begged him to write a hymn for him on the death of Christ; "I have a tune for the hymn," he added. He got his wish, took away his new hymn, and was heard to sing scarcely anything else. Another day, he applied to another preacher who also dabbles in verse (are we not becoming poets!) and from him obtained a second hymn;] subject, the death of Christ. And now Joy Kishto seemed happy, and never happier than when he was singing how Christ loved us and died for us. At this time he was known to pray at home, and to urge on his wife's attention the subject which had taken so deep a hold on his own heart. And if any Brahmin or religious teacher, Mohammedan or Hindoo, of any kind, came into the village, Joy Kishto was seen hurrying off to the Christian teacher. And bring the teacher he would, to confute the Mohammedan or Hindoo, and speak of Christ and his death.

These indications of a change of heart, and of faith in Christ were not seen at once. They extended over a period of four or five years. All this time Joy Kishto seemed coming to the truth. The converts urged him to make a profession. He told them that he was waiting for me, that he wished to bring others with him.

Well, the second day of our meetings at Rajapore, just on our return, Joy Kishto was true to his promise. No sooner had he heard we were back, than away he came with the native preacher of Koligaon, and a Hindoo neighbour whom he had persuaded to follow him. He had to tear himself away, however, from his wife, who did all she could to oppose him. But Joy Kishto by faith now saw Christ upon the cross: who shall detain him from falling down before the crucified one? He was introduced to me as the new Christian. I put my hand on his shoulder and said "Will you be a Christian, Joy Kishto? I am so glad!" He replied "I waited for you, Sir; here I am now, caste is gone, I am a Christian, and here is a neighbour of mine." I said all I could to encourage him, and promised to go to his village as soon as possible. It was not till the beginning of May that I got to Koligaon, and it was with a kind of holy delight I heard Joy Kishto speak of the Saviour, and it was with real satisfaction I baptized him and his neighbour Bhasaram, and several others. I don't like changing names, but really I was under a strong temptation to change this good brother's: Joy Kishto means "Victory to Krishna," I would my brother were now named "Joy Khristo" "Victory to Christ!"

There are a few others of whom I might write some particulars, but I had rather not be in a hurry. It is well to wait until they are tried a little. We shall I believe have many more baptisms ere the year is out. There are more candidates in several of the stations, amongst which, it is worthy of remark, Chhobikarpore receives the greatest increase. Old faithful Shoron continues diligent as ever, and the Lord prospers him in all things.

We still continue to get people throwing off caste, and entering our chapels and calling themselves christians. Our congregations still increase, and I cannot but hope they will be doubled before a very long time, for there is decidedly a stir among the heathen. Many had been looking for my return, and there appears to need just a little encouragement to induce them to come out and join us. Two months and a half ago a deputation of intelligent chandals, representing eight villages, on the late Baboo Ram Roton's estates, came to me with a letter from those who sent them, wherein it was stated that these villages "were willing to embrace the christian religion," but they begged my protection, as they were sure of being persecuted. Just before I came away I had an interview with some of these people, and do believe that something will result hopeful and encouraging. Of course we shall have persecution, a few cases in Court, and a noise, but for these I am prepared.

We have got amongst our people a good number of missionary boxes which I brought from the Mission house in London, on purpose to use out here. People bring their pice and their annas also. The other day a poor member of the Koligaon church brought and filled in the box a rupee's worth of pice and half pice, which he had been long saving up. "Let them all go in," he said. Every Sabbath, at both services, the subscription box in all the stations is placed before the preacher, and every one has the opportunity of bringing and putting in something. And the boxes are not empty. I shall persevere in this matter, say what people will.

My dear sir, I do not forget you and all your kindnesses; nor England and the happy days spent there; nor the christian friends who so refreshed the stranger among them; nor the Committee whose generous treatment makes the Society dear to me. A thousand blessings on you all.

INDIA NOT YET EVANGELIZED.

BY THE REV. THOS. SAMPSON.

We have been trying for some years past to spend a portion of the year in itinerating in the district. Our preachers are engaged daily, morning and evening, in preaching at the different stations in Serampore and the neighbour-

hood. In the cold weather of 1860—61 they went on a tour inland. Starting from Serampore they went almost in a straight line across the Zillah Hooghly. They penetrated about fifty miles inland, branching off from the main line in various directions, and preaching in every village to which they came. This year they have spent the months of Feb. and March in a similar visit, but they crossed over the river and went through the district on the opposite side. They went through a very considerable extent of country. Following the course of the principal stream, they occasionally left the boat and went inland for two or three days—returning to the boat and resuming their journey. On neither occasion did they go farther from Serampore than sixty or at the most seventy miles. Everywhere they report they were gladly received. But perhaps you will scarcely believe it that within so short a distance from the place which was so long the head-quarters of the mission, and from which so many have been sent out to preach the Gospel, they found village after village where the name of Christ had never been preached. So far as they could gather from the enquiries they made, they were the first who had ever told the people there of the love of God in Christ. The mere fact is one that speaks volumes about the want of labourers in India.

It sometimes strikes me that the churches at home need to be reminded that India is not yet evangelized! I remember when a child reading the missionary reports, hearing of the preaching in so many places, the eagerness of the people to hear the word, and the number of conversions. I remember when I heard these things that I used to fear the whole of the work would be done before I was old enough to go out and help. The generation that were children then are the men and women of the present time, and if they had the same feeling as I had when a child, it no doubt has grown with their growth and strengthened with their strength, and as they have not been brought face to face with heathenism to see what it really is, it is probable that they believe that idolatry is almost at an end. Many circumstances too would tend to strengthen such a conviction as this. It is undeniable that christianity has made progress. Directly and indirectly large blessings have followed the preaching of Christ's gospel; upon this progress the friends of missions delight to dwell. The number of converts, their consistent steadfastness in the midst of persecution of no ordinary kind, the willingness of the people to receive tracts and to listen to the preachers, the evident loosening, at any rate in our large towns, of the bonds of caste, the spread of English education and of western civilization, all these things and many others of the same kind, are looked upon as so many pledges of the ultimate triumph of the truth. And rightly so too; no one can think of these without being grateful to God for the blessings which they really are, and for the hopes which they encourage. But my fear is that through these successes and blessings being so much spoken of and thought about, people have begun to think that the ultimate time has come, and that instead of these things being the rare exception they are the rule. Again, many years ago it was the custom of speakers to talk so much about idolatrous festivals that the Christian public had to listen to the same tales and descriptions over and over again. No wonder they got tired of them, and the descriptions soon ceased. The present generation remember hearing them in their childhood, they don't hear them now, and the natural conclusion is that the festivals themselves have ceased, so that I verily believe from what I can remember of my own impressions previously to leaving England, and from what I can gather now, the common opinion is that idolatry is almost at an end. I have thought therefore that it might not be superfluous or uninteresting if I were in a few words to describe one of these festivals that actually took place only last week here.

The Snan Jatra, or bathing festival, was held on the 12th June. As Mr. Page and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. The morning was very threatening, and about 10 o'clock very heavy rain began to fall, and at intervals throughout the day the showers were very copious. We went out soon after ten and found a considerable number already assembled. Our first

preaching station is at the corner of the road leading to the Johnnugger village, where the boys' Vernacular School was formerly held. Two or three of our native brethren were there, and Mr. Robinson. The house or rather shed stands just at the junction of three roads, along the principal one of which all the people who come from that quarter must pass, and as it stands a little back from the main road, apart from the great noise and confusion prevailing through the whole of the day, it is a favourite preaching place, and crowds gather round it all day. One of the native brethren is preaching as we enter. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. Young children, and men and women tottering with age, are there. Let us walk along the road with the multitude, and observe the scene as we go.

On both sides rude sheds have been run up, in which almost every conceivable thing is sold. Fruit, fish, vegetables of all kinds, brushes, combs, rings, toys, pictures of the very rudest description, uncouth shapes of animals fashioned in mud and painted in blue, green, red, yellow, or any gaudy colour to catch the eye, all these things abound. Here is a blind man whom we recognize as having been a regular visitor for years. Sitting down by the road-side he holds out his hand and sings some mournful ditty, and calls on the passers by to pity his state and for the sake of Juggernaut to help him. Some put down a little rice before him, others a few cowries, and some few throw him a pice or two. Here is an image, another of their Gods, set upon a small impromptu altar and covered overhead with a screen of calico. A Brahmin stands by the side beating a gong and calling for offerings, the multitude passes by scarcely heeding, and some few only seem to have piety or care enough to offer a little. And though by the end of the day a rather large heap of rice may be seen and several pice be counted before the images, yet it is by no means so much as a stranger would suppose would be given to the deities.

Here is a group of singing men and singing women, with cymbals and tambourines, playing and dancing, while every now and then between the trees and a little off from the roads we catch a glimpse of temporary places erected, and hear the sounds of music and dancing. All seem glad and joyous, but it is with the revelry of hell. Licentiousness and profanity, that we can scarcely imagine, reign there. We pass by one of the great temples, and soon are at the entrance of the Christian village. In the distance stands the chapel, and close by a plain shed, where there is another body of native preachers, lifting up their voices in the midst of the universal wickedness, on behalf of righteousness, temperance, and the judgment to come.

Let us go inside and listen. The crowd stands outside, listening very patiently and attentively; they are not at all angry as they hear the evils of their system exposed; they laugh at the exposure of the vices and follies of their gods; they devour every word that is said, and apparently quite agree with all the preacher says. He finishes, and then Mr. Martin speaks. As he is speaking, the crowd in the road thickens more and more; the excitement increases; and there rushes along the road a body of lattials, or club-men, preceding one of the great men for whose arrival the priests wait. In a moment the throng around the preaching station joins them, and not a man is left. The excitement is so great that the preaching must stop for a time. So we go out too, to observe what is going on. We push on with the stream. The shops still continue. Here is a batch of what we call "Ups-and-downs," so common to an English fair. They are all still now, though they have been and will be busy enough. How dense the crowd is! We can scarce push our way through. A drizzling rain is falling, but there is no room to keep an umbrella up.

To our left is Juggernaut's car; all around are men, women, and children, packed as closely as men, women, and children can be. Look down the road, to the left and right. As far as you can see, nothing but a waving sea of heads. Every tree is filled with human beings, and every house-top is covered. Perched

on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, misshapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; and lest the heat should overcome him, one stands behind with a large fan, made from the palm leaf, and fans him gently.

And now what do they wait for? For the great man to come, to give the order to proceed. Ah, here he is. A larger crowd of lattials—a fiercer rush—the dense multitude opens—the great man passes—the gaps close up, and all wait in expectation as before. Flowers and fruit are thrown up as offerings to the god. Suddenly there is the stir amongst the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, "Hurree Bol! Hurree Bol! Victory to Juggernaut! Victory to Juggernaut!"

Oh you want to see a scene like that to know what Paul meant when his spirit was stirred within him as he saw the city was wholly given to idolatry. Without exaggeration there must have been at least 40,000 persons gathered together, and gathered together not for the purposes of the fair but to do honour to Juggernaut. Do you ask when this was? In this present month and year June, 1862. Do you ask where? Within 15 minutes' walk of the place where Carey, Marshman, and Ward laboured for years, of the place which was for so long a time the head-quarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eyesight of the Christian village of Johnnugger where a congregation assembles every Sunday, and where services are regularly conducted.

It has struck me that a plain statement of facts like the above might remind some of our friends at home that notwithstanding all that has been done, and all the blessings that have been given, the work in India is as yet only begun.

MISSIONARY LIFE IN THE SUNDERBUNDS.

BY THE REV. EDWARD C. JOHNSON.

[In our January *Herald* we announced the acceptance in India of the services of Mr. Johnson, who, formerly an officer in the army, has devoted himself to the work of Christ among the heathen. We lay with great pleasure before our readers the following diary of his recent labours. Having already acquired the language, he is able to occupy his time fully in the work of the Lord, and from his residence at Khoolnah, to visit the churches and villages in that part of the Sunderbunds which lies in the district of Jessore. For some time the converts have been much tried by the attempts of the priests of Rome to corrupt their faith. It is to this that the first portion of the diary alludes.]

Though I cannot discern any spiritual improvement in the condition of the churches under my charge, yet they have in some instances assumed a more healthy appearance. I have had only four baptisms, but within the last six months have given seven marriages, and am now about to give an eighth. The dark designs of the Roman Catholic priest have in one or two instances been thwarted, and one convert has been rescued from his grasp. This was owing to the constancy and firmness of his wife under very severe trial. I think it

well here to mention an interview I had with the priest. Some few months ago, whilst walking up and down in my garden, I espied, seated in a boat, evidently wishing to keep concealed, the Roman Catholic priest. I shortly after arrived at Boreedanga, just in time to exercise a wholesome restraint upon some of our unsettled converts in that station. Desirous of opening the campaign, I sent a message inviting him to a friendly discussion on religious topics; but he declined the offer, begging me to come to him. Armed with a large Bible, and attended by some members of our community, we proceeded to the Roman Catholic chapel. Arriving there, I produced the big Bible, upon which the priest looked rather downcast. I then opened the skirmish by saying that it would be profitable to both parties and all hearers if we opened a controversy in the vernacular; but our friend of the dark robes was not so easily to be entrapped. He declined conversing on any other topic besides six, the principal of which was the Church. Finding myself foiled, I had to bring forth that never-failing weapon of the Christian soldier, "the Cross of Christ." I held forth for some little time on this subject, telling him not to be angry if I expressed my opinion that his religion was a refuge for the unconverted, who seek to appease their consciences in confessions and traditions. I likewise said, "You prevent us from exercising a wholesome discipline, by receiving into your community the bad and worthless amongst us, and endeavour to decoy the weak but faithful ones amongst us by promises of increased salary." We carried on a discussion in both languages for some little time, during the whole of which, I must say, to give what credit is due to the priest, he behaved in a most gentlemanly manner. The next morning, getting a fair wind, I started for Khoolnah, and the priest followed shortly after.

On the 1st May last, accompanied by Shonkor, I started for Doomrea. We encountered a most tremendous storm on the way, but with a little loss to the boat, succeeded in weathering it, and arrived safe at Doomrea. Here we went into a shop and preached, and on the following day preached at the hât. The people here seemed very eager and desirous to know all about our religion. We gained most attentive audiences, and sold Testaments and Gospels to the amount of one rupee four annas.

On Monday, 16th June, Shonkor, on account of some oppression which has lately taken place at Kalishpoor, being unable to accompany me, I took Aradhon, one of the Soonderbund preachers, and started for Faquirhat. Arriving there, we preached, discussed, and taught for two successive days. Amongst those who withstood our words was a Hindoo, who, like the generality of his brethren, asserted that God was the author of both holiness and sin; but at length this man was caught in his own words, for when he confessed that he "who has known the Lord does not commit sin," I immediately replied, "Very well; but you say that God is the author of sin; if so, to know the Lord it is necessary to commit sin; but you have already stated that he who has known the Lord does not commit sin; so where is your consistency." He was silenced by this argument.

Our programme of proceedings at Faquirhat was the following. Gathering together a few of our Christian boatmen, we sung the hymn on the frailty of man. Then I stood on a block and preached; then we sung a hymn; after which good old Aradhon stood up and spoke at length upon the first transgression; then, after singing another hymn, distributed tracts and sold Testaments to the amount of eight annas. The evening now drawing on, we sung another hymn, and then adjourned to our boat.

Thursday, 19th.—Landed at Janapoor, where we entered a shop, and conversed on religion with the shopkeeper, who, however, told us that with the affairs of business he did not attend much to religion. On the same day we landed at a small village in the Bheels (marshes), where we preached and sung a hymn. The people in this village (Chingero) seemed much disposed towards our religion, and I am not without hope that our Heavenly Father may grant us some fruit here. The young steward of the village took some books from us, and exclaimed to one of his companions, "There is no religion like this." In the evening we arrived at a village on the banks of the Boliskor, where on a

sandy and open beach we preached to a most attentive audience. I drew an illustration from some dead fish on the beach, shewing that the world was in like manner tainted by the bad odour of sin.

Friday, 20.—Obtaining a fair wind, we hoisted sail, and flew down the banks of the noble Boliskor, and after a short journey we arrived at a country hát, where I and Aradhon preached alternately until sunset. We at first met with much controversy, especially from Mussulmans. One Hindoo rushed up to us, exclaiming, "It is no use! It is no use! You will make no Christians yet." At length the people listened gladly and attentively; they were much pleased, especially with the singing. Some said to their companions, "You cannot withstand these preachers' arguments."

The people expressed great indignation at my selling Testaments and Gospels. They exclaimed, "The Company have given orders for the distribution of these books, why then are you demanding pice?" It was in vain we assured them that Government had nothing to do with the matter; that the price of our books is in a great measure defrayed by the free-will and self-denying offerings of the English poor. "They give nearly their all to help you. It is very strange you cannot give a few pice towards purchasing that which may become the means of the salvation of your soul."

Monday, 23rd.—Arrived at Gopalgunge, on the borders of the Fureedpore district. Here so great a confusion arose, that the people actually flew upon us to obtain books, and pice came in from all directions. So great was the crowd and confusion, that Aradhon and I had to retreat at a quickened pace to our boat, where we sold Testaments and Gospels as fast as we could deal them out. We sold at the low rate for a New Testament, 4 pice; three Gospels, 1 pice. Here many of the people gladly heard the word, and one Bible was sold for 8 annas, though the Mahommedans, as usual, began to argue.

Wednesday, 26th.—Travelling through the Bheels on the way to Noreil, we stopped at a village and preached. Here a Brahmin hastily stepped forward and advanced the old argument that God is the author of sin: he said, "Judge, Collector, &c., are appointed over us, they often commit themselves and are punished; in the same way Kali, &c., committed themselves and were punished." "Yes," I said, "but when rulers commit themselves they lose their appointments and are dismissed; but if God, our Creator, Father, and King commit himself, and is thus dismissed, who will be appointed in his place, and where shall we poor mortals find a refuge?" He was immediately silenced, and gave up the argument. The next morning we returned to Khoolnah after an absence of thirteen days.

The stations of the preachers now stand as follows:—Khoolnah, Kali Mohun; Kalishpoor, Shonker; Cheela, Raychondro from Jingirgatche, Rungdean, lately appointed schoolmaster; Boridanga, Nilmuni, pastor, Cabol Ram, superannuated, Horchondi, schoolmaster, average attendance of children at this school, 24; Malgachi, Adam, assistant pastor; Kudumdi, Anundo, supported by church, Ram Chundro, paid schoolmaster.

A bazaar preaching-house has just been completed at Khoolnah, for a blessing upon which I ask your prayers. Now if at the four corners of the Zillah of Jessore, preaching houses of this description could be erected, with a faithful native preacher and his family, constantly in attendance, we might reasonably expect the word of the Lord to have free course and be glorified.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Leslie has baptized two more Burman youths. They were sent to Calcutta for education by the idolatrous king of Ava, to whom they are about to return. When he learns that they have become Christians, they may be exposed to great sufferings. Let prayer be offered for them that they may be faithful, as were Daniel and his three companions in Babylon.

JESSORE.—For medical advice Mrs. Hobbs has been obliged to visit Calcutta. Meanwhile Mr. Hobbs occupies the chapel in Jessore, preaching daily to the people in and around the station. A branch of the Brahmo Somaj in Jessore has been broken up, through the persecution its members have had to endure from their relatives. During the half-year nearly 800 copies of portions of scripture and other books have been sold. Mr. Hobbs had visited a planter, a Christian man, who was endeavouring to lead his ryots to Christ.

COMILLAH.—At this place Mr. Bion has baptized four persons, and has more candidates. He was about to start through the districts north of Dacca. In one place there are seven new inquirers.

DINAGEPORE.—The Nekmund mela was visited this year by one of the native preachers, where he met with large audiences and distributed many scriptures. Mr. M'Kenna has paid a vizit to Malda and Moypaldiggy, the original seat of the mission. Many books were circulated, and large and attentive congregations, chiefly Mohammedan, were preached to.

SEWRY.—Although suffering from the advance of age, Mr. Williamson continues diligently to preach the word in the town and hamlets around. Christian knowledge is spreading, but the want is deeply felt of the outpouring of the Spirit of God. Mr. Rouse is already able to preach, and gives such aid as he can spare from his studies to the daily preaching. An old Mussulman woman has been baptized, the first of that class in Sewry. The school, taught by a competent Christian teacher, contains forty children, chiefly Hindus.

CEYLON.—We are happy to receive from Mr. Allen information that he is so far recovered as to be able to resort to the mountains to perfect his recovery. The new version of the Singhalese New Testament is now on sale, and sells pretty well at eighteenpence a copy.

KANDY.—Mr. H. Silva was recognized on the 13th July as pastor of the native church at Matelle. The members have engaged to contribute about twenty-eight shillings and sixpence a month towards his support, and to support him entirely as soon as possible. This young man has devoted himself to the ministry with much self-denial and in a very earnest spirit. His labours have already been much blessed in quickening the church. One member, a concealed Buddhist, has been dismissed from the church.

SHANGHAI.—At the date of his last letter, July 9th, Mr. Kloekers was about to go to Chefoo, to establish the mission in connection with Mr. Hall, in the district of Shantung.

CHEFOO.—The medical knowledge of Mr. Hall has been most usefully called into play in the very important assistance he has rendered to two missionary families in their deep affliction. For two hours a day he also gives gratuitous advice and medicines to the poor Chinese. This kindness has opened the way for the gospel in the district, not to himself only, but to other missionaries. He greatly needs a supply of useful medicines. He preaches twice and sometimes three times a day in the chapel to variable audiences. His native helper continues to give him much satisfaction.

MORLAIX.—Mr. Jenkins has visited Paris, and after consulting with various Christian friends, has lodged the necessary papers with the government, for the authorization of divine worship in the chapel at Tremel. He requests the prayers of the churches that the application may succeed. Mr. Bouhon has entered on the work of evangelization, perfectly restored to health. He speaks very encouragingly of the congregations in Morlaix.

TRINIDAD.—One female has been added to the church in Port-of-Spain. The very interesting marriage of our Chinese brother, Ong-soon-sing, has been celebrated in the chapel, before a very crowded assembly to a Chinese Christian female lately come from China. She was baptized in China by our American brethren, about eight years ago, and has done honour to the Christian name ever since. She was married in Chinese costume.

NASSAU.—Mr. Davy reports the baptism of thirty-two persons in June, and that there are now twenty candidates anxious to join the church.

TURK'S ISLANDS.—The American war still imposes great distress on the people of these islands. The first of August was commemorated by a procession of the Sunday school children, some 200 in number, after which they were regaled with tea and cake. In the evening the teachers, about thirty in number, with other friends, assembled for worship and conversation in the Mission House.

BELIZE.—Mr. Henderson informs us that some difficulties have led to the retirement of Mr. Kelly from the pastorate of the church at Ruatan. He continues to labour diligently at translation into the Maya language, and is at present engaged in translating into English a very rare work, printed in Madrid in 1742, by a priest.

CALABAR, JAMAICA.—Since the decease of Mr. Gunning, Mrs. East has been called to suffer from a severe attack of fever, which for three days threatened her life. We rejoice to say that God has spared her very useful life to the Mission, and she is now convalescent. It has been a very sickly season in Jamaica.

COULTART GROVE.—Mr. East has paid a visit to the young pastor, Mr. Steele, who devotes much time to the instruction of the young and of his leaders. The church is also divided into classes for biblical instruction.

WALDENSIA.—Mr. Kingdon reports that he is getting on very comfortably in his sphere of labour. The unfinished state of the chapel at Unity occasions great inconvenience, as the place the congregation assembles in is very open to the rains.

HOME PROCEEDINGS.

With the arrival of autumn, the missionary services throughout the country have commenced. We have to report meetings throughout the East Riding of Yorkshire, at which Mr. Anderson, of Jessore, has recounted his Indian experiences. We must especially mention a missionary meeting at York, the first for many years. These services were also attended by the Revs. Dr. Evans and C. M. Birrell. During the latter part of the month, Mr. Anderson has been busily occupied in the West Riding, with other ministers.

The Rev. J. Sale has visited Rhyl, and various towns in Worcestershire; at the close of the month proceeding to Plymouth, where he was joined by Mr. Trestrail. Our esteemed missionary brother, Mr. Williams, formerly of Agra, has kindly undertaken meetings at Tewkesbury and its neighbourhood, at Hull and Beverley, and also at various places in Leicestershire. For the supply of the churches in Huntingdonshire we are indebted to the Rev. H. Wilkinson, of Orissa, whose very efficient services we gratefully acknowledge. Shropshire has been visited by the Rev. T. Gould, of Jamaica, and the Rev. B. Preece, of London.

Mr. J. R. Phillips, our Association Agent, has recently devoted much time, lecturing almost every day, to the Channel Islands, Isle of Wight, parts of Hampshire and South Wales, especially endeavouring to draw forth the sympathy of non-contributing churches towards the missionary cause. The very beautiful dissolving views which he uses in the missionary lectures, were painted by the Queen's opticians, and give very accurate conceptions of those parts of the mission field which they represent.

Owing to various delays, the "Percy Douglas," in which our friends, the Rev. F. D. and Mrs. Waldock, are proceeding to Ceylon, did not set sail from Cardiff till the morning of Sept. 14th. We commend them to the prayers of the churches, and trust they will safely reach their "desired haven."

As we are going to press, we learn that our esteemed missionary, the Rev. George Pearce and Mrs. Pearce were to sail from Calcutta on the 15th Sept. or England, *via* the Cape.

OUR FUNDS.

There can be little doubt that the distress in the northern districts will materially affect our receipts during the present season. We may be permitted to remind our friends, that the obligations of the Society have largely increased during the last few years, and that at the present time we have to sustain a larger band of missionaries and native helpers than at any former period. The distress in Lancashire has not extended to all parts of the land. Other districts are prosperous. May we not hope that our good friends, who are spared the exceeding trials of the northern manufacturing districts, will, by *increased* donations and subscriptions, make up the deficiencies likely to occur from the causes to which we have thus briefly referred. In forwarding a donation of £2 10s., a friend says, this sum "is from a very poor man, and is a very remarkable instance of attachment to our Mission. I am told that in all probability this man has not made more than five shillings a week for the last *ten* years, and yet has contrived to lay up the noble sum of £2 10s. (for noble it is for him); and I fear he has only been able to do this by denying himself sometimes of even the necessaries of life." We commend this example of self-denial to many, to whom the gift of far larger sums would be no sacrifice at all.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Hatfield, Mr. Robert, Keyston	1	1	0
Hayward, Mr. Thomas, Deal	0	10	0
DONATIONS.			
Bible Translation Socty. for *Translations*	200	0	0
S.	5	0	0
Under 10s.	0	5	0
For *Rev. W. K. Rycroft's Chapels.*			
Andrews, Mrs. A.	0	10	0
Ball, A. M., Esq.	1	1	0
Cartwright, R., Esq.	1	1	0
Edwards, Jno., Esq.	0	10	0
Hall, Mr.	0	10	0
Lowe, G., Esq.	1	0	0
Pewtress, Thos., Esq.	1	0	0
Pritchett, J. T., Esq.	0	10	0
Radford, D., Esq.	1	0	0
Reynolds, Mr. John, Fifield	1	0	0
Surrey Chapel—			
Collection at Prayer Meeting	0	16	6
Tritton, Joseph, Esq.	5	0	0
Under 10s.	0	12	6
LONDON AND MIDDLESEX.			
Camberwell, New Rd.—			
Collection at United Prayer Meeting, for *Rev. W. K. Rycroft's Chapels*	3	3	1
Blandford Street—			
Sunday School	1	10	0
Salter's Hall—			
S. Schl. by *Y.M.M.A.*	2	11	6
Walworth, Lion Street—			
Contributions	9	15	0
Do. for *N.P., Delhi*	3	15	0

	£	s.	d.
BEDFORDSHIRE.			
Houghton Regis—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	2	6	4
Leighton Buzzard—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	3	3	0
Luton—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	4	10	8
Toddington—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	1	14	0
BUCKINGHAMSHIRE.			
Buckingham—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	4	3	7
DEVONSHIRE.			
Devonport, Morice Sq.—			
Contributions	4	5	0
Upottery—			
Contributions	1	0	0
Do., for *N.P.*	0	10	0
DORSETSHIRE.			
Gillingham—			
Contributions	8	5	6
Weymouth—			
Collections	9	2	0
Sunday School	5	5	8
	14	7	8
Less expenses	0	12	0
	13	15	8

	£	s.	d.
GLOUCESTERSHIRE.			
Stroud—			
Contributions	20	6	0
Do. for *China*	10	0	0
	30	6	0
Less auxily. expenses	6	6	0
	24	0	0
HERTFORDSHIRE.			
St. Albans—			
Contribs. for *Rev. W. K. Rycroft's Chapels*	19	11	7
KENT.			
Lee—			
Sunday School	1	4	4
Lewisham Road—			
Contribs. by Miss Parkinson's School, for *Rev. J. C. Page's Schl.*	10	0	0
Woolwich, Queen Street—			
S. Sch. by *Y.M.M.A.*	1	11	0
LANCASHIRE.			
Liverpool, Myrtle St., Juv. Soc.—			
Cntrbs. for *N.P., Delhi*	12	10	0
Do. for *Rev. J. Clarke, Sav-la-Mar School*	5	0	0
Do. for *Rev. J. Allen, Makawitta School, Ceylon*	5	0	0
Do. for *Rev. W. K. Rycroft's School*	7	10	0
Do. for *Do., Chapels*	10	0	0
Mills Hill—			
Sunday Sc. for *Rev. J. Gregson's N.P.*	6	9	0

	£	s.	d.
Northamptonshire.			
Aldwinkle—			
Collections	1	8	3
Contributions	1	11	3
Sunday School	0	11	0
Shropshire.			
Birch Meadow—			
Collection for *Rev. W. K. Bycroft's Chapels*	1	0	0
Somersetshire.			
Shepton Mallet—			
Contributions	1	12	6
Staffordshire.			
Coseley—			
Contribs. for *Rev. W. K. Bycroft's Chapels*	0	10	0
Stafford—			
Contribs. for *N.P.* ..	0	10	0
Stourport—			
Contribs. for *Rev. W. K. Bycroft's Chapels*	1	10	0
Sussex.			
Tilgate—			
Contribs. by Mr. Baker	2	0	0
Warwickshire.			
Alcester—			
Contribution	1	0	0
Wiltshire.			
Bradford-on-Avon, Zion Chpl.—			
Collections (2 years)..	2	17	0
Less expenses	0	6	9
	2	10	3
Yorkshire.			
York—			
Contributions	5	0	0

FOREIGN LETTERS RECEIVED.

Africa—Cameroons, Diboll, J., June 27; Peacock, E. J., June 26 & 30; Saker, A., June 30 (three letters); Smith, R., June 30.
Port Elizabeth—Adams, J. C., June 16.
Victoria, Pinnock, F., June 24.
Asia—Agra, Gregson, J., July 2.
Akyab, Page, J. C., July 4.
Calcutta, Lewis, C. B., June 21, July 1, 8, 12, & 18, Aug. 1, & 8.
Colombo, Allen, J., July 30; Ferguson, A. M., June 30, July 17.
Dacca, Bion, R., & R. Robinson, Aug. 4.
Delhi, Evans, T.,
Dinagepore, M'Kenna, A., July 14.
Howrah, Morgan, T., July 7, Aug. 8.
Jessore, Hobbs, W. A., June 20, Aug. 6.
Kandy, Carter, C., July 16.
Koolniah, Johnson, E. C., June 28, July 31.
Mussoorie, Parsons, J., July 1.
Poonah, Cassidy, H. P., June 20.
Serampore, Sampson, W., June 16.
Sewry, Ellis, R. J., June 30; Rouse, G. H., June 28; Williamson, J., Aug. 6.
Shanghai, Kloekers, H. Z., July 9.
Yentai, Hall, C. J., June 26.
Bahamas—Grand Cay, Kerr, D., Aug. 13.
Inagua, Littlewood, W., June 24.
Nassau, Davey, J., July 26.
France—Le Havre, Bouhon, V. E., Sept. 5.
Locquenole, Monod, A. W., July 16.
Morlaix, Bouhon, V. E., Sept. 16; Jenkins, J., Aug. 9, 21, & 28, Sept. 9; Monod, A. W., Aug. 14 & 25.
Paris, Mendes, L. A., Aug. 16.
Hayti—Jacmel, Baumann, W., July 10.
Honduras—Belize, Henderson, A., Aug. 13.
Italy—Faenza, Padre Ossino, Aug. 8 & 30.
Jamaica—Annandale, East, D. J., July 31, Aug. 2 & 21.
Brown's Town, Clark, J., July 8.
Calabar, East, D. J., July 1 & 21.
Falmouth, Lea, T., July 23.
Mt. Carey, Hewett, E., Aug. 23.
Waldensia, Kingdon, J., Aug. 21.
Trinidad—Law, J., Aug. 6.
San Fernando, Gamble, W. H., July 7 & 21.

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Mrs. Nicholls, Bristol, for a parcel of Baptist Magazines.
British and Foreign School Society, for a parcel of Reports, for *Missionaries.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

OCTOBER, 1862.

THE attention of Christian friends is directed to the following article on the RESULTS OF THE REVIVAL IN IRELAND. It will be satisfactory to receive from thoroughly competent witness such testimony to the happy effects of that emarkable work of God. This testimony is entitled to the greater notice ecause of the impartiality which does not hesitate to acknowledge the disapointment of hopes once entertained respecting some of the professedly wakened.

RELIGION IN ULSTER.

About three years have passed by since he time of the Revival in Ulster, or "the ear of grace," as it has been termed. fter such a test of time, it may not be nseasonable to ask, What are the fruits nd permanent influence of that great wakening? I answer, Great and lasting ood. Many, I know, of those who seemed t first to give evidence of a decided change f character have relapsed into their former tate; but many, I am glad to say, are at he present time not only holding on their ay, but are in the very foremost ranks f the Cross, pioneers of the Gospel, burnng and shining lights in the land. The itality of many churches is, under God, ue to the exertions and spiritual energy f those who were either quickened or ·ived during the recent awakening. he converts of 1859 are in many places he life of the churches and the soul of very effort for good.

CHRISTIAN LIFE.

One great permanent benefit of the late evival seems to be the setting before ıe churches and the world *types of ving Christianity*. I need scarcely say ıat the standard of vital religion among ıe masses of the professing Christian ommunity here had sunk exceeding low. mere routine of public duties was eemed sufficient to entitle persons to sealing ordinances," as they were called. he Lord's Supper was administered to ıany who gave no evidence of their onversion. The table of the Lord, ıstead of being a feast of charity, was ırned into a vacant ceremony, and ecame a snare of Satan. The leaden token" of membership was accepted as sign of the "white stone with the new ame." The unconverted, addressed as ıe disciples of Christ, and received to the llowship of the Church, were left under ıe soul-destroying delusion that all was well, while death was reigning within. The fearful consequences of this corrupt communion, leaving men in the form of godliness without its power, dead with a name of life, can only be known by those who have lived in the midst of a widespread and withering formalism.

Why should persons in such a community be uneasy about their spiritual welfare? They are no worse than their neighbours; they have never done anything wrong, *i.e.*, they are not drunkards, thieves, or profligates; they attend their place of worship; they "take their sacrament" regularly. What more would you have them do? Can it be thought strange that in such a state of society souls were going down quietly to hell with a lie in their right hand? The Revival came. Here and there sprang up in the midst of a dead assembly a soul truly quickened by the grace of God, a living witness for Jesus, his lips touched with the live coal from the altar, his heart burning with zeal in all the intensity of its first and new-found love. Men saw and felt in him the power of a living Christianity. They had before them a type of what a Christian is and ought to be. Instead of a dead letter, they had now a "living epistle" that could be seen and read of all men. They learned in him what it is to be a *new creature* by faith in Jesus Christ; and they soon began to ask themselves, Have I been thus created in Jesus? If this be Christianity, have I indeed been made a child of God? Self-confidence was shaken. Men felt in their own hearts they had not undergone that wondrous change which wrought so mightily in others. Their profession they found was a mockery, and the current forms of religious life a counterfeit and a lie. Conscience, stirred to its depths, could not find rest till it found it in Jesus. Men taught by living hearts a living Christianity, will not soon forget the lesson; and I believe the events and scenes of 1859 have left impressions on

the churches of Ulster, and the hearts of its people, which time will never efface.

CHRISTIAN CHURCHES.

Another effect of the Revival has been the organization in different places of small *churches on a more scriptural basis*. Some of the most devoted and spiritually-minded converts, awakened themselves to the realities of the Gospel, and shocked by the deadness of the fellowship around them, began to ask, What communion hath light with darkness, or he that believeth with an infidel? Small bands of Christians, whose hearts the Lord had touched, began to separate themselves from uncongenial membership. Attracted to each other not only by unity of faith in matters of form, but by the closer sympathy of loving, living hearts, they found in each other's society a fellowship which a lifeless organisation could never impart. They met at first for prayer and Christian intercourse, till, drawn nearer and nearer, they were at last associated as the nucleus of churches, whose influence, I have no doubt, will yet work as a mighty leaven for the revival of a pure faith, and the regeneration of a new spiritual life in Ulster. These small companies of believers were often assailed by ecclesiastical virulence in various forms, amounting in many instances to social persecution; but the shocks of adversity seemed only to weld them more closely together. The furnace of trial only made the gold fuse into closer union, and glow with a brighter, purer lustre.

CHRISTIAN UNION.

Another effect of the recent awakening has been a great increase of the *spirit of prayer and Christian union*. Meetings for united supplication are now held in many places where such assemblies were previously unknown. These meetings, we know, will not be without a blessing. When disciples "*agree* as touching anything that they shall ask," we know "it shall be done for them." One evident result of these meetings has been an enlargement of brotherly love, and the decline of mere denominational feeling. But when I speak of a decline of sectarianism, I would be understood as referring this to the real disciples of Christ. Sectarian bitterness among mere formalists and partisans perhaps never ran higher than after the late Revival. The religion of forms was at that time shaken, and those who clung to outward rites and systems found their craft in danger and their shrines at stake. But, apart from those unseemly displays of popular prejudice, inflamed by priestly rancour, the hearts of the children of God in this province have undoubtedly been led into deeper fellowship and love. One of the most manifest signs of the times, and one of the most cheering results of the great religious movement here, is that deepened Christian charity, and the advancing oneness of the disciples of Jesus. Let us seek and pray that all who love the Lord may soon be one, that the world may know that God has sent the Saviour.

FURTHER CHRISTIAN EFFORT.

In conclusion, it is scarcely necessary for me to say that the work of Revival in Ireland is *but commenced*. Woe to the churches of the land, or the disciples of Christ, if they settle down on the past as if the work was done and the harvest ended, when the fields even now are white to the sickle, and only a few sheaves yet gathered from the wide-spread plains, waving with a golden harvest of immortal souls! A great and effectual door has now been opened for the evangelization of Ireland. Will not the churches of Britain go in and possess the land? When I think of the millions of Ireland within a few hours' sail from the sister kingdom, lying at the present moment, and for ages past, under the darkest, deepest Romanism, in the very region and shadow of death, I am ready to ask, What have Christian churches done, and what are they doing for the emancipation of this unhappy land? Is not southern Ireland at the present time a living witness, a standing protest, against the unfaithfulness and dead-heartedness, not merely of the churches of Britain, but especially of Protestant Ulster? We hear much, it is true, of the inaccessibility of the Roman Catholic mind of Ireland, the rooted prejudices of the people, and their intense hatred of everything bearing the name of Protestant; and, looking at the small results of past missionary effort, we may be ready sometimes to resign in despair. But let me ask, Is this the language or the spirit of faith? If the evangelization of Ireland were to be accomplished by *human effort*, we might indeed despair; but is not the battle *the Lord's*? Can anything less than Omnipotence bring a single soul to God in Britain? And is that same Omnipotence too weak, or powerless, for Ireland? Is the arm of the Lord shortened, that it cannot save? Are we straitened in God or in ourselves? Do we not, by our want of faith and despairing thoughts, limit and dishonour the Holy One of Israel? When we think of the supineness and selfishness of modern times, well may we sigh for apostolic days, and say, Oh that the spirit of the men of Galilee were found amongst us! Oh that

the fire were kindled in our hearts which burned with such a quenchless zeal in the soul of that great apostle who went forth single-handed to bear forward the standard of Jesus through many a land, in weariness and watchings, in cold and nakedness, in perils by land and sea; not counting his very life dear to himself, that he might finish his course with joy, and the ministry which he had received of the Lord Jesus! If such a spirit prevailed amongst us, instead of hundreds of ministers settling down upon their lees in Ulster, a holy band of self-sacrificing heralds would go forth as crusaders for Jesus, and never rest in the mission of faith till this land was won for Christ. This land, often termed a gem of the sea, would then become a jewel of the Saviour's crown. Fair by nature, it would soon be fairer still by grace. Instead of scenes of beauty often stained with blood, a moral desert in an earthly Eden, blighted with the curse of sin, would soon be changed. Under the blessings of the peaceful Gospel, the social wilds of Kerry would soon rejoice and blossom like the rose; and the rocky wastes of Connemara, long barren under mission toil, would soon be made to wave with fruit like Lebanon. May the Lord hasten it in his time!

R. M. H.

PORTADOWN.

It was stated in the last number of the CHRONICLE that the Rev. A. MACDONALD, late of Perth, had engaged to occupy this station for three months. He has been labouring with great zeal, and has been heard with very much of serious attention. The following statement, supplied by him, gives some account of the work in which he is engaged. Other statements afford pleasing testimony as to the impression made by his earnest ministry.

A commencement has been made in this place. On Lord's-day, the 24th of August, the Town Hall was opened under the auspices of the Baptist Irish Society. This commodious place of meeting, which has been secured for the services, was occupied forenoon and evening by attentive congregations, the attendance on each occasion being considered good. Since that date divine worship has been regularly sustained, and, in addition to the Sabbath services, the hall has been opened on Wednesday evenings for the same purpose.

Addresses have been delivered in the street twice a week; but it is to be feared that open-air meetings must soon be discontinued from the inclemency of the weather. Small meetings are being established here and there on the outskirts of the town, and in its immediate neighbourhood, some of which are well attended. These, whether outside or in-doors, have been found to conduce materially to the success of the effort; and it is hoped that by multiplying the number of such over a wider area, a cause will be really and permanently established here.

There are nineteen persons baptized, who have been meeting together, and have been formed into a church. About fourteen of these are the average attendance on the Lord's-day services. Twelve of them are men, and all seem most anxious to do what they can to advance the Redeemer's kingdom. One, who resides at Tandragee, conducts several meetings during the week in that town and neighbourhood, which are said to be well attended. Through his efforts two respectable young women, one a Presbyterian, the other a Wesleyan Methodist, were led to see the truth respecting baptism, and, in the face of much opposition, put on Christ in that ordinance, in the evening of the day on which the services commenced, and have cast in their lot with this little flock. Elliot, the missionary, said that prayer and pains would accomplish much. It is only by such means that good can be done here. If we sow, we shall reap; if we toil hard, labour, and pray, and preach night and day, success will crown our efforts, but not otherwise. May the God of all grace vouchsafe needed strength!

*** In the report of the Association of Baptist Churches in Ireland, given in the CHRONICLE for August, it should have been stated that the Rev. R. M. HENRY was appointed President of the Association at the Annual Meetings to be held in Belfast in July, 1863.

THE Rev. W. S. ECCLES, of Banbridge, wishes to acknowledge the following sums in aid of the poor connected with his church, received some time since from friends at Hitchin, through the Rev. G. Short, B.A. :—

	£	s.	d.
Mr. Dodwell	1	0	0
Mr. Foster (Wymondley)	1	0	0
Mr. Doggett	0	10	0
Mr. W. Jeeves	1	0	0
Mrs. Seebohn	0	10	0
Mr. Lloyd	0	5	0
Mrs. Smoothey	0	5	0
Mrs. Long (Stondon)	0	10	0
Mr. Rose	0	5	0
	£3	5	0

FUNDS.

THE friends of the Baptist Irish Society are earnestly requested to render all the aid in their power to sustain its present operations. Several circumstances have lately very seriously affected the income of religious societies. The sad distress now felt in the Lancashire districts, and the state of trade in many other parts of the country, together with the large expenditure consequent on the opening of the International Exhibition, have considerably lessened the receipts. Prompt and liberal contributions are therefore respectfully yet earnestly requested.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from August 16th to September 15th, 1862.

	£	s.	d.
London—			
Blandford Street—by Mr. Farrington.	0	13	0
By Mr. GORDELIER.			
Angus, Rev. J., D.D.	0	10	6
Brown, Mr. E.	1	1	0
Amersham—West, E., Esq.	1	1	0
Bradford-on-Avon—by Mr. J. Beaven	2	6	3
Corsham—Marler, Mr. D. H.	0	2	6
North Bradley—by Rev. G. W. Rodway.	1	6	2
Lancashire—by Rev. T. Berry—			
On account	11	0	0

Contributions to the Baptist Irish Society, which have been received on or before the 15th of the month, are acknowledged in the ensuing CHRONICLE. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the Special effort for Rathmines, Dublin, Ballymena, Belfast, or Coleraine, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. CHARLES GORDELIER, Great Winchester Street; and by the Baptist Ministers in any of our principal towns. POST-OFFICE ORDERS should be made payable to the Secretary at the GENERAL POST-OFFICE.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1862.

"WE ALL DO FADE AS A LEAF."

THERE can be no doubt that man, placed in the midst of the scenes of nature, was intended to learn her lessons. The kind mother has many ways of teaching her children; and into minds of any sensibility, her instructions insinuate themselves with peculiar gratefulness. The earth, the sea, and the sky, are written all over with characters which invite our study; nor can any one ponder them carefully or long without finding that he is mastering a glorious language, and that secrets are being gradually yielded up to him which not only help to make him wiser and happier, but purer and nobler. The various seasons of the year, especially, seldom fail to come upon thoughtful minds with welcome impressiveness. Recurring at regular intervals, yet ever new on each recurrence, they serve to diversify the monotony of existence, and to throw over it a delightful vicissitude. Most of us will have been conscious of a peculiar attractiveness in the season now rapidly passing away. It is autumn. The hoarded treasures of the year have been gathered. The field, the garden, and the orchard have emptied their well-filled laps into the careful storehouse of man; and Nature, like a tired matron, having provided for the wants of her household, lays aside her gorgeous drapery and retires for repose and rest. Mingling, however, with all that is pleasant and delightful in these closing months of the year, there is, it must be confessed, an element of pensive solemnity, inviting to serious reflection, and especially to reflection on man's brief history—his growth, decay, and death. It was probably at this time of the year that the prophet penned the sorrowful and impassioned monologue out of which our motto has been selected. Gazing on the scenes around him, and observing how the rich foliage of that splendid clime had changed and was changing, and seeing the withered leaves silently falling to the ground, he is led to think of the frailty of human life, of the history of his people and of his race. He is evidently impressed by the resemblance, and leaves the comparison to all after ages in the pathetic strains of his own matchless poetry, "*We all do fade as a leaf.*"

It is a little and a common thing that our lives are compared to here, yet they suffer no degradation from the comparison; while the history of the inferior may serve to place in an interesting light that of the nobler object.

Shall we go back to the period of infancy? Here we have life in the bud. The early spring has a wonderful power to awaken the emotions of joy and hope in human bosoms. The most unpoetic cannot but at times respond to that power. The poetic often respond to it with rapture. How changed is everything from what it was a few weeks ago!

"Now fades the last long streak of snow,
Now burgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow."

What freshness, what beauty everywhere! The life we see around us all seems young and new. The repose of winter is over, and all nature comes forth bathed in the morning dews of spring. But is man's life in its earliest stage less fresh or less beautiful? Is not infancy the brightest sunbeam in ten thousand human homes? Who can contemplate the countenance of early childhood without joy and hope? The most depraved and callous have been melted into momentary tenderness when brought into contact with these fresh visitants from heaven; and a transient recollection has come upon them that they too were once innocent, and some faint regrets that they are not equally innocent now; and may we not hope, in some cases, a strong and fervent desire, which shall not be wholly without its effect, that they may even yet become innocent once again. And have not men fabled that birds and beasts of prey, which love the ravin of blood, have been subdued by the beauty and helplessness of children, so as to shelter them in their nests and in their dens, and to become the nursing mothers of the innocents whose parents they would have ruthlessly devoured? At any rate, these young leaf buds, so richly adorning the mysterious tree of humanity, are so many evidences that the race has not been forgotten by its Author, but that in this respect, as in the world of vegetation around, he is ever renewing the face of the earth.

Then comes the period of youth. The bud is expanded into the fully developed leaf or blossom, and unnumbered hearts beat in joyful sympathy with the change. For who can resist the charm thrown over all nature now? Spring has advanced towards the stage at which she passes into summer. The leaves and the flowers spread themselves to catch the genial influences of the sunshine, the atmosphere, and the dews. The phœnix of nature has started up all beautiful and radiant from the ashes of her own pyre. The world is again young, and joyful, and jubilant. Sweetness and fragrance, beauty and music, are everywhere. There is a glow in the sky and a tenderness in the landscape which move all to gladness.

"For the queen of the spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale;
And the smile of her presence gave joy to the hours;
And fresh in her footsteps sprang herbage and flowers."

And is not the counterpart of all this to be met with in the human world? Look at the multitudes of young human beings either just growing into incipient adolescence, or having fully arrived at that period, or having just passed it. Discounting the evil that is in them, these are the creatures we think of when we would sketch for ourselves pictures of the angels. At this stage how often have we felt all human life would like to stop, and remain young and buoyant for ever. How goodly the sight of a company of virtuous young men and maidens—the guerdon of past anxieties; the dearest promises and brightest hopes of the future! As yet passion has not enervated their spirit, nor care furrowed their brow. Deriving incessant inspiration from hope, with no experience to make them sad, they pass on through the pleasant hours as if there were no storms or evening beyond. The young leaves of the vernal forest, dancing in the breezes and welcoming with dimpling smiles the rosy kisses of the sunbeams, or revelling with the wanton zephyrs as they pass, do not present a spectacle more animating or more grateful than these. Youth does not only help to make the earth joyful, but proves to every generation the constancy of the Creator's care, and the undying energy of his creative power. Only the cynic or the misanthrope can regard this May-day of human existence without pleasure and thankfulness. Blessed be God that there remains so much of infancy and youth yet in the world! As long as these are here, it is permitted to us to hope that the dotage of our race is indefinitely postponed.

But now succeeds a further period, that of maturity. Spring has fled away, and the vernal green has ripened into the soberer hue of summer. Every tree is fully robed now, and the covert, the woodland, and the forest are bending down under the burden of their own vestments. If there was a beauty in spring, such as no other season can vie with, there is a *grandeur* in summer such as spring itself might envy. The year has reached his prime, and steps forth with the firm tread of conscious power. Less fitful and less gleeful than its predecessor, there is yet a matured and chastened joy about this season, exciting our regret when it is past, and our satisfaction when it is about to visit us again. The soft air exhales fragrance from every flower. The tranquil sky looks down with benignant smiles on all her children. Nature is found in her most complacent mood, lavishing her bounties in every direction, pouring sunshine into the obscurest recesses, and bathing the earth in a flood of glory. And what of the summer time of human experience? If the parallel will not hold throughout, it will at least hold in a measure. For human life and character now grow into ripeness also. The nascent powers fully unfold themselves; characteristics discovered as tendencies only in youth now become formed and settled; acts formerly only attracting attention by their frequency, have now consolidated into habits; results have taken the place of promises, and the boys and girls of yesterday have become the men and women of to-day. Inexperience gives place to experience, impulse to reason; where the grace of heaven is enjoyed, passion submits to conscience, the heart is swayed by the intellect, and virtue and piety bring the daily life into

harmony with its source, with its God. Whenever this is the case, manhood is a grand and sublime thing. It is the summer time of our life below. We are not surprised that youth should aspire after it, or that any should feel sorry as they see it pass. The children of the past, the parents of the future—behold them coming forth, with infancy clinging to their right hand, and age supported by their left! If the finger of care has wrinkled their foreheads, or its touch sprinkled their heads with greyness, or its pressure bowed their shoulders and broadened their figures, yet they have been conscious of a gracious hand sustaining them, of divine wisdom shining on and in them, and of sacred influences actuating them, and gradually preparing them for a more perfect and glorious maturity above. And they welcome these influences all the more, because they know that this period in its turn must soon pass. And it does pass, making room for the final one—

That of decay and death. The vernal bloom and the summer glories must all vanish before a power which they cannot resist. How mysterious are the influences which act on the still life of the world now. Every tree feels them, from its deepest root to its loftiest branches; and, obedient to the silent fiat, lays its mantle of beauty aside for a time. Yet how gradual and almost imperceptible the process. From the first yellowing of the earliest species till the hardiest have parted with their leafy treasures, how long the period which has elapsed! But the process has been as certain as it has been gradual, for at length the most stalwart sire of the forest stretches his weird arms towards the heavens as naked as his gnarled trunk. And, withal, how lovely has nature been in her decay! There are not wanting those who see in autumn richer beauties than any which the other seasons can boast. At first the finger of decay is laid on a few of the more exposed branches, tipping them with golden borders, then it spreads downward from branch to branch, and onward, from tree to tree, and forward from woodland to woodland, till the whole landscape becomes tinted as with hues out of heaven, and wrapped, as we often find it at this time of the year, in a dreamy haze, and burnished by the oblique rays of a post-equinoxial sunshine, the scene stretches out there sublime, and hushed, and tranquil, no unmeet type of a good man's dissolution. And "we all do fade as a leaf." Thus gradually, imperceptibly, yet inevitably, does mortal decay creep on us and our brothers; and thus calm, and grand, and beautiful are many of God's children in their decay. Some, alas! are touched by the nipping frosts in their early spring time, and fall to the hungry earth out of their mother's arms, presenting us with the unnatural companionship of the cradle and the grave. Others, escaping these early perils, only await the blights of a later season, when, like the spring leaves that fall green and heavy on your pathway, they are unexpectedly gathered to the dead. It is strange, with all the diseases to which youth is peculiarly liable, that any should deem themselves secure at that dangerous age. The strongest are often the first to go; and death, like a skilful burglar, is not seldom found to enter where the doors are supposed to be most strongly bolted and barred. How many, too, in the mid-summer time

of life are summoned away; the father from his cares, the mother from her darlings. Their sun goes down at midday, and the noon is overtaken by the gloaming. "We ALL do fade." Some earlier, others later; but all at one time or another. The youngest and the brightest, the strongest and the gladdest, must all succumb to the common doom. To decline and wither, to fade and die, is the inevitable lot of the whole posterity of Adam.

And the prophet does not leave us without an intimation of the reason. For he adds, "And our iniquities, like the wind, have taken us away." Thus he connects decay and death with sin. This is very significant. They are indeed connected, as cause and effect. Sin is the great disease. Sin is the great grave-digger. Sin is the parent of all diseases. Sin, by defiling the human heart, has defiled the earth with golgothas, and turned the world into a charnel house. The first sickness that man had was the sickness of sin in his spirit; this passed into his heart and blood, and from that moment he became a dying creature. Sin *is* death, death in the highest region of man's being, death in the centre of his moral nature, mortifying outward to every joint and limb. What would have been his history on earth had he never sinned it were vain to conjecture. Perhaps he would have faded as beautifully, and passed away as painlessly as the autumnal foliage, leaving nothing but sweetness and fragrance behind. Having developed all his faculties and accomplished his earthly destiny, his happy spirit may have been exhaled like a dewdrop by the sunshine, to shine and sparkle in the brighter realms of glory for ever. Thus the close of his sublunary would have been a prophecy of his heavenly existence, and the last rays of his setting would have been converted into the first beams of his rising sun. Sin, however, has chased all such visions from the earth. Disorganising our nature, and handing us over to the tender mercies of the last enemy, our lot is to sleep in the dust, being sown in the dishonour and corruption of the tomb. We must all die, and be as water spilt upon the ground, which cannot be gathered up again.

Yet the view of his mortality can never be the final view to the Christian. The apostle tells us that "There shall be a resurrection of the dead, both of the just and unjust."

> "Then shall a second spring revive
> The ashes of the urn,
> And He who gave them life at first
> Shall bid that life return."

God has not made all men in vain. There are scenes beyond those which are bounded by our mortal horizon. And the very event that closes behind the believer the view of the present world opens before him a view that shall never be closed. The dead are only sleepers for a night. The morning will come, and they shall awake with its dawning. "All that are in their graves shall hear the voice of the Son of God, and shall come out." The just and the unjust shall arise. But, oh! how important that we should remember the different states in which they shall arise. The just, sinless, perfect, beautiful, immortal, like their

Lord. The unjust, immortal, it is true, but evil, depraved, deformed, hateful, and hating one another, as when they lay down. For over every death-bed has not the great decree been promulgated, "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still"? There is no cure for moral corruption in the grave. The dead neither repent, reform, nor pray. With what different feelings, then, must these two parties arise. The former, exulting in hopes now realized, glowing with gratitude and love, radiant with joy. The latter, terrified, conscience-stricken, and miserable, shrinking away like a guilty thing surprised, would gladly, if he might, draw round him his mortal winding-sheet and wrap himself in it for ever, so that he might hide his shame and screen himself from the scrutiny of the great Judge. And all this is but the index to the difference between their destinies. "These shall go away into everlasting punishment, and the righteous into life eternal." Can mortal language depict, or mortal thought conceive the difference between these two things—"everlasting punishment, and life eternal"? Yet to one or the other of these shall every human being arise. "ALL that are in the graves shall hear His voice, and shall come out; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Just one final word. As it is the habit of the sacred writers to connect death with sin, so it is their habit to connect life with the Saviour. He is the life, as well as the way and the truth. Believers live in Christ, and Christ lives in them. By virtue of the former they become justified, being accepted *in* the Beloved, and being complete in him. By virtue of the latter they are sanctified, having the mind of Christ, and having the life of Christ developed in their life. Christ, therefore, is in them the hope of glory. Thus sinners become just and holy persons, and can die in peace, awaiting with all confidence the resurrection of the dead. Now, then, is the time to secure this blessing, if we have not done so already; and securing it now, we may calmly await our own decay. Union with Christ by faith is the only source of immortal life to man, and that faith which unites us to him will enable us to look over the grave and death, irradiating our decline with the blush of the approaching morning. For as surely as we live in him now we shall rise with him at the last day. Then will his victory be our victory, his glory our glory, and his blessedness our blessedness, world without end; and we shall be satisfied when we awake with his likeness. In the faith of this let us not refuse to take the language of triumph on our lips now.

"Grave—the guardian of our dust!
Grave—the treasury of the skies!
Every atom of thy trust
Rests in hope again to rise.

"Hark! the judgment trumpet calls,
'Soul, rebuild thy house of clay,
Immortality thy walls,
And eternity thy day.'"

THE BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

At the request of our friends in the north who conduct the operations of this excellent institution, we solicit the attention of our readers to some of the details of its labours and the extent of its resources. The sphere occupied by the honoured men of God maintained by this society is in the Highlands and islands; it includes a population of 400,000, one-fourth of whom, in consequence of inhabiting the islands, are almost entirely dependent upon itinerant labours for spiritual instruction. Twenty-three tried and approved preachers are either altogether or chiefly supported by this society, with its very modest income of a thousand per annum. Hear this, ye rich Christians, and let it sink down into your hearts. Twenty-three men of God are maintained in devoted labours for the souls of their fellow men by a sum which, in these days of luxury, is but a moderate income for a prosperous man of business.

What a variety of reflections does this fact awaken in one's mind! There are dozens of Christians in our churches who, without inconvenience to themselves or impoverishing their families, could with a stroke of the pen just double the supplies of this society. If we compare the case of men of the world, the fact meets us thus. There are multitudes of individuals who spend more on their hounds, their game, their race-horses, than suffices to sustain this noble band of men, who cross rapid rivers, stormy seas, bleak mountains, in all seasons of the year; the ice-touch expelled from their hearts by the love of Christ, and the midnight made luminous with his presence. It is somewhat surprising that, in the search for sensation, those who utter the old Xerxian cry for new pleasures have never hit upon the problem of doing the largest amount of good with the smallest means.

But, not to lose sight of the practical object which we had in view in the commencement of this paper, we wish our readers to ponder the fact that all England contributed only two hundred pounds to this society in the year ending May, 1862; and one-half of that amount proceeds from London and Liverpool. Inasmuch as the Committee have resolved to discontinue the services of a travelling agent to collect the funds, we very much fear that the support heretofore obtained in England will altogether fail unless some measures be adopted to meet the case. It occurs to us that the Committee in Scotland should seek the affiliation of this society to the Baptist Home Missionary Society, whose head-quarters are in Moorgate Street. We imagine that, without any injury to the independence of their action, such a measure would be greatly conducive to the prosperity of both societies. It would be a step towards diminishing the number of such institutions, a result which is universally desired. It would save the Scottish society from the loss of its southern contributions, and secure the wider diffusion of the interesting intelligence contained in its report.

How refreshing is the following from the veteran Mr. Peter Grant, in

testimony of that which the grace of God has wrought in the Highlands during his lengthened career:—

"As the outpouring of the Spirit from on high is often like the summer showers, falling here and there, and as the wind bloweth where it listeth, so, in reading the statements of your missionaries from different localities, you will have to weep with those who weep, and rejoice with those who rejoice. Most of your aged and worn-out missionaries, who bore the burden and heat of the day, have gone to the great tribunal to give up their account, we hope with joy over many, and, no doubt, with grief over many hard and impenitent; and their tongues, to which the hills and the rocks often echoed, are now silent in the grave. Oh may those who remain work while it is day! Except one or two more, I might say like Job's messenger, 'I only am escaped to tell thee;' but instead of my grey hairs going with sorrow to the grave, I ought rather to say, with aged Simeon, 'Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.' I have seen the Highlands of Scotland covered with mist and darkness, and gross darkness the people. I have seen times in which it was difficult to say whether it was day or night; but at the eventime of my life it is light, and not only light, but Holiness to the Lord is written upon the life and conversation of many sons and daughters, and whole families, young and old. With great pleasure, I once more write to the friends who put themselves to trouble and expense for our comfort, and to acknowledge, not only for myself, but also in the name of the Church, our obligation and thankfulness to the Society which has been holding up our hands, that Amalek might not prevail. I can speak or write with more freedom of your young minister and his labours than he could do himself; and, although I enjoy health and strength which few enjoy at seventy-seven years of age, and am enabled to help at every time of need and every opportunity, yet he has to bear the burden and heat of the day; and I believe all will acknowledge the right man is in the right place. His strength is as his day, and his labour is acceptable to all. I am kept as comfortable by the Church as they can, but to support both of us they could not; still as they were enabled to do something for the Society this year, I hope it will increase.

"And now, What of the night, watchman? The two last years have been years of prayer, of efforts, and of hearty desire for the salvation of souls and the coming of the kingdom of Christ; and the Lord granted times of refreshing from his presence, and revived his work in the midst of the years. In many places the mountains have been threshed; a shaking came among the dry bones, and a great army arose; and now that some time has been given to winnow the corn, it was found that there was not so much chaff as was expected, and that many who with weeping went out with the precious seed of the Gospel, have returned rejoicing, bringing their sheaves with them, exclaiming, 'What has God wrought!' And, blessed be the Lord, his going has been seen in the sanctuary, and his path cleared; showers of blessings on the desert and solitary places of the wilderness; and he has also done great things for us, whereof we are glad. For ourselves and friends, and brethren's sakes, we prayed that Jerusalem might have peace and felicity, and so we have enjoyed for the past year: we found how good it is for brethren to dwell together in unity. We had prayers and prayer-meetings without ceasing; the Gospel has been preached in season and out of season; multitudes heard with attention; a conviction of being in a lost condition, and necessity of holiness, and being converted, has been general. A meeting for anxious souls to be remembered in prayer often followed the sermon;

> 'And when the work was spreading all around,
> Many have salvation found.'

Of those of whom we hoped that they experienced a work of grace in their souls, we have baptized thirty-four since this time last year, and sixty-one the year before; three died, and three were excluded last year. Our number is now 291, and some approved by the Church who are not yet baptized, owing to circumstances. Unto the Lord most high be all the glory! it was his right hand and his holy arm that got him the victory.

"Among those who joined us of late, are four husbands and three wives; but most are young people, trained up in Sabbath schools and Bible classes, which your missionary holds twice every week, except when labouring in a distant place. We have prayer-meetings, well attended, Lord's day morning and evening, besides our three sermons and meetings for prayer and exhortation through the week; and several young men employ their talents, and greatly help those who have believed through grace; besides two who have gone to the college in Glasgow. The prospect before us is very encouraging. Doors are opening on every side, and the cry comes from many quarters, 'Come over and help us!'

"Your missionary took many extensive tours last year, through Ardchlach, Knockando, Glenrinnes, Glenlivat, and Strathdown; and in all these places there is a great awakening; and sometimes he requires to continue till midnight praying or preaching; and in places of which we formerly often said, 'Can these dry bones live?' the Lord is breathing now the breath of life into their souls. A good number of them have come over mountains and hills and a great distance to be baptized in obedience to the command of their Lord and Saviour, from places where opposition is strong, and the rubbish of prejudice still remains," &c. &c.

Another venerable servant of Christ in the service of this society has reached the jubilee of his ministerial labours: we refer to our friend Mr. Thomson, of Dunrossness, Shetland, who, with failing strength, reports a journey of 140 miles performed on foot in sixteen days, in addition to the preaching of fifteen sermons. The irregularity of communication with the mainland often causes our magazine to reach the hands of Mr. Thomson two months after the date of publication—a curious phenomenon for 1862.

Mr. Macfarlane, of Tobermory, in the district of Mull, preaches generally three discourses every Lord's day, partly in Gaelic, partly in English, to audiences on an average of about eighty persons; besides travelling through the week, and preaching as he finds opportunity, sometimes in the open air to large audiences, sometimes in houses or barns, every night. The roads are very bad, and the weather often very stormy, with much rain. Mr. Macfarlane attended the Annual Meeting in April, and gave a very interesting description of the hardships which he and the other missionaries in the Highlands and islands have to endure in their long journeys, over rough roads, and crossing stormy lochs and ferries in open boats; often preaching in clothes drenched with rain, and reaching their resting-places weary, wet, and cold, with scarcely the means of necessary rest and refreshment.

In his March letter he writes with reference to the collection for the Society:—

"I will give every prominence to the circular which you enclosed, in all my stations; but the friends in general are very poor, and I think they have hitherto done even beyond their means. We have to contend with many difficulties. We have not a proper place to meet in, which is a great barrier to our progress. We must make an extra effort to get a right meeting-house. We meet in an upper room in a hidden corner of the town, very difficult of access. I have spoken to the proprietor for a site in a suitable part of the town, which he kindly granted, and will give £5 to the fund for the building, which will cost from £300 to £400. I intend going south to Glasgow and Edinburgh in summer, in hopes of obtaining help for this undertaking."

The following is the eloquent testimony given by Mr. Vasey, of

Greenock, to the character and the laboriousness of the agents of this Society:—

"I honour and love them for their Master's sake, and for their work's sake: they are men who count not their lives dear to them—men whom the Lord has honoured, whose diplomas the Holy Ghost has sealed, and many souls shall be the crown of their rejoicing in the day of Christ. My brethren, yours is a glorious work; angels began it to the shepherds on the plains of Bethlehem, and, unseen, now attend you; but more, the Lord of angels is yours, your life, and strength, and theme. I cannot forget the expression of one of them at a meeting in Aberdeen, three years ago. The funds of the Society were low; but, said our brother, 'We have counted the cost—*the die is cast*—whatever be the state of the funds, *we abide at our posts!*' Brethren, the devil trembles before such men as these: these are they that turn the world upside down, or rather, the Lord will do it by them. Poverty, nakedness, peril, sword, are all in vain to them; through God they shall do valiantly; they are more than conquerors through Him who loved them, and fired their hearts with true zeal for his glory. My brethren, hold fast the simple Gospel of Christ in all its divine integrity, and when yon rending heavens shall disclose a returning Saviour, it shall be seen you have not run in vain, nor laboured in vain.

"And now, my dear friends, let us bear them on our hearts at the mercy-seat; pray that the work of the Lord may have free course. Christian, how much owest thou unto thy Lord? Is it a fact, that *at home* thousands are perishing for lack of knowledge? Is it a fact that the soul that sinneth shall die? Two hundred bodies perished in a coal-pit, and the sympathy of the country has been excited to provide for their bereaved families—thank God for such a country!—but, dear brethren, here are thousands of souls exposed to the bottomless pit; will you not cry, Deliver them from going down into the pit? Will you not help our brethren to tell them of the ransom Christ Jesus the Lord—the blood of the Cross? and to be more alive to the solemn realities of eternal things? Your shops, your mills, your warehouses, will all pass away, and leave not a vestige behind; but these souls will live on through eternity, in happiness or woe. For souls' sakes, pray for this Society.

"But more, the glory of Jesus is connected with this Society. He died to bear the sins of many, and these many are to be brought to him; they are the reward of his humiliation as well as the purchase of his blood, and he has called us to gather them, that he may be glorified by all your love to Jesus and your zeal for his glory. I entreat and beseech you to help, both by *your prayers* and *your purse*, the cause of Christ in connection with this Society. As its principles are those of eternal truth and dear to your hearts, and through the power of the Holy Ghost are destined to live and triumph till time shall be no more, help to spread them by your firm support to the Society. The Lord bless his own cause, and prosper the Society. Amen."

Most heartily do we endorse these sentiments, and earnestly desire that our endeavour to give publicity to the Baptist Home Missionary Society for Scotland will not be "in vain in the Lord." We have given but a sample of the manifold labours of the heroic men who are incessant in prayer and zealous activity for the furtherance of the Gospel. Brave Highlanders, brethren and sons of the men who have made the name of Britain terrible to her foes, in the holier conquests of the Cross may the God of heaven shield your precious lives, and crown you with his loving favour!

Contributions to the Baptist Home Missionary Society will be thankfully received by Mr. Charles Anderson, Trinity House, Edinburgh, Treasurer; or by Mr. Henry David Dickie, 3, Ann Street, Edinburgh, Secretary.

THE LEPROSY.

III.

THERE were three cleansings enjoined upon the leper about to be restored to the privileges of God's assembly. The *first* was by blood. "And he [the priest] shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean" (Lev. xiv. 7). On referring to the preceding verse, it will be seen that the person was sprinkled with the blood of the slain bird. The *second* cleansing was by water. "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean" (Lev. xiv. 8). The *third* cleansing was by blood and oil. "And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean" (Lev. xiv. 20). In the *first* we have brought before us justification in its purgative aspect; or, in other words, that judicial act of God by which he not only pardons the sins of the sinner, but regards him as the fit object of complacency and reward. The man whose body was sprinkled seven times with blood was free to enter the camp. The *second* may be regarded as typical of the washing of regeneration. The *third* may be viewed as illustrative of renewed consecration. These will be more clearly seen as we proceed. "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" (Lev. xiv. 2—7).

We must not lose sight of the fact that so long as the disease continued to spread, the leper remained outside the camp, and consequently at a distance from the dwelling-place of God and his assembly. Such being his wretched condition, the poor leper was beyond the reach of human aid. As far as he himself was concerned, he could only communicate defilement to everything he touched: it was therefore obviously impossible for him to do anything in the way of cleansing himself. So helpless indeed was he that everything had to be done for him by the priest, who was God's representative. He was, in fact, shut up to God for healing and restoration to his former privileges. If, however, the leper could not make his way to God and into the midst of his assembly, God could meet him. It is not said the leper shall go forth, but it is said, "The priest shall go forth out of the camp."

It would have been useless to talk to the leper about going or doing, if the priest had not gone forth from the camp and met him in the place of defilement. Had we not the assurance that "God was in Christ, reconciling the world unto himself" (2 Cor. v. 19), we should be asking, with one of old, "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7). The Son of man, who came "to seek and to save that which was lost" (Luke xix. 10), came all the way from heaven to earth. He left the highest place of exaltation and glory, and came into this polluted world of ours "to save sinners" (1 Tim. i. 15). Who that knows anything of God's love, will refuse to unite with the beloved John in saying, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 9, 10)? Blessed for ever be his name, he came all the way and did all that was required. "He could call worlds into existence by the word of his mouth; but when leprous sinners had to be cleansed, something more was needed: 'God so loved the world, that he gave his only begotten Son.' When worlds were to be framed, God had but to speak: when sinners had to be saved, he had to give his Son."

It was essential for blood to be shed before the defilement of leprosy could be removed: "The priest shall command that one of the birds be killed in an earthen vessel over running water." Although "with the LORD there is mercy, and with him is plenteous redemption" (Ps. cxxx. 7), it is plainly set forth in the Scriptures that "without shedding of blood is no remission" (Heb. ix. 22). We were somewhat surprised to meet with the following in Mr. Fairbairn's work.

In all this, however, there was no proper atonement; and though the ban was so far removed that the leper was now regarded as a living man, and could enter into the society of other living men, he was by no means admitted to the privileges of a member of God's covenant."* It is readily admitted that the fulness of blessing was not realized for seven days; but it must be borne in mind that atonement is not realization, and that realization is not atonement. All who have been saved, have been saved because Jesus died and rose again, and not because of what they have realized. Our safety does not depend upon our realization, but on the atonement; yet at the same time, our peace and joy are in proportion to our apprehension of Christ and his work. That the blood of the slain bird had made an atonement was self-evident to the leper in his being permitted to enter the camp. Notwithstanding the fact that we Gentiles, who were far from God, "are made nigh by the blood of Christ" (Eph. ii. 13), there are millions who in heart are still far from him. Blood is the basis of all God's

* "Typology," vol. ii. p. 384.

operations with man as a fallen creature. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," "that he might be just and the justifier of him which believeth in Jesus" (Rom. iii. 24—26). It is through the death and resurrection of Jesus that man can hold intercourse with God, and through the same media that God can communicate his riches to man.

"The living bird let loose into the open field" was a striking type of the resurrection of Christ. He died for our sins, and rose again for our justification. Because "He humbled himself, and became obedient unto death, even the death of the cross," God "hath highly exalted him, and given him a name which is above every name" (Phil. ii. 8, 9). It was the living bird mounting up into the heavens, bearing upon its wings blood, the significant token of atonement, which told out the great fact that the work was done. In like manner, when Jesus "had offered one sacrifice for sins for ever," he "sat down on the right hand of God" (Heb. x. 12). The Scriptures assert in the most emphatic manner that "He bare our sins in his own body on the tree" (1 Pet. ii. 24); and they further teach that he rose from the grave without one of those sins resting upon him. Such importance is attached to the resurrection of Jesus, that we are told, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9). Again, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 14). The same Scriptures assure us, that in consequence of the two-fold nature of Christ's work, all who believe in him are free from the charge of guilt, free from condemnation; that they are one with him, accepted in him, quickened with him, and raised together with him into the heavenlies. Blessed truths! may we ever draw from them that consolation which they are calculated to afford.

If any after having believed fall into sin, there remaineth no other sacrifice for sin; they must rest upon the blood of the atonement, upon that sure foundation Christ Jesus, who "died for our sins according to the Scriptures," and who "was buried" and "rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4).

"Christ alone is our salvation,
Christ the rock on which we stand;
Other than this sure foundation
Will be found but sinking sand.
Christ, his cross and resurrection,
Is alone the sinner's plea;
At the throne of God's perfection
Nothing else can set him free."

In reference to the *second* cleansing we read:—

"And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all

his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat-offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: and the priest shall take one he lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD: and he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy: and the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering: and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD" (Lev. xiv. 8—18).

The second cleansing which we have now to notice may be regarded, as we have previously stated, as typical of the washing of regeneration. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). The cleansing by the water most strikingly sets forth the cleansing efficacy of the word when applied by the Holy Ghost. It is much to be deplored, that "There are many who own the blood of Christ as the alone ground of pardon, and the word of God as that whereby alone their habits, ways, and associations are to be cleansed and ordered; who, nevertheless, are far from entering, by the power of the Holy Ghost, into communion with the preciousness and excellency of that One whose blood has put away their sins, and whose word is to cleanse their practical habits." Strictly speaking, the leper was clean in God's judgment on the first day when the blood was sprinkled upon him in its sevenfold efficacy; but he had afterwards to shave and wash. If God has been working a salvation in us, we are to work it out "with fear and trembling;" that is, we are to let it be seen by our daily life that God hath saved us, and called us with a holy calling. "It is one thing to know, as a doctrine, that God sees my nature to be dead; and it is quite another thing for me to reckon myself as dead, to put off, practically, the old man and his deeds, to mortify my members which are on the earth." "The leper was pronounced clean the moment the blood was sprinkled upon him; and yet he had to cleanse himself. How was this? In the former case he was clean in

the judgment of God; in the latter he was to be clean practically, in his own personal intelligence, and in his manifested character. Thus it is with the believer. He is, as one with Christ, 'washed,' 'sanctified,' and 'justified,' 'accepted,' 'complete' (1 Cor. vi. 11; Eph. i. 6; Col. ii. 10). Such is his unalterable standing and condition before God. He is as perfectly sanctified as he is justified; for Christ is the measure of both the one and the other, according to God's judgment and view of the case. But then the believer's apprehension of all this, in his own soul, and his exhibition thereof in his habits and ways, open up quite another line of things. Hence it is we read, 'Having therefore these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. vii. 1). It is because Christ has cleansed us by his precious blood that therefore we are called to 'cleanse ourselves' by the application of the word, through the Spirit. 'This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one' (1 John v. 6—8). Here we have atonement by the blood, cleansing by the word, and power by the Spirit, all founded upon the death of Christ, and all vividly foreshadowed in the ordinances connected with the leper."

"And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot." Every sinner needs cleansing. The ear which has been so frequently the channel of communication for vanity, folly, and even uncleanness, must be cleansed by the blood of the trespass-offering. The thumb of the right hand, which has been stretched forth for the execution of evil, must be cleansed by the blood of the trespass-offering. The great toe of the right foot, which has run in the ways of sin and the paths of the destoyer, must also be cleansed by the blood of the trespass-offering.

But something more was needed than the blotting out of trespasses: man's nature needed renewing. The New Testament says nothing about mending or improving human nature. It speaks of a new creature and a new creation. That man who has received the anointing of the Holy One is drawn forward in the paths of truth and the ways of righteousness. It must not be overlooked that "the oil" was put "upon the blood of the trespass-offering." The blood of Christ and his resurrection together form the basis of the Holy Spirit's operations (John xiv., xv., xvi.)* The Holy Spirit takes of the things which are Christ's, and shows them unto us. This, however, he could not have done if Jesus had not left this world. "I go that I may send him unto you." When once the testimony borne by the Holy Ghost concerning Jesus is believed, the individual is constituted a temple of the Holy Ghost, and is spoken of as being sealed unto the day of redemption.

* See "The Philosophy of the Divine Operation," by J. B. Walker.

In reference to the *third* cleansing, we read:—

"And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering: and the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one-tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD: and he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD" (Lev. xiv. 19—31).

This cleansing was to remove the hindrance to renewed consecration and to renewed acceptance of service. The hindrance was caused both by the nature of the disease of leprosy, and by the trespass against statute laws in which it had involved its subjects. Hence it was that both a sin and trespass-offering were needed. One drop of fresh oil could not be bestowed until the ear, the hand, and the foot, had been purged with blood. Until guilt be purged from the conscience by the blood of Jesus, neither the ear that has been open to folly, nor the hand that has been stretched out after evil, nor the foot that has walked in the ways of sin, can gain a renewal of power. Yet let it not be forgotten, that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Much more could be said, but we leave the subject with our readers, resting assured that if Christ is taken as the key, and the Holy Ghost as our interpreter, we shall be both edified and blessed in the examination of types and prophecies.

H. H. B.

Riddings, Derbyshire.

THE SON WHO WAS DEAD, ALIVE AGAIN.

MARVELLOUS indeed are the changes which have been wrought in the British army and navy during the last 20 years; and still the blessed work is going on. We quite believe that if the comparative religious statistics could be taken, it would be found that the percentage of godly men is higher among our soldiers and sailors than it is among those classes of our civil population from which the two services are mostly recruited. True, it would appear that our army and navy contain some of the most abandoned characters that walk the earth, and that the bad men in both are generally *very* bad. This, however, is only what might be expected, supplied as both services are very largely from the scum of our streets and alleys. When our scoundrels and black-legs have spent their last shilling, their final resort is to enlist. When they have lived on their wits until that source of supply has failed them, they take refuge in the army or navy. And, gentle reader, pity the sorrows of those who have to "lick such materials as these into shape"! Verily the work is one requiring much patience, perseverance, and self-control. And, withal, now there is the fear of assassination, if an officer rigidly does his duty. So that the post of a non-commissioned or commissioned officer in either army or navy is no sinecure. But we repeat our statement, that notwithstanding the unpromising materials of which our military forces are largely formed, there is at the present time going on among them a most blessed work of God. Many causes have operated to produce this result, which, however, we can only just mention, as we have not taken pen in hand to indite an essay, but to "spin a yarn." The causes of improvement in the spiritual condition of our soldiers and sailors are—greater zeal and devotion among our military and naval chaplains, the employment of faithful Scripture readers, the general circulation of the Holy Scriptures and religious tracts, the temperance reformation, and the wide diffusion of missionary agencies in those foreign climes where our troops have to spend so many years of their service. It may be *confidently* affirmed, that the great bulk of our soldiers and sailors have vastly more religious instruction in the army and navy than they would have had if they had remained crawling about those dens of vice from which they came. India, the land of the zeal and heroism of Carey, and Marshman, and Ward, and Chamberlain, and a host of others, has proved the spiritual birthplace of many a runaway recruit, who left his native country a monster of vice and wickedness. Our own depraved sons have gone to that land of idols and of missions, to be converted to God. They have landed on its shores wild dissolute soldiers, but have left them to return to their native towns and villages monuments of Divine mercy. Surely these facts give our foreign missions an *additional* claim upon British Christians. The great day alone will declare how many of our reprobate youth first received the life divine at a foreign mission-station. But enough of these general reflections, and to our story of fact.

Philip Whilcombe was from his boyhood a sad scapegrace. Full of

impetuosity and dash, he was up to all kinds of mischief. His education was sadly neglected, and his moral training left to take care of itself. What he might have been had he been differently brought up, it is not for us to say; but the actual truth is, he became an adept in worldly dissipation and folly. Led on by others, he at last committed an act of dishonesty for which he was imprisoned. When his term of confinement expired, he was turned upon the world with a ruined character, and in a fit of desperation enlisted. He was at this time only about seventeen years of age, but being a tall, strapping youth, was a first-rate prize for the recruiting-sergeant. Philip's regiment remained for some years in this country, and during this period he was an unchanged man, as fond of the world and sin as ever, often in trouble through his mad freaks perpetrated under the influence of liquor; for, alas! Philip was anything but a teetotaller.

At length there came the awful Indian mutiny, with its sanguinary atrocities and its fearful perils to our entire Eastern empire. May this nation never forget that terrible warning, nor the vows which she made in the day of her humiliation! Alas! it is to be feared that the impression then produced has already nearly faded from many minds. We have put off our sackcloth, and with it too many have forgotten the national reproofs that we then received. The regiment of Philip Whilcombe was ordered to India to assist in quelling the outbreak, and the poor lad, having bidden his widowed mother a hasty adieu, proceeded to Portsmouth with the battalion to await embarkation. He sailed, and for nearly three years no letter was received from him by any of his friends, who concluded that he had either been killed in action or had been carried off by the climate; they gave him up as dead. But eternal love had written Philip's name in the Lamb's book of life, and he was not to die in his sins.

Wonderful are the ways in which God works in accomplishing his sovereign purposes. When our young friend's regiment lay at Portsmouth awaiting embarkation, a call was made for volunteers from other regiments to bring up the strength of the —th to a full war complement. The call was responded to by many. Among others a Sergeant Waters presented himself, and was accepted only a day or two before the transport sailed. This Sergeant Waters was a devoted Christian, and, as far as the writer can ascertain, was the *only* pious man on board that crowded vessel. In fact, the —th had been for years a notoriously bad corps so far as religious matters go. Its officers were worldly men, and its rank and file pre-eminently dissipated and reckless. And God in his sovereignty inclined the heart of one solitary witness for Christ, Sergeant Waters, to join this battalion of corruption. The ship put to sea with more than a thousand souls on board, and with just *one* grain of "the salt of the earth" to season that feculent mass, and *one* beam of "the light of the world" to illumine that dense spiritual night. But Jehovah had great things to do by this "man of God." Sergeant Waters has been since called to his rest; and it is from the letters of a comrade who was with him throughout, and who was at last brought to Christ through

his piety and zeal, that the writer derives the materials of this part of his narrative.

When Sergeant Waters joined the —th, and sailed with it to India, he manfully avowed from the first his love for Christ. He was a most devoted saint, and did not shrink from letting his light shine before his comrades. He had been converted while in the army, and yearned with a divine compassion over the souls of his companions in arms. At first he had not a person to sympathize with him on board that transport, but had to encounter the scorn and contempt of all. Such a man would have had much to endure in barracks, but shut up in a confined ship, with no possibility of escaping from his tormentors for five minutes even, his life was a perpetual martyrdom. The fact, too, that he was a stranger in the regiment, caused him to be regarded with the less leniency. He was set down as an innovating upstart. Christians of Great Britain and Ireland, who know comparatively little of what Sergeant Waters endured in that fiery furnace, pray for the Lord's witnesses in the ranks of our military, that they may be kept "faithful unto death"!

During the voyage out, our friend wrestled with God that at least one soul might be given him ere they reached their destination; and that petition was heard. At first only one private joined him in the reading of God's word and in prayer; but he was followed by another, and he again by yet another, so that when the ship anchored at the end of her voyage, there were just four praying souls on board. The little leaven had already begun to spread.

Then came the disembarkation and its usual consequences, mad riot and dissipation, which soon prostrated and slew some of the finest men in the corps. During the voyage out, which had been an unusually long one, *not a single death had occurred*, owing to constrained temperance and orderly habits. But as soon as these restrictions were removed, and the poor victims had the chance of rushing to the liquor shop and the brothel, they began to fall like leaves in autumn, as, alas! multitudes of others have done and are still doing. "It was a hard task," writes one of the comrades of Sergeant Waters, "for that man to stand up against all the wickedness in the regiment *as he did*, but the Lord supplied him with grace and strength from on high." The corps was not long in Calcutta, but was sent to Barrackpore, and there, writes the same hand, "the good work began in earnest." By twos and threes the men joined themselves to the praying band, until there were more than a hundred who assembled on every occasion when duty permitted. Leave was obtained of the commanding officer to build a place for prayer in the barracks. A pious colonel of a disbanded native regiment formed and led a Bible-class among the soldiers, thus strengthening the hands of those who were already disciples, and encouraging others to join them. The regiment had no chaplain, but the good work was carried on entirely by the zeal and devotedness of the converts themselves, led by our pious sergeant. At length the corps was parted, and three

companies were sent up the country. Sergeant Waters with his company was in this detachment. At the station to which they were sent, there happened to be a worthy and devoted Baptist missionary, who became a kind of second father to the converts, "instructing them in the way of the Lord more perfectly." He had the privilege of baptizing the apostolic sergeant, and about twenty others in this small body of men. He provided them with a room in which to hold their meetings, and became to all intents and purposes their loving pastor.

But what about our young friend Philip Whilcombe? His poor mother had not had a line from him since he sailed, and had long mourned for him as one dead, when I learned from a friend that she had received the joyful news that her son was not only living, but a Christian. Poor woman, she was not a decided follower of the Saviour herself, but she rejoiced that her boy had received the great salvation. The writer had the privilege of reading the letters which contained the particulars of his conversion to God at Barrackpore at that wonderful time of grace with which his regiment had been there favoured. And very beautiful was it to see how Divine grace had not only changed his heart towards God, but towards his fellow-creatures. The brutal soul which had left an anxious widowed mother without a line of filial correspondence for more than two years, now bloomed with all lovely social affections, and turned with a special tenderness towards her who had brought him into the world. Philip's letters overflowed with penitential sorrow. With evident anguish he lamented the sins with which, as with so many arrows, he had pierced a mother's loving heart. He became to her "a preacher of righteousness." He knew that when he left England she was not a decided Christian; and now with mingled modesty and fidelity he began to inquire whether she had given her heart to the Lord, and to urge her to do so without delay. But, sad to say, these exhortations have hitherto been without any visible result. The decent, moral mother still remains only "not far from the kingdom," while the once reprobate son has found grace of the Lord in the land of idols! ("Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—John i. 13. "Of his own will begat he us" —James i. 18). Philip is now endeavouring to bring his comrades to that Saviour whom once he despised. He has tried his hand at composing little handbills for soldiers, which he has got printed at some mission press or other in India, and specimen copies of which he has sent home. The writer has perused them with much interest. They are full of Christ. But our young friend has had to mourn over a brief period of declension, which should teach him the necessity of unceasing watchfulness. From this temporary relapse he has been mercifully restored. Truly a British soldier needs much grace to withstand the allurements to vice wherewith (especially in India) he is surrounded. And should this article meet the eye of our friend Philip beneath a scorching Eastern sun, and should he detect

through the veil of fictitious names the allusion to himself and his comrades, may he have grace humbly to confess, that he is "less than the least of all saints." May he prove faithful even unto death!

Sergeant Waters did not live long to enjoy the blessed results of his devoted labours. His constitution, never of the strongest, gave way under the exhausting influence of a tropical climate. He died in the faith and hope of the Gospel, and with many prayers that "every British soldier might find the Lord." His corpse was followed to the grave by a large concourse of his former companions in arms. Even those who had no sympathy with his religion honoured his consistency and integrity. His dust sleeps under the shade of the banyan tree, but his disembodied soul has heard the thrilling words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The humble soldier has joined the august assembly of martyrs and confessors, and those who have "turned many to righteousness." He too has received his crown, and is now casting it at his Redeemer's feet. The final judgment will alone reveal the full results of his holy efforts; for while such men rest from their labours, the fruits of their toils will continue to follow them down to the sounding of the trump of God. Their influence in the world can never die out, but will be transmitted from generation to generation. Our last information tells us that the good work in the —th regiment, of which Sergeant Waters was the father and the apostle, still goes on. The church in that corps survives the death of its founder. May its members remain true to their solemn profession!

This simple narrative points its own moral. It illustrates in many of its incidents the sovereignty of Divine grace. It proves that God can bring his chosen sons from far, and his daughters from the ends of the earth. It shows that important issues often hang upon apparently insignificant events. It proves the power of faith, and prayer, and holy living and working. It is another tribute to the might of personal decision and enthusiasm in the cause of Christ. It shows that ONE man, with the Spirit in his heart, and Christ on his lips, and God on his side, is an invincible power for good. It testifies that without God no instrumentality is strong, and that with God no instrumentality is weak.

VERITAS.

DISTRESS IN LANCASHIRE.

THE following communications will inform our readers of the measures adopted in connection with the Baptist denomination for the relief of the sufferers in the cotton districts. We have also received several letters, urging congregational and other collections; but the address of the Baptist Union has now rendered the publication of

appeals from individuals unnecessary. The approach of winter is already beginning to tell on the statistics of distress, and it is high time that all should co-operate to mitigate this national affliction. We shall be happy to report in future Numbers of the Magazine the state of the various subscription lists.

To the Editors of the BAPTIST MAGAZINE.

SIRS,—Allow us to call the attention of your readers, especially of the pastors and deacons of our churches, to the resolutions of the Committee of the Baptist Union in relation to the Lancashire distress. It is our earnest hope that the appeal which the Committee now make in behalf of their suffering brethren in the north of England will meet with a prompt and generous response.

It is by no means the purpose of the Committee to interfere with any of the measures already in operation to accomplish the desired end. Their sole wish, on the contrary, is to supplement and assist them—to be auxiliary to them all. They do not think it desirable that the relief given should assume a sectarian aspect, or should in any degree preclude those who do not agree with us in religious belief from a full share of our sympathy and help; they would therefore gladly be auxiliary to the General Relief Committees, whether in town or country. On the other hand, there are Baptist brethren, both ministerial and private, whose wants are not sure to be provided for by any existing machinery; and others, such as those for whom the "Lancashire and Cheshire," and the "General" Baptist Associations are labouring to provide, and the Committee would heartily rejoice in rendering assistance to these.

The object of the Committee in requesting the Treasurer of the Union to receive contributions is not to add to the already too great number of separate agencies, but to afford a facility to churches or subscribers to whom it may be either inconvenient or difficult to forward money in other manner.

Whatever funds may be placed at the disposal of the Treasurer by the benevolence of the churches, will be appropriated as the contributors themselves may direct; and if no special directions are given, the Committee will undertake to distribute them according to its best discretion.

Above all, they are desirous that the efforts now made should be so general and liberal as to give satisfactory proof that the spirit of Jesus still dwells and reigns in his Church, that so our brethren may be comforted in their sorrows, and our Redeemer obtain abundant glory.

(Signed) EDWARD STEANE, D.D., J. H. HINTON, M.A., JAMES H. MILLARD, B.A., } Secretaries.

Baptist Mission House, 33, *Moorgate Street, E.C.*
October 9th, 1862.

At a meeting of the Committee of the Baptist Union, held at the Mission House, London, Oct. 7th, 1862, the Rev. B. Evans D.D., in the chair, the following resolutions were unanimously agreed to:—

"1. That the Committee feel deeply affected by the tidings which continue to reach them of the painful privations to which so many of their fellow-countrymen and fellow-Christians are subjected through the stagnation of the cotton trade; and they earnestly pray the God of all mercy that by his good providence the causes of this great calamity may soon cease to operate, so that the distress may be stayed.

"2. That, however, fearing from present appearances that the sufferings of their brethren in the cotton-manufacturing districts may yet be long protracted, and dreading for their sakes the rigours of the approaching winter, the Committee earnestly sympathize with every effort made to soften their afflictions and provide for

their necessities, and hereby express their hearty concurrence in the measures already taken in this behalf by the various Relief Committees.

"3. That they, therefore, affectionately invite their brethren throughout the country to aid in this charitable undertaking, by liberally supporting the funds of these Committees both by congregational collections and by private subscriptions.

"4. That George Lowe, Esq., F.R.S., the Treasurer of the Baptist Union, is hereby authorized and requested to receive contributions for this object; such contributions to be forwarded either to the Baptist Mission House, or to the account of the Treasurer with Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street."

(Signed) B. Evans, D.D., Chairman.
James H. Millard, B.A., Acting Sec.

The following appeal is from the Committee of the Lancashire and Cheshire Association of Baptist Churches:—

To the Church of Christ at

with its Pastor and Deacons.

Dear Brethren,—In the name of the Relief Committee appointed at the last Annual Meeting of the Lancashire and Cheshire Association of Baptist Churches, we earnestly request your kind attention to the following statement:—

Many of our brethren have been for months out of employment, and every week adds to the number.

Ten Churches have now applied for help, and the number is likely soon to be increased.

About four hundred persons connected with these Churches and Congregations are partially or wholly out of employment, viz., married 160, single 240.

To relieve these friends the Committee will require from £120 to £150 per month; and as the numbers increase, the amount needed will be proportionately greater.

The Churches in the County able to do more than support their own poor, are comparatively few.

About £420 have been already contributed by the Churches in Lancashire to the Association Relief Fund, and about £130 have been kindly forwarded by Churches at a distance.

Cast-off clothing, materials for making into garments, school stationery, as well as contributions in money, will be most thankfully received.

The Committee are establishing classes for sewing, and instruction in reading and writing, &c., that the unemployed may be usefully occupied, and kept from wandering in the streets and falling into temptation.

The Committee furnish each Church applying for help with a series of questions to be answered, so as to obtain an accurate knowledge of their necessities, and then make grants to the best of their judgment.

A deputation from the Committee has visited the Churches seeking assistance, for the purpose of conferring with their Pastors and Deacons.

The deputation report that they found the distress to be great and extending among the Churches; that the Churches visited had exerted themselves to the utmost of their means to relieve their poor; that the Ministers and Deacons had used the most commendable discretion in dispensing the funds which the Committee had placed at their disposal, and that they entered most heartily into the wishes of the Committee to provide industrial employment and instruction for those out of work.

We appeal to you, dear brethren, for assistance to feed and clothe those members of our Churches and Congregations who, though willing to work, have no work to do. We ask you, in your brotherly love, to help us to establish and maintain industrial classes for their occupation and improvement. Your gifts will be accepted with feel-

ings of deep thankfulness, and we hope they will tend, by the Divine blessing, to sanctify this severe trial.

We, are, dear brethren, yours very faithfully,

LAWRENCE WHITAKER, JUNR., Treasurer.
FITZHERBERT BUGBY, } Secretaries.
WILLIAM ALLISON, }

COMMITTEE:—

C. M. BIRRELL, GEORGE FOSTER,
CHARLES WILLIAMS, J. R. JEFFREY,
ALEXANDER MACLAREN, J. J. GODFREY,
October 14th, 1862. HENRY KELSALL, CHARLES WARDLEY.

The Committee thankfully acknowledge the receipt of the following contributions:—

	£	s.	d.
Camden Road, London. Rev. F. Tucker	16	17	4
Union Chapel, Luton. Rev. J. Makepeace	7	10	0
W. Webb, Stroud	0	10	0
Westbourne Grove, London. Rev. W. G. Lewis	50	0	0
H. Kelsall, Esq., Rochdale	20	0	0
G. T. Kemp, Esq., Rochdale	10	0	0
Greenwich. Rev. E. Dennett	10	0	0
Union Chapel, Manchester. Rev. A. McLaren	22	11	0
Pembroke Chapel, Liverpool. Rev. C. M. Birrell	73	13	8
Everton, near Liverpool. Rev. J. H. Robarts	13	1	7
Haslingden, Second Church. Rev. W. J. Stuart	5	7	10
Newcastle. Open Communion Baptist Church	5	0	0
Frome. Rev. S. Manning	5	0	0
Stroud. Rev. W. Yates	5	13	0
Newport, Monmouthshire. John Hughes's Sunday School Class	0	13	0
Coniston. Rev. J. Myers	1	3	2
Mr. S. Dusautry, Laverstoke, Hants	5	0	0
Harvest contributions at Somerleyton, Suffolk (a moiety)	3	14	6
Edmonton. Rev. John Edwards	6	8	7
Liverpool, Myrtle Street.* Rev. H. S. Brown	100	0	0
Westbourne Grove, London. Rev. W. G. Lewis (second contribution)	25	0	0
Oswestry. Rev. E. Wilks	2	7	0
Bootle. Rev. R. H. Roberts	25	0	0
Tottlebank. Rev. T. Taylor	5	5	4
St. Albans. W. L. Smith, Esq.	62	9	0
Christians assembling in the name of the Lord, in Millway, Wellington	20	8	3
Wellington. W. D. Horsey, Esq.	11	2	0
Pole Moor. Rev. H. W. Holmes	9	0	0
Lambeth. Mr. James Smith	2	0	0
Camden Road, London. Rev. F. Tucker (second contribution)	10	2	2
Regent's Park, London. Rev. W. Landels	22	2	6
Melksham. Rev. J. H. Wood	5	7	0
Penzance, Cornwall. Rev. J. Wilshire	4	1	8
Eythorne, Kent. Rev. C. W. Skemp	5	0	0
A Friend, Birmingham	1	0	0
Dunchurch, Warwickshire. Rev. A. Cox	2	15	0
Wokingham, Berks. Rev. P. G. Scorey	10	0	0
Mr. W. Billson, Welford, Northamptonshire	0	2	6
Total	£585	6	1

* The collections at Myrtle Street were £250, out of which the Committee have received the first grant of £100.

A valuable parcel of clothing from Mrs. William Allison, Selby, Yorkshire, has been received.

Cheques, post-office orders, or parcels of clothing, will be gratefully received by either of the Secretaries, viz., the Rev. FITZHERBERT BUGBY, 96, Fishergate Hill, Preston; or Mr. WILLIAM ALLISON, 125, Upper Brook Street, Manchester; or by any Member of the Committee.

(*To the Editors of the* BAPTIST MAGAZINE.)

Wigan, October 15th, 1862.

DEAR SIRS,—Since my last letter, subscriptions received have enabled me to organize a sewing class. It commenced with twenty, and now numbers forty. To maintain it, as it is now, will require at least £30 a month; but I should be very sorry if compelled, for want of means, to stop here. If funds permitted, that number would be doubled to-morrow. The girls in the class get such winter clothes as we are able to give them, and 3s. per week. Out of this some of them have to pay ninepence and one shilling per week for lodging, and the remainder is all they have to live upon. And yet these are well off when compared with hundreds of others whom we would but cannot relieve. To those of our friends who have helped us by their contributions we give our warmest thanks. Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto Me. "Verily, verily, I say unto you, Ye shall in no wise lose your reward," the Master saith. We have received many mites from brethren and sisters who are poor in this world's goods. Many, perhaps, have felt, as a sister expressed in her letter, that what they sent was but as a drop to the ocean compared with the distress. But these trifles afford us material aid, and the sympathetic letter which usually accompanies them lightens our load in no small degree. Parcels of cast-off clothes will be particularly acceptable. Subscriptions may be sent to Rev. C. H. Spurgeon, Metropolitan Tabernacle, or to Rev. W. Hayward, Wigan. The following sums have been received:—

	£	s.	d.
Church at Checksam	1	4	0
Ditto, Winscombe	2	6	0
Ditto, Sandy	2	10	0
Ditto, Pershore	0	13	0
Ditto, Wandsworth	2	15	0
Ditto, Tenterden	1	4	8
Ditto, Grosvenor Street, Commercial Road	3	1	0
Ditto, Blackwood	0	13	2½
Ditto, Cheam	1	0	0
Presbyterian ditto, Greenwich	8	0	0
Beckington	0	9	0
Readers of the *Christian World*, per editor	10	2	3
Rosoman	0	3	6
H. F.	0	5	0
Charles Street Sunday School, Kennington	1	1	8
A. M. C.	0	1	0
An Operative	0	1	0
M. H.	0	3	0
A Widow's Mite	0	3	0
Castle Donnington	0	3	0
Small Sums, per Mrs. Hutchins	1	9	0
A Friend, Exeter	1	0	0
J. B.	0	10	0
A Friend	0	5	0

	£	s.	d.
Llanvihangel	2	0	6
J. B. (second donation)	0	10	0
M. C.	0	2	0
Harlow Chapel Dorcas Society	1	0	0
Rose Seymour	0	2	6
J. B.	0	2	0
Mrs. Best	1	0	0
Mr. Drury	0	4	8
Baptist Sunday School, Stroud	1	10	0
Collection at Porton	1	7	3
E. Reeves	0	7	6
Mr. Field, Eton	1	6	6
Mr. Lovatt	0	5	6
Sunday School Teacher and Class, Creaton	0	2	6
Mr. Harding	0	4	0
Mr. Willis	0	5	0
Lydia	0	2	0
Mr. Pople	0	13	0
Miss Kinman	0	2	0
Mr. Sale	1	0	0
Mrs. Carson	0	3	6
S. E. L., Exeter	0	2	6
Mr. Mason, some haberdashery.			
Mr. D. Billings, box of clothing.			
E. Risdon, Pershore, ditto.			
W. K., Rugeley	0	5	0

	£	s.	d.		£	s.	d.
Mr. Pearsall	1	0	0	A Friend, to be continued monthly	1	0	0
Two Friends of Mr. Spurgeon	0	10	0	C. Henderson	2	16	0
S. M.	0	6	0	C. J. M.	0	5	0
H. C.	0	10	0	K.	0	5	0
Mr. Jenkins	1	0	0				

I am, yours sincerely,

W. HAYWARD.

To the Sunday School Teachers of the United Kingdom, and the Friends of Education.

SUNDAY SCHOOL UNION,

56, Old Bailey, London, E.C., October, 1862.

DEAR FRIENDS,

The subject which this paper urges upon your attention, is, in itself, so important, and touches so deeply the feelings of every bosom, that a simple statement of facts is all that will be necessary for our purpose.

From the public journals of the last few months you have learned the great destitution which prevails in those districts where the employment of the people is mainly dependent upon the cotton manufacture. But from private sources we have ascertained that there is a much larger amount of distress which does not meet the public eye. Those who are on the spot write, "The people do not like parading their sufferings before their neighbours, and it is only extreme cases that fairly come to the surface." Still those sufferings are severe. In one case a family was discovered, by visitation of a Sunday school teacher, consisting of seven persons, who, at half-past nine o'clock at night, were eating their first meal, and that provided by a neighbour. From another place they write, "The distress is evidently fast extending, and the people are rapidly sinking into deep want. Hitherto they have helped one another a good deal; but their power to do so is every day becoming less. One scholar, a young man, has only had one meal a day during the last week." And then again, under such severe pressure, there are many who refuse relief, saying they "can do a little longer."

But the necessities of the people are growing and increasing, as one mill after another first reduces its hands to half time, and then closes altogether. From the returns of only four towns which have reached us, we find that the numbers working full time are only 12,866; while those working not more than three days per week are 27,581, and those totally out of work amount to no less than 29,833. And we have a note appended to the returns: "These returns are not *selected*, but are the only ones at present accessible." How awful must the calamity be, if these figures *only approach* the average of the vast numbers usually employed.

And the physical evil is not the worst to be apprehended with regard to these poor families. We know, from too painful observation, the dangers to which those are exposed who have nothing to employ their time, and are grappling with misery and want. At present the reports show us that crime is even less frequent in those districts than in ordinary seasons; we cannot expect this to continue unless some additional means are promptly employed to shield the youthful population from the temptations to which they are exposed.

What is proposed to be done will be learned from the following statement. A large and influential meeting was held in Manchester in the last week of September, at which the Senior Secretary of this Union attended as a deputation. An association was then formed, comprising representatives from all the distressed districts, and a Central Sunday School Union Relief Committee appointed. Nineteen large towns or districts were represented at that meeting, and the committee and officers are men occupying positions of influence in the district. The following is one of the resolutions:—

"That the objects contemplated by this association shall be the distribution of relief

in such manner as to promote the mental and moral improvement of the Sunday scholars and teachers, by the establishment of sewing or other classes, providing clothing, affording day school education to the unemployed, and in every other way mitigating their distress, and keeping them as much as possible from exposure to moral evil."

It is through this organization, appointed by the people themselves, that the contributions received by us will be applied. The whole of such contributions—acknowledged from time to time on the covers of our periodicals—will be transmitted without any deductions for printing, advertising, postage, or any other charge, as all such charges will be defrayed out of the general fund of the Union.

A few extracts from letters received are subjoined.

"Yesterday afternoon" (a teacher from one town writes) "I turned out among the absentees. In one house there was a father, mother, and one child. That child should have been at school; it had no shoes. A sister could not come for want of clothing. The parents told me the children had been attending a day school, but now they could not pay, they went to a school kept by a certain woman, who would rather she had the children if they did not pay, than they should be kept away. That woman is an agent for the Roman Catholics. I believe the case is not a solitary one."

From another town, "We have 162 teachers, and 1,132 scholars, and the following numbers are out of work. Teachers and parents, 201; scholars, 632." (A large number of adults are among the scholars in the manufacturing districts.) "Most of the mills are stopped, and those working, only two, and not more than three days a week. One large mill employing 600 hands stopped eighteen months ago, and has not worked again during the whole time. This threw the whole neighbourhood into complete destitution."

Another communication, after referring to three or four schools which are named, adds: "These schools are attended by about 1,500 scholars, and 205 teachers. At present ninety-six teachers and five or six hundred scholars are totally unemployed, and some whose means are exhausted are in very deep distress. A continuation of the present depression in trade will shortly bring the remainder (who are partly employed at present) into the same condition. In fact, before Christmas, the prospect is that not one hundred of the whole number will be earning anything from their ordinary occupation. From 120 to 150 scholars and teachers are already prevented attending for want of clothing and shoes, and we observed large numbers yesterday whose shoes are quite worn out, and who cannot attend many Sundays longer without some aid. I may add that the idea of the Committee of seeking to provide, *first*, clothing, and *secondly*, education and shelter, is hailed with great joy and gratitude, much more so, I believe, than any dispensations of food would have been."

No comment of ours could add force to these facts. We think there is not a teacher, a friend, a parent, or a child, that will not cheerfully contribute, if you will organize an association for the purpose of collecting contributions. We ask you, therefore, to help those who have been brought by no fault of their own into circumstances of extreme suffering, who have hitherto borne that suffering with no ordinary patience, through the influence of principles inculcated in our Sunday schools.

The following outline of the method suggested to be pursued is respectfully submitted for your consideration and adoption:—

I. Form an association in each school for carrying out the above object. It may be desirable to invite the co-operation of some of the elder scholars in collecting the subscriptions.

II. Invite meetings of the scholars and their parents, to lay before them the necessities of the suffering population of the cotton districts.

III. Make a weekly collection, on the afternoon of each Lord's day, during the winter months, and forward the amount to the Sunday School Union, monthly or oftener, as may be found most convenient.

IV. Obtain contributions of left-off clothing, boots, shoes, &c., from the parents, members of the congregation, and other friends, and forward the same to the Sunday School Union. Communications respecting clothing may also be sent to Mr. E. S. Rogers, Secretary of the "Central Sunday School Union Relief Committee," Man-

chester, who will furnish information respecting the best mode of forwarding the parcels.

V. Establish a Girls' Working Class, in connection with each school, to be held weekly or fortnightly, for the purpose of making up such materials as may be given, repairing the left-off garments previously to forwarding them, &c. &c.

VI. Where practicable, invite the mothers to form a Mothers' Working Class, for the same purpose as above, care being taken to have some interesting and instructive book read.

An Address to the Sunday scholars of Great Britain has been prepared, a copy of which is sent herewith, any number of which may be obtained gratuitously on application.

We are, dear friends, yours faithfully, on behalf of the Committee,

W. H. WATSON,
W. GROSER,
A. BENHAM,
F. J. HARTLEY,
} *Secretaries.*

*** All communications to be addressed to Mr. AUGUSTUS BENHAM, Finance Secretary, Sunday School Union, 56, Old Bailey, London, E.C., to whom post-office orders should be made payable. Cheques to be crossed "Union Bank of London."

Reviews.

Heart Melodies: Three Hundred and Sixty-five New Hymns and Psalms for Public Worship or Domestic Use. By HENRY BATEMAN. London: John Snow, 35, Paternoster Row. 1862.

A Version of the Whole Book of Psalms in Various Metres, with Pieces and Hymns suggested by New Testament Quotations, &c. By the Rev. W. C. YONGE, Henley-on-Thames. London: Jackson, Walford, & Hodder. 1862.

Hymns and Verses on Sacred Subjects. By the late Rev. JOHN RYLAND, D.D., of Bristol. With a Biographical Sketch. London: Daniel Sedgwick, 81, Sun Street, Bishopsgate; Hamilton, Adams, & Co., Paternoster Row. 1862.

NOTWITHSTANDING the numerous attempts that have been made to produce a metrical translation or version of the Psalms of David, it must be confessed that hitherto all such attempts have proved miserable failures. There are a few scattered compositions of some men which Christian congregations sing with pleasure and profit, but, *as a whole*, the Hebrew service of song has set translation at defiance. This is the more extraordinary because there are no other works, ancient or modern, in the like predicament. Poets have been found in all other cases who could reproduce in their own tongues the thoughts and sentiments of other nations and of other times; and if something of the original were lost, the genius of the translator made up for it in some measure upon a principle of compensation. Pope added new beauties to the prince of poets, although he could not preserve for us all the sublimity of the blind old bard of Greece. Whence, then, is it that the psalmists of the Jewish church remain to this day unknown to English readers, except in the prosaic rendering of our English Bibles, and the still more prosaic version of the Prayer Book?

The poetry, indeed, is so far preserved that it invests this portion of our Bibles with peculiar charms; and for this cause, among others, the Psalms are more frequently read for edification than any other book of Scripture

but whence is it that we have no metrical Psalms to sing as relatively good as translations of other works of genius? We cannot pretend to explain the fact; we mention it only because it appears to us remarkable.

Yet the singing of Psalms, encouraged among the people at large, has been at various times a powerful agent in religious movements, whether of revival or reformation. When Clement Marot and Theodore Beza published their French Psalter, those sacred compositions, turned into verse and supplied with pleasing music, became popular favourites; they were sung in the workshops, and in the streets, and over the fields, by the ancestors of our lively neighbours, until it was feared by the powers that were, lest their influence should tend to wean the people from the national faith, and therefore the work was suppressed by authority. It is well known that Luther thoroughly entered into the edifying practice, and contributed to the music of the reformed Church not a few grand melodies that survive to this day. We believe that Sternhold and Hopkins did in their day perform an essential service to religion in this country when they put forth the "Whole Booke of Psalmes, Collected into English Meter, with apt Notes to Sing them withall." We have the fine old black-letter folio lying before us, with the strains that have been chanted by departed generations; and though superficial moderns may smile at the versification, we are constrained to admit that for the time it was a most magnificent work. It has the merit, too, of not being a mere version, but a veritable translation from the original Hebrew, and besides that, it has in it a hallowed warmth which contrasts favourably with the cold and classical tameness of later endeavours. When once the ear and heart have become accustomed to its antiquated rhythm, it awakens in us a strong affection in spite of every blemish, and the very tunes seem to be out of harmony with more modern verse.

So much for Sternhold and Hopkins. If the character of its psalmody be any indication of the state of a Church, then the Church of England must have grown cold indeed when Brady and Tate superseded the older version. The devout breathings of David's earnest heart are in the new version completely refrigerated, and divested to a marvellous extent even of their poetry. Merrick has, in the latter respect, done much better; but he seems hardly to have designed his verses for congregational use, nor is there any glow of devotional feeling, with very few exceptional passages. In Dr. Watts we have a great deal more of the poet, and at the same time of the saint, who found in the Psalms the expression of his own personal experience. But avowedly he does not adhere to his originals; he too often creates an evangelical sense for which he has little or no authority; so that in a very large degree they are "Watts's Psalms" more than those of the ancient Hebrews. We are not surprised, therefore, that such grave faults in all existing versions should drive many to prefer using the very words of Scripture, and consequently to chant rather than sing. There are, however, objections not inconsiderable to this last resort upon which we cannot now enter; we will only add, that whether to adopt or reject the practice of chanting, must be regarded as a part of every man's Christian liberty.

Under these circumstances, it excites our wonder that the attempt to produce an acceptable version of the book of Psalms is not yet abandoned as hopeless. But apart from the hopelessness of the task, it is no longer regarded as a desideratum, if even it could be successfully performed. Mr. Yonge's book is a prodigy of laborious application; but to our thinking it has been labour in vain. The work, moreover, demanded a poet in the highest sense of the word, and we hope that Mr. Yonge will pardon us for saying, with all respect for his character as a minister of the Gospel, that he is manifestly wanting in this first

requisite—he is *not* a poet. His verses have all the warmth of piety, but we can say no more in their recommendation. He has wasted his time if he has bestowed upon them more than the hours of a minister's lawful recreation. Mr. Bateman's Psalms are far better: they are selected portions; or rather, selected portions are their foundation. They are, to a great extent, original compositions; and for a private gentleman, who cultivates the muses at his leisure, the refined poetic feeling and taste, joined with devotional sentiment, are highly to be praised. We wish that our churches had in them more of such men. The hymns are still better; and if Mr. Bateman fails to attain the rank of a true poet, he fails but by a hair's breadth.

With regard to the other volume upon our list, we tender our best thanks to the editor and publishers both for it and for the series to which it belongs. It was a happy thought to collect together the original sources of our hymnology, which were in danger of perishing, and to add biographical notices of the various authors. Several of Dr. Ryland's hymns are famous, and the volume is enriched with a more copious memoir than is to be obtained of authors less known. The whole series deserves an extended circulation.

The Victor Crowned: Thoughts on the Life, Character, and Death of the Rev. John Leifchild, D.D.: being the Substance of Two Discourses, by the Rev. John Graham, his Successor in the Ministry at Craven Chapel. London: Jackson, Walford, & Hodder.

John Leifchild, D.D.: a Sketch of his Ministry: with Brief Notices of his Last Days. By James Baldwin Brown, B.A. London: Ward & Co.

Services on the occasion of the Death of the Rev. John Burnet, of Camberwell, who died June 10, 1862. London: John Snow.

Dr. Leifchild was no common man. His physical frame, and his mental peculiarities, alike qualified him for the special work assigned to him by the Head of the Church. But in neither of these lay the entire secret of his great and long-continued success. Eminent piety, unreserved devotedness to the work of the Christian ministry, a firm faith in its essential doctrines, ardent love to Christ, and an unquenchable zeal for the salvation of his fellow-men, all contributed to render him what he was—a model preacher. The sketches given of the last days of this remarkable man, are as touching as they are gratifying and instructive. He honoured his Divine Master by making him his one theme through a lengthened ministry; and God honoured him at the close of his noble course with a more than ordinary share of spiritual consolation and heavenly joy. The setting of this bright luminary in the hemisphere of the Christian Church was truly in a cloudless sky. His niece writes:—

"Two nights before his departure he took a most tender and cheerful farewell of his son and niece, and sent by the latter the following message to each of his brother's children: 'Give my love to them, and say from me, "God is love." Live in love, and it shall be well with you; and remember, parting is not separation.' Which message he repeated thrice; adding, 'I cannot mention all their names, but say it to each.' His last night on earth will never be forgotten by those who were with him. Though he never closed his eyes, and displayed all the restlessness of approaching change, his joy was overflowing. The spiritual world appeared to open around him. He seemed to be already ravished with the music of heaven, crying out, 'What! don't you hear it? don't you hear it? Oh, those beautiful harps!' A concourse of persons seemed to surround him as he made his way to the golden gates. After many expressions of realizing faith and joy, that seemed full of glory, he devoutly said, 'Lord Jesus, receive my spirit.' About two hours before he died (June 29th, in his

eighty-second year), he called me to him to write, and then, as if composing or delivering a sermon, said, 'First, have a great aim in life; second, try to please God; try to please God;' adding, in a persuasive tone, '*Will you?*' On being answered 'I will,' he said, 'That's well; thirdly, shine—that will do for the present. Good night.'"

The brief memoirs named above will be highly esteemed by thousands by whom the deceased will ever be remembered with grateful pleasure, and cannot fail, we think (as Mr. Graham expresses in a note), to whet the desire of their readers for the forthcoming "Autobiography of Dr. Leifchild," to be edited by his son.

Were we seeking for illustrations of the diversity of gifts bestowed by the Head of the Church on his ministering servants, to qualify them for the exact spheres they are intended to occupy, we think we could scarcely expect to find a more striking example than is afforded by the two venerable men whose memoirs are noticed on this page. Want of space, however, forbids our drawing the comparison. Dr. Leifchild and Mr. Burnet were alike endowed with superior talents, and were both honoured with extensive usefulness. If the former excelled in the pulpit, so did the latter on the platform. The pamphlet before us contains the addresses delivered at the funeral of the Rev. J. Burnet, and the sermons preached at Camberwell on the succeeding Lord's day. Mr. Miall's address is an admirable sketch of the character of his late friend, expressed in beautiful language, and accompanied with solemn and practical thoughts suggested by his removal.

Christ the Rock; or, Aids to Young Disciples. With an Introduction. By the Rev. HENRY A. BOARDMAN, D.D. London: John F. Shaw & Co.

THIS small volume is admirably calculated for usefulness, and we sincerely hope will obtain a large circulation. Within the compass of 184 pages, it embraces all the leading points of Christian doctrine, experience, and practice, given not in a dry, didactic style, but in the happiest vein of continued illustrative narrative. Almost every truth is supported by some striking recent example. We cannot better describe it than by a quotation from Dr. Boardman's valuable introduction:—

"This book is not more remarkable for the extent and variety of its topics, than for the ability with which they are discussed. . . It could have come only from the pen of one who, endowed with ample intellectual and moral gifts, had spent a score or two of years in the faithful religious instruction of intelligent young persons, carefully observing their various tempers and temperaments, noting the effects of different modes of domestic training, watching the diversified impressions produced upon them by the imperative demands of Scripture, analyzing their sceptical doubts, recording their cavils and their subterfuges, and employing the resources of a well-furnished mind in removing their difficulties and pressing home the truth upon their consciences."

We can readily conceive of many persons to whom this not expensive book, sent as a present with a few kind words, might prove an inestimable blessing.

Brief Notices.

Black Bartholomew, and the Twelve Years' Conflict. By the Author of "Historical Papers." Second Edition. London: Elliot Stock, 62, Paternoster Row. 1862.

Bicentenary Essay: The Holy Catholic and Apostolic Church. By the Rev. WILLIAM ANDERSON, Member of the General Council of the University of Aberdeen, and Pastor of the Congregational Church, Tooting. London: Ward & Co., 27, Paternoster Row. 1862.—These are two small works, but well worthy of a place in the literature that will henceforth be associated historically with the Bicentenary movement. We have hope that the whole series will be so extensively circulated and read, as to render impossible for the future those sectarian falsifications of facts and principles that have been a disgrace to the authors of the last two centuries. Mr. Anderson's essay merits particular attention.

Realities; or, The Manifestations of God in Past Ages Considered as Earnests of the Future. By E. R. London: William Yapp, 70, Welbeck Street, W.; Hamilton, Adams, & Co., Paternoster Row. 1862.—This volume professes to be the result of Bible-class studies. Whoever the author may be, he discovers an extensive knowledge of the Divine word and enlightened views upon most of the subjects upon which he touches. The book is more handsome and attractive than usual. A different coloured ink marks the different classes of topics discussed. Judgment and taste have united to produce a work that pleases the eye as much as it informs the understanding.

The Distress in Lancashire: a Visit to the Cotton Districts. London: Jackson, Walford, & Hodder, 18, St. Paul's Churchyard. 1s.—The title of this pamphlet sufficiently indicates its character. It is the testimony of an eye-witness as to facts that have awakened a profound and universal sympathy. Large as the contributions have been for the relief of the sufferers, the stream of liberality must not for some time to come suffer any diminution; and if our author's book contributes to keep alive and increase the contributions of the public to the fund, it will do good service.

The Sympathy of Christ with Man, its Teaching and Consolation. By OCTAVIUS WINSLOW, D.D. London: James Nisbet & Co., 21, Berners Street. 1862.—The writings of Dr. Winslow are devotional, experimental, practical, and therefore they are very acceptable; nay, more, they are very precious to spiritually-minded Christians. He aims rather at the cultivation of the heart than the head. At least we suppose so, because as a divine Dr. Winslow does not appear to us to be profound; but there are few who can minister so well to the edification of their readers. We know of none who can compare with him in the department he has chosen. We observe in this volume no little beauty of illustration and style. It is elegant, well printed, and not expensive. The subject is one that carries with it its own recommendation, as possessing a commanding interest for every true believer. Doubtless very many will derive fresh strength and consolation from a perusal of these pages.

Praying and Working: being some Account of what Men can Do when in Earnest. By the Rev. WILLIAM FLEMING. Dublin: Stevenson. London: Alexander Strahan & Co. 1862.—The author of the above justly describes the age in which we live as an age of unexampled activity. It is obvious that in such an age there is a danger lest the more silent duty of communion with God should be neglected. At the same time it would be an error of equal magnitude to pray only and omit to work. The healthy Christianity which our circumstances demand, will be found to combine the two, so emphatically joined together by the apostle Paul: "Fervent in spirit, serving the Lord." Mr. Stevenson's design is to set before his readers these important subjects in certain practical examples. The men with whose lives and labours he thus seeks to make us familiar, are all foreigners. We recommend our readers to avail themselves of the introduction to them which these pages will afford them. We promise them that they will not complain of want of interest.

What saith the Scripture on Baptism? London: William Yapp, Welbeck Street.—One of the most concise, scriptural, lucid, and logical tracts on the baptismal controversy which it has been our lot to see for many a day. Nothing really new is advanced, but the familiar arguments and proofs are so evidently the result of the writer's own investigation of the subject, as to give to the reader the impression of originality and freshness.

PERIODICALS.

British and Foreign Evangelical Review. No. XLII. London: James Nisbet & Co., Berners Street. Edinburgh: Oliver & Boyd. 3s. 6d.—The present number of this admirable Review contains a first-rate article upon Jeremy Taylor, which extends to a very considerable length. Among the other subjects treated with similar ability are "Guizot's Signs of the Times," "Hengstenberg on the Sacrifices of Scripture," and "Stendal on the Infallible Inspiration of the Apostles."

The British and Foreign Quarterly Review. No. LXXII. October, 1862.—Still more attractive are the contents of the "British Quarterly." "Muir's Life of Mahomet," "Arndt and his Sacred Poetry," "Gibraltar and Spain," "French Protestantism," "Mediæval Preaching," "Illusions and Hallucinations," and "The Church of England in 1862: what next?"

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

LLANDUDNO.—The opening services of the English Baptist Chapel in this town took place on Sept. 16th. The Revs. H. S. Brown, of Liverpool, and J. P. Chown, of Bradford, preached. On the following Sunday sermons were preached by the Rev. T. Pottenger, of Rawdon College. The collections towards clearing the debt were good.

BRIDGEND.—Anniversary services were held in the Hope English Baptist Chapel, Bridgend, on Sept. 14th and 15th. Sermons were preached by the Rev. D. M. Evans, of Llanelly, in English, and by the Rev. D. Davies, D.D., of Aberavon, in Welsh. The services were attended by crowded congregations, and the collections were liberal.

KINGSTON-ON-THAMES.—The anniversary services in connection with the Baptist church, and the close of the first year's pastorate of the Rev. Henry Bayley, were held on Sept. 3rd, when two sermons were preached by the Rev. C. Vince, of Birmingham. The past year has been one of prosperity unexampled in the history of this church. Fifty-seven members have been added to the church, and the congregation has so much increased as to render the speedy erection of the new chapel very important. The new chapel and schoolrooms will cost £2,000, towards which upwards of £700 have been raised.

[*We heartily commend the case of the Kingston church to our readers. We know of no instance in which a new chapel is more necessary for the present, or more desirable for the future.*—EDS.]

HADDENHAM, CAMBS.—Services in commemoration of the re-opening of the Baptist Chapel were held on October 7th. The Rev. C. Vince, of Birmingham, preached. The collections towards the chapel funds were good, considering the number present; it being a very wet day, which has always an influence on the congregations in the fen country. [*And everywhere else.*—EDS.]

RECOGNITION SERVICES.

NEWPORT, MON.—On the 24th and 25th of September, services in connection with the recognition of the Rev. J. Williams (late of Glasgow) as pastor of the second English Baptist church, were held. On the 24th the Rev. Dr. Davies, of Aberavon, preached in the Town Hall. On the 25th the Rev. C. Short, A.M., of Swansea, preached. The recognition prayer was offered by the Rev. Rees Griffiths, of Bethany, Cardiff; after which the Rev. Dr. Thomas, of Pontypool College, in a very suitable manner addressed pastor and church on their relative duties. On the same day, the memorial-stone of the new chapel now being erected in Stow Hill for the use of the second English Baptist church, at a cost of about £2,600, and which is to accommodate about 1,000 persons, was laid by John Cory, Esq., of Cardiff.

PERSHORE.—A most interesting meeting was held in this place on October 9th, in connection with the old Baptist church, on the occasion of the settlement of the Rev. W. Symonds, late of Downham Market, Norfolk, as the pastor. A very numerously attended meeting was held in the evening, in which the Revs. T. Wilkinson, of Tewkesbury; J. Wassall, of Blockley; R. Ayres, of Chalford; R. Morris, of Westmancote; J. Stratford, of Norton; and I. Barrett, of Birmingham, took part; the Rev. W. Garwood, of Deal, presided. The settlement of Mr. Symonds at Pershore is under very auspicious circumstances, and will, it is fervently hoped, tend to the promotion of a more healthy state of Christian feeling than has for some time past existed.

WENDOVER, BUCKS.—The recognition of the Rev. E. Foster, late of Leicester, as pastor of the General Baptist church, took place on Wednesday, October 8th. The afternoon service was conducted by the Revs. W. Sexton, E. Foster, W. Hood, J. Lawton, and C. H. Harcourt. The evening meeting was conducted by the Revs. W. Gay, J. J. Owen, A. Dyson, W. Sexton, and W. Cheetham. The meetings were largely attended, and deeply interesting in their character.

TETBURY, GLOUCESTERSHIRE.—On September 30th, Mr. T. H. Jones, of Pontypool College, was ordained as pastor of the church at Tetbury. The Revs. T. Jones, of Chepstow; A. J. Ashworth, of Uley; W. Yates, of Stroud; and Dr. Thomas, of Pontypool, conducted the services. In the evening there was a public meeting, when addresses were delivered by the Revs. F. Overbury, W. Yates, A. J. Ashworth, C. Deavin, T. Page, and Dr. Thomas.

MISCELLANEOUS.

WANDSWORTH, SURREY.—On October 6th the Rev. C. H. Spurgeon, in the presence of a numerous assembly, laid the foundation-stone of a new Baptist chapel at East Hill, Wandsworth, for the church and congregation under the pastoral care of the Rev. J. W. Genders. The cost of the building is estimated at £2,100. It will accommodate about 700 persons, and when the fund will enable the congregation to erect galleries, 1,000. There will be no pulpit; but the preacher will have a platform similar to that in Mr. Spurgeon's Tabernacle, with a baptistry underneath. Dr. Leechman, of Hammersmith, having opened the proceedings with an appropriate prayer, Mr. Spurgeon delivered an address suitable to the occasion. The ceremony of laying the stone having been performed, the Doxology was sung, and this interesting ceremony concluded. A public meeting was held in the evening.

NORTH SHIELDS.—On September 14th sermons were preached in the Baptist chapel by the Rev. W. Mathews, of Boston, Lincolnshire, after which collections were made in aid of the extinction of the chapel debt. The annual meeting was held on Tuesday evening in the library of the Mechanics' Institute. John Fenwick, Esq., of Newcastle, occupied the chair, and opened the business of the meeting by relating some of the incidents in connection with the history of the church since its formation in 1798, in Stephenson Street Chapel, in the promotion of which the late Richard Fishwick, Esq., had been of considerable service. Kindly reference was also made to the late Rev. George Sample, of Newcastle, who with the chairman (Mr. Fenwick) had in its early career occasionally supplied the pulpit on the Lord's day, walking from Newcastle to Shields and back for that purpose. The Rev. J. D. Carrick, the pastor, then read a report, stating, among other matters, that the chapel was now free of debt. The chapel in Howard Street, it appears, was built in 1845, at a cost of £1,600. The meeting was afterwards addressed by the Revs. A. Jack, T. W. Mathews, Wildon Carr, W. Salmond, C. Mackenzie, J. Wills, and other friends.

LUTON, BEDS.—On October 7th the foundation-stone of a new chapel, connected with the Wellington Street Church, was laid by R. Gutteridge, Esq., M.D., Leicester, the services being conducted by the Revs. H. C. Leonard, A.M., of Boxmoor, and J. Malcolm. The chapel will hold upwards of 100, and will cost altogether rather less than £170, of which nearly £100 have been collected. The erection of the chapel is the result of a mission which has for two years been conducted by lay agency from the church in Luton. In the evening a public meeting was held, which was numerously attended, presided over by the pastor, and addressed by the Revs. J. Edmond, D.D., London; W. D. Elliston, Leighton Buzzard; and C. Bailhache, Watford.

ASTON CLINTON, BUCKS.—Services to celebrate the enlargement of the chapel, and the erection of a commodious schoolroom and vestries in this village, were held on the 7th of October. Sermons were preached by the Rev. W. Brock. Neighbouring ministers took part in the devotional exercises. The collections were good; and all appeared highly gratified with the great improvement which has been made.

MINISTERIAL CHANGES.

Mr. J. K. Chappell, of the Cavendish College, Manchester, has accepted a unanimous invitation to the pastorate of the Baptist church meeting in Salem Chapel, Boston.—The Rev. C. Clarke has resigned the pastorate of the church in Union Chapel, Huntingdon.—The Rev. J. B. Lockwood has resigned the pastorate of the church at Tarporley. Long-continued indisposition after preaching has induced Mr. Lockwood to relinquish all ministerial labour for the present.—The Rev. R. Williams, Hengoed, Glamorganshire, has accepted a unanimous invitation to the pastorate of the Baptist church, Cardigan.—The Rev. Stephen Jones, late of Lantwit Major, has accepted the unanimous invitation of the church at Llanhiddel.—

Mr. Morgan Phillips, of Pontypool College, has accepted the unanimous invitation of the church at Tabor, Brynmawr, Monmouthshire.—The Rev. J. S. Bailey, of Bristol College, has accepted the unanimous invitation of the church at Branch Road, Blackburn.—Mr. George Sear, from the Haddenham Baptist church, Cambs, has accepted the cordial invitation of the church at Histon, in the same county, to become their pastor.—The Rev. G. W. Humphreys, B.A., of Merthyr-Tydvil, has accepted the unanimous invitation of the Baptist church at Wellington, Somerset, to become its pastor.

RECENT DEATHS.

MRS. ANNE CRAMP.

Mrs. Cramp was the fourth daughter of William Burt, Esq., formerly of Lothbury, London. She was converted in early life, and was baptized by Dr. Rippon, becoming a member of the church under his care, then meeting in Carter Lane, Southwark. She was married to the Rev. J. M. Cramp in 1826. They left England for Montreal, Canada, in 1844, and after seven years residence there, removed to Nova Scotia.

The following passages are taken from a paper written by Dr. Cramp since Mrs. Cramp's decease, and inserted in the Halifax (N. S.) *Christian Messenger*:—

"From the baptismal vow to the departure heavenward, Christian uniformity of demeanour was observable in the lamented deceased. It was a quiet walk with God, a well-sustained endeavour to exhibit, in temper and conduct, the influence of the Gospel. Her gentleness of spirit and retiring disposition shrunk from the whirl and bustle in which some find themselves at home, and Christian graces shone in a limited sphere, yet not less brightly. When she entered into the marriage relation, wider scope for the manifestations of love and zeal was furnished, bringing into operation powers and qualities which had not been before developed. By the grace of God she proved equal to every demand, and filled with credit the various stations of trust and responsibility—public and private—in England, in Canada, and in Nova Scotia—in which she was placed.

"My departed wife cherished the most profound reverence and ardent love for God's holy word. It was her constant companion. Whatever engagements required attention, whatever other books were read, nothing was allowed to interfere with the daily study of heavenly truth. The Bible lay on her table, ready to be consulted on all emergencies, and was truly 'a lamp unto her feet and a light unto her path' (Psalm cxix. 105). Thence her soul derived strength and comfort. So familiar was she with its contents that apt quotations were always at command, for direction, consolation, or warning. In her straits and sorrows she solaced herself with her Heavenly Father's words, and relied on them with filial affection and confidence. She had no doubt of their truth; she *felt* it. Earthly hopes might fail, and men might deceive, but she knew that

> "'His promise is yea and amen,
> And never was forfeited yet.'

"Nearness to God was habitual; her times of retirement for meditation and prayer were sacredly observed. They were hallowed seasons. She came forth from her chamber refreshed and prepared for labour or conflict. How she was occupied while there; what Divine communings she enjoyed; how closely and impartially she examined herself, in regard to principles, feelings, aims, and motives; and with what earnest pleadings she sought God's blessing, especially on her children, cannot be told; but enough is known to warrant the conclusion that the hours of her withdrawment from society were spent in heavenly exercises, the effects of which were seen in the whole course of her life.

"These habits were conjoined with maturity of character, to which, indeed, they largely contributed. Her piety was at once intelligent and warm-hearted. Unlike many Christian professors, who satisfy themselves with the mere rudiments of religion, and are therefore ever at uncertainty respecting their state, she desired to 'comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that she might be filled with all the fulness of God.' Her religion was neither speculative nor vapourish. It was experience, founded on truth well understood, and issuing in consistent practice. She 'knew whom she had believed,' and Christian temper and conduct were the fruits, not of fitful, changeable impulses, but of established principles. She loved the grand truths of the Gospel, the sublimities of the faith; and when they were set forth in the services of the Church, her soul drank in the word with holy avidity, and she 'rejoiced in the Lord, and joyed in the God of her salvation.' Hence her Christian career was steady. She neither halted nor hurried. It was not assurance one day, and doubt and despondency the next—a summer, all fragrant with perfume, followed by winter's chilling blast; but rather resembled the 'path of the just,' which 'is as the shining light, that shineth more and more unto the perfect day' (Prov. iv. 18). Or if that may be thought too flattering a representation, it was just going on in God's

ways, and exemplifying in the various relationships of life, a deep consciousness of obligation to Divine grace, in harmony with Romans xii. 1, 2.

"Her native good sense, strengthened and sanctified by religion, admirably qualified her for a counsellor. She possessed a keen perception of propriety. She could not endure the least swerving from integrity and straitforwardness in the conduct of affairs. She seemed to discern intuitively the pathway of prudence. She was a model of discretion. I never repented of following her advice; it was always safe to give good heed to her admonitions and cautions. 'She opened her mouth with wisdom' (Prov. xxxi. 26).

"That such a one as my late dear wife would be respected and loved by those who knew her, and the more in proportion to the completeness of their knowledge, might have been anticipated. And so it was. There were no attractions of genius —no brilliant talents—nothing of a striking kind, so to speak; but there was a combination of good qualities—a moral symmetry—an unobtrusive excellence—a general loveableness—that deserved esteem, and secured it."

During her last illness Mrs. Cramp endured much suffering, and manifested under it the blessed influence of Christian truth. The last intelligible words she uttered were,—

> "Oh, if my Lord would come and meet,
> My soul should stretch her wings in haste,
> Fly fearless through death's iron gate,
> Nor feel the terrors as she passed."

She "fell asleep" in Jesus, July 26, 1862, aged 68.

MRS. SARAH COOPER GALLARD.

John Pulsford has said in those beautiful "Quiet Hours," "What God takes from us, it is always gain to lose. He gives back to us our friends more deeply, more tenderly, more sacredly, after they have been taken from us by death."

It is well to get to believe that. Only after long experience of, and subjection to, the powers of the world to come, do we reach that elevation. We are, and should be, loth to lose what has long been in high matters most precious to us. We cannot but remember what kind of influence emanated from venerable beings who were made almost sacred by the grace of God. We shall do well to many minds by recalling them to the life of Mrs. Sarah Cooper Tite. She was born April 23, 1782, at Bradwell, in Buckinghamshire, and descended from a line of ancestry long and nobly associated with Nonconformity during the long and troubled period when it was anything but respectable, looked at through the poor earthly spectacles then all but universally in use. Divine influences were at a very early period in operation upon her soul, and there was much and many things that must have been highly favourable in such a home as our friend had the advantage of possessing.

On February, 1805, she was united in marriage to Mr. Richard Gallard, a gentleman of no religious principles other than hang loosely about great numbers who are willing to go to church on a wet Sunday. It was the will and purpose of God to make the death of a sister (Mrs. E. Hooton, whose obituary is given in the BAPTIST MAGAZINE, vol. VII., pp. 378, 1815) the means of convincing Mr. Gallard that religion was a tremendous fact, and from that period she had the happiness of seeing her husband begin to be a Christian man. There being no nutriment for a soul in such a condition in the parish church, but the husks that the swine did eat—that too being supplied by a drunken fox-hunting parson—he was soon made willing to accompany his wife to the meeting-house, and found there safe guidance under the ministry of the Rev. John Barker, and in very deed a home. They were together baptized and received into the church, August 25th, 1816. The influence exerted in the church habitually by our departed friend it is not possible to jot down in writing. It was as noiseless as light, and as benign in its operation. How much oil could and did she shed on the waters when they were troubled, and how often there was a great calm, will be known only when the earth shall be burnt up. There was always the "mildness of positive wisdom" at hand, so much so, that she seemed without that great infirmity of the flesh and of the spirit which causes so much that is lame to be turned out of the way. In 1823, her husband was elected deacon, and she had thus more ample verge and scope to exhibit and gratify what was latent in the nature that had been so beautifully sanctified by grace. In this way, for a long series of years, she had the pleasure of ministering to many servants of God who took up their temporary abode there, and who uniformly spoke of her kindness and care for their comfort with affectionate allusions. These lines will call to the remembrance of some still remaining aged ministers many pleasing recollections.

Through life the earthly house was encompassed with infirmities, and there was little health of body. As a natural consequence, each "took on the condition" of the other, and there were alternately clouds intervening in the sunshine. If she seldom made her calling and election

sure, she perhaps as rarely got where deep calleth unto deep, and all the waves and the billows roll over. In the one case there was meek, silent submission and patient waiting upon God, in the other a preventive fear of being highminded. In all there was the patience of hope; and hope made her not ashamed nor afraid, and prevented her being engulfed in the roaring billows. In 1838 death removed a daughter in the prime of life—a young lady in the possession of every endowment to endear her to friends, and to make her life desirable to her parents. Even then there was the assurance of her having been made wise unto salvation, which greatly mitigated the trial. In 1837 she had the pleasure of seeing her youngest, and in 1843 her eldest son baptized. For some years deafness and weakness prevented her enjoyment of public worship. In the prospect of death she had the natural fear. Mournful to all is that king of terrors. It was mercifully vouchsafed to our sister, that a "gradual, dusky veil" shrouded the last two days, and the spirit passed softly on the 30th May, 1862.

"And hears the unexpressive nuptial song,
In the blest kingdoms meek of joy and love."

MRS. SHEARD, OF WANTAGE.

Mrs. Sheard, member of the Baptist church in Wantage, departed this life on Wednesday, August 13th, 1862. She was a daughter of the late Rev. John West, for several years a minister of that town, afterwards of Dublin, and secretary to the Baptist Irish Society. Mrs. Sheard was born in the year 1777, at Soham, in Cambridgeshire, and has lived to the advanced age of eighty-four. She was baptized by her revered father in 1810.

Mrs. Sheard received her first religious impressions among the Wesleyans, but a sermon preached by her own beloved father was the means of introducing her to the full knowledge of saving truth. Nor did she ever cease to remember the flow of sacred joy which filled her heart on that occasion. Then it was that Christ stood forth in all his attractiveness and adaptation, and this was accompanied with the gracious inwrought conviction that she was personally interested in his great redemption.

In the early years of her Christian life she was distinguished for her zeal in the Lord's work. Sunday school teaching and tract distribution occupied a large share of her attention, and formed an appropriate channel for displaying her love to Christ, and her anxiety to gather precious souls into his fold. The clearness and steadiness with which her light shone is still spoken of by the few surviving friends who knew her in the morning of her religious life, when the warm impulses of her heart were consecrated to Him who had made her his own, and to whom she felt most deeply indebted.

Mrs. Sheard was distinguished through life for the heartiness of her attachment to the public means of grace. She could truly say with Dr. Watts,—

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God my Saviour reigns."

When above fourscore years of age—indeed as long as failing and feeble health would admit—she might be seen wending her way to the early prayer-meeting on Sunday morning. She loved the assemblies of the saints. She had strong faith in prayer. Her soul thirsted for communion with God, and therefore she gladly availed herself of every opportunity for spiritual refreshment, and of invoking the Divine blessing on those she loved.

Mrs. Sheard retained her mental powers in a state of unimpaired activity to the last. She read with avidity all the religious books she could obtain, especially such as related to the extension of the kingdom of Christ. She could reason and converse with the greatest intelligence. The brightness of her intellect furnished a happy contrast to the feebleness and decline of her physical powers. Allied to mortality and decay, the soul asserted its pre-eminence, and gave promise of living and acting when the last fatal blow had been struck at the temporary house of its bondage.

There was in our departed sister a simple, child-like faith in Jesus. She was in her own apprehension *a sinner saved by grace*. She believed in the accepted work of her Lord, in the foundation he had laid. No other object furnished hope, either on a review of the past or in anticipation of the future. *That did*, abundantly, effectually. "How sweet the name of Jesus sounds in a believer's ear," was a sentiment which had entire possession of her heart, and the hymn commencing with these words she requested might be sung when her death was improved.

Nights and days of weariness were appointed to her. Yet not unfrequently the mists of earth were pierced by rays of celestial light. To her the mystery was that she should be so long delayed an exile from her Lord. She longed to see him, and serve him in his temple. Her eye brightened, and her countenance was lit up with a divine expressiveness, as she thought of the future, and her nearness to it. She watched and longed for her Lord's coming. She had an earnest desire to depart, and needed grace to submit to the

delay, rather than to fit her for the joy that awaited her. The welcome hour of deliverance at last arrived, when she gently breathed her soul into the hands of her loving Saviour.

Wantage.

Her funeral sermon was preached by her pastor from Prov. xiv. 32, a text chosen by herself with a view specially to benefit the unconverted.

R. A.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

ATTITUDE IN PRAYER.

Query LXXXIII. p. 524.

I venture to say to your correspondents M. S. and E. J. G., that I agree with E. J. G. that kneeling is a proper attitude in prayer; but I cannot admit that it is the only one suited to that solemn exercise.

It will be seen by reference to the 1st Book of Chronicles, chap. xvii. ver. 16, that David when worshipping on a great occasion sat before the Lord; and it appears to me, from the 1st Book of Samuel, chap. i. ver. 9—18, that Hannah, the mother of Samuel, could not have been in a kneeling attitude when praying that the Lord would give her a son: if she had been kneeling, Eli would not have surmised that drunkenness was the cause of the movement of her mouth.

Other instances may be found in the Scriptures of acceptable prayer having been offered in other attitudes than kneeling; and I have never read a Divine command to observe kneeling on all occasions of prayer. Before a kneeling posture can be universally observed in our places of public worship, they must be enlarged to afford accommodation to the present number of worshippers; cottage congregations must be greatly restricted, and ejaculatory prayer be in a great degree restrained.

From a consideration of these circumstances, and that "God looketh at the heart, and not at the outward appearance," and that bodily discomfort is an obstruction to devotion, I come to the conclusion that Christians can offer as acceptable worship sitting, standing, walking, and even lying down, as when kneeling, if the heart is contrite.

INVESTIGATOR.

Camberwell, October, 1862.

THE FOURTH COMMANDMENT.

Query LXXXIX. pp. 524, 588, 653.

In my article entitled "The Fourth Commandment," pp. 653, 654, I observe an error, which you will have the goodness to correct. "Alpha Beta" and "A. B." are different persons. "Alpha Beta" is the original Querist, p. 524, and "A. B.," of Stirling, replies to his Query, p. 591. "Alpha Beta," therefore, in the opening sentence of my article is right; but in every other instance it ought to be "A. B."

JOHN BROWN.

Conlig Manse, Newtownards.

The free discussion of this question in your columns is doing good. For some time past it has been the custom of those who practise *infant sprinkling* in the north of Ireland to state, "We have as much authority for the baptism of infants as you have for observing 'the first day of the week' as the Sabbath." No reasonable man, with a tender reverence for the word of God, could believe such a statement. For infant sprinkling there is not the shadow of a proof between the covers of either the Old or New Testaments. For the observance of "the first day of the week" as the Christian Sabbath, we believe there is plain, legitimate, and *necessary* inference, together with examples from the practice of Christ, his apostles, and the apostolic churches. Your correspondent "A. R.," has evidently misunderstood the question if he imagines the observance of "the first day of the week" as the Christian Sabbath rests upon no other foundation than "its own grand expediency and the practice of the first Christians." If this were the fact, the sooner the day is abolished the better. The law of the Sabbath rests upon the solid basis of God's unrepealed law. The institution of the Sabbath is coeval with creation. God created the heavens, the earth, and the Sabbath, at one and the same time (Gen. ii. 1—3). When man was created, a "Sabbath was made for man" (Mark ii. 27); and while man continues on the earth the Sabbath will be needed for man. The abrogation of "*the Mosaic law*" would not have abrogated the Sabbath, any more than it would have abrogated "the heavens and

he earth." The Sabbath must be as firm nd as lasting as creation itself, unless a lear testimony can be given from Scripure that God intended it to be but temorary. Though incorporated in "the Moaic law," the Sabbath is not exclusively ased upon that law, because it was in xistence more than *two thousand* years rior to the giving of that law on Sinai. f the day is not changed from the "seenth" to "the first day of the week," he original day must still be binding upon an, because in no part of God's word an we discover it has been abrogated. hat the day is changed, I submit has een clearly and unmistakably proved in our columns. But if the arguments emloyed for the change of the day be not atisfactory, and if it be conceded that we ave clear evidence that the disciples of esus, under the sanction of the Holy Spirit, bserved "the first day of the week" as a ay for Christian worship, and that their xample is binding on believers now, I esitate not to affirm, we are under the ecessity of observing two days in each eek as set apart for God's Sabbath; the ne the original, the creation Sabbath, he other the day in commemoration of hrist's resurrection. The former is bindng on the race of men, as God's creatures; he latter is binding on believers by the xample of the churches as planted by he apostles under the sanction of the oly Spirit. Are the opponents of the hange of day prepared for this? If not, et them show us where God has repealed he law of the creation Sabbath. I beeve the law of the creation Sabbath is ill binding on man, though the day has een changed by the Lord of the Sabbath.

T. W. MEDHURST.

Coleraine, Oct. 3rd, 1862.

The Rev. T. Medhurst admits that the uery given by "Alpha Beta," on the abbath question, is an *important* one. I ink so too; and its importance must lso be my excuse for trespassing rather rgely on your valuable space in replying o his letter and others, inserted in the st and this month's Numbers of the BAPIST MAGAZINE. It is an incumbent duty n all Christian professors carefully to amine and prove all things by the word God, and not to receive any doctrines institutions but such only as have a Thus saith the Lord" for their testimony. et us try all things by this infallible uchstone. Moses was commanded to ake all things according to the pattern owed unto him on the mount. This is e only rule by which I propose to amine those proofs which they have lvanced, that the Sabbath was transferred from the seventh to the first day of the week. The first and principal is the resurrection of Christ from the dead. All true Christians believe that it is an indisputable fact that Christ rose from the dead; it is a fundamental article of the Christian faith; but when did he rise? at what hour? or upon what day?—these are the questions that want solution. The building cannot be good which has no foundation for its support. This we are sure of, that when Mary Magdalene and the other Mary came early on the first day of the week, while it was yet dark, to the sepulchre, he was risen. He was out of his tomb before the first dawn of light, and must (to fulfil his own prophecy) have arisen before its antecedent night came on. We have every reason to believe that he rose on the seventh day of the week. To corroborate and strengthen the truth of this, let us take a view of the prophecy in Daniel ix. 27: "In the *midst* of the week he shall cause the sacrifice and oblations to cease." In the preceding verse the prophet is foretelling the death of the Messiah, that he should be cut off, but not for himself; and I am fully persuaded that the prophet by the expression, "shall cause the sacrifice and oblations to cease," points at their total *abolition* by the death and suffering of Christ. Then it was that all those sacrifices and oblations, which were appointed by the ceremonial law, and which were only types and representatives of Christ, were abolished. The prophet points out to us the time of the week when he should suffer and die: in the *midst* of the week (or Wednesday), which we all know is in the *middle* of the week. Let us compare this with the words of our Saviour (Matt. xii. 24): "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Let these things be duly considered, and allowing three complete days and three complete nights from the time when Christ was buried to the time of his resurrection, and then I think it will appear plain to every one that his resurrection was at or a little before the close of the Sabbath day. If the resurrection marked out the day of the week for the Sabbath day, and if it be true that Christ's crucifixion was upon the sixth day of the week (Friday), then the second day of the week (Monday) ought to be kept for the Sabbath day. Then we are told that such a change seems to be intimated by the royal prophet (in Psalm cxviii.): "This is the day which the Lord hath made: we will rejoice and be glad in it." Now, Christ did not rise on the first day of every week, but on one single day; and we may well rejoice and be glad in that one day, without keeping

any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ, but he kept no Sabbath in honour of it. We rejoice and we are glad in the days of his birth and crucifixion. But here the inspired Psalmist is prophetically speaking of the most glorious day of salvation. Christians under the Gospel have daylight, the brightest day the world ever beheld, the most valuable day ever enjoyed. It is one of the most wonderful of all days—it is the day which the Lord hath made: we will rejoice and be glad in it. Then we are told that such a change has taken place because of Christ's appearing to his disciples on the first day of the week; but he appeared to them every day of the week after his resurrection to the day of ascension, being seen of them forty days. If he had not appeared to his disciples forty days, he could not have been seen by them forty days. His appearing to Mary Magdalene and the other Mary, and to the two disciples as they went to Emmaus, was upon the first day of the week; but his appearing to the eleven, when he convinced Thomas of his incredulity; his appearing to the disciples at the Sea of Tiberias as they were fishing; his appearing to more than five hundred brethren at once, and after that to the apostle James, then to all the apostles, and afterwards to the apostle Paul; and his appearing to the disciples on the day of ascension — all these appearances were upon the other days of the week; so he brightened them with his special presence, and that more frequently, too, than he did the first day of the week. But there is no affinity between the appearance of Christ to his disciples and the abolishing the Sabbath day; for whatsoever Christ abolished, he did it by his death. To prevent the idolatrous superstition of succeeding ages, the Spirit of God lays down the reason of the disciples meeting together in the evening of the first day of the week. It was not in honour to Christ as risen from the dead, for they did not believe it; for though this was told them by the women, yet their words seemed unto them but as idle tales. They did not meet for worship, nor did they worship, so far as we know. The place where they assembled themselves together (or rather fled to), was a place of refuge to them; for hither they fled to hide themselves from the rage and malice of the Jews, their most inveterate enemies, and not for any religious or conscientious regard they could possibly have to the first day of the week, and it was then *expired*. Another passage produced (Acts xx. 7): "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." It is a remarkable fact, that this text is the *only* one in the New Testament that speaks of public religious exercises on the first day of the week. There is no evidence that they met to hear the word: the object of the meeting was to break bread; and the preaching of Paul seems to have been incidental, and not by appointment. It is proper to celebrate the Lord's supper, and hearing the word, on any day of the week; but this meeting was held at this particular time because the apostle and his company were ready to depart on the morrow. It was probably a farewell meeting. Paul's sermon and the breaking of bread was not in the day. The sermon was preached between evening and midnight; and the bread was broken between midnight and break of day; and then Paul set out on his journey. There is not one word said in the passage about Sabbath-keeping; nor is there the least intimation that the disciples were accustomed to meet on the first day of the week for any purpose whatever.

Another text produced (1 Cor. xvi. 2): "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Surely they could not know how God had blessed and prospered them in the preceding week, but by examining into the state of their affairs; and they must examine into the state of their expenses and losses, as well as their gains, before they could tell how God had prospered them; which things are directly contrary to the nature of the keeping of the Sabbath holy to the Lord, for in it we are to do no manner of work. The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. This was an *individual, not a congregational store. Each one of you by himself.*

Mr. T. Medhurst says, "Our proof amounts to a positive demonstration when we read in the Revelation, John was in the Spirit on the Lord's day." This is a universal refuge for all those that are in the habit of observing the first day of the week as the stated weekly Sabbath of the Lord; hither, as a place of great strength, they fly, whenever they are engaged in vindicating their sentiments concerning the change of the Sabbath; but it is a groundless supposition to think that the first day of the week is intended by this expression, *the Lord's day;* but even supposing it was so, it would not prove that the first day of the week was the Sabbath day. If a weekly day be here intended, it must of consequence be the seventh day, not the first. The seventh day is emphatically called the Sabbath *of*

the Lord; but it is quite evident that the day of the *Gospel dispensation* is here to be understood by the expression, the Lord's day, and is not to be confined to a national day consisting of twenty-four hours only. Abraham had only a sight by the eye of faith of the glorious day of salvation, and at a great distance too; yet this was enough to fill him with holy joy; but John was in it after a more extraordinary manner; he was in the Spirit on the Lord's day: in that day when the Day-spring from on high had visited his people, this was the time when John was in the Spirit.

Again, we are asked, Was it not upon the first day of the week that the Holy Ghost was given, even on the day of Pentecost? But this will not answer their end unless they can prove two things: 1st, that the day of Pentecost was on the first day of the week; and 2nd, that the operations of the Spirit were *confined* to the first day of the week. Where is the man who can prove the former, and who will dare to assert the latter? Whether the feast of Pentecost fell that year on the first day of the week or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been, in like manner, with one accord in one place, if it had been the fourth or fifth day of the week, because it was the day of Pentecost. Such was the Divine power and energy of the word in those days, that about five thousand persons were made believers in Christ; multitudes of believers, both men and women, were added to the Lord. Here was a greater display of Divine grace and the efficacious operations of the Holy Spirit than at Pentecost.

Mr. Brown asks me to quote the evidence that Saturday was observed as the Sabbath of the primitive Christians in general up to A.D. 364. I shall do so as briefly as I possibly can. It is manifestly plain, from Scripture testimony, that it was the constant practice of the apostles to preach the Gospel in the synagogues upon the Sabbath day, long after the death and ascension of our Lord Jesus, and there are many examples of this nature recorded in the Acts of the Apostles of that great regard which the apostles and primitive Christians had for the Lord's Sabbath day (Saturday). For this purpose look at Acts xiii. 14, 42, 44; xvi. 13. There we see three several Sabbaths, and two several places. The apostles preached upon the Sabbath day; and again, Acts xvii. 2, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This was not an extraordinary thing; for the text says it was a usual thing for Paul so to do. "*Paul*, as his *manner was*." Again, Acts xviii. 4, "And he reasoned in the synagogue *every Sabbath*." So here was a constant practice, Sabbath by Sabbath, *every* Sabbath day; and the first churches were made up both of Jews and Gentiles (Acts xiii. 42). The Gentiles besought Paul that these words might be preached to them again the next Sabbath. So that the Gentiles esteemed the seventh day the Sabbath; they were ignorant of any other Sabbath, and, in compliance with their request, we find the apostle's consent, and that the next Sabbath day came almost the whole city together to hear the word of God. The Sabbath was not made for the Israelites only, but for mankind in general.

Thus I have proved from Scripture that the apostles and primitive Christians kept the Sabbath day, and that constantly. In a word, the keeping the Sabbath day was an apostolical practice. The holy penman, who was guided by the Holy Spirit, in writing the history of the Acts of the Apostles, gives it the name of the *Sabbath day*. It would be unreasonable to suppose that the Spirit of God should give the name of Sabbath to the seventh day so long, if it was abolished and transferred to the first day of the week. The perpetuity of the seventh-day Sabbath is declared by our Saviour (Matt. xxiv. 20), where he commands his disciples to pray that their flight be not on the Sabbath day. Now this flight did not take place till about forty years after *his resurrection*. It fairly denotes our Saviour's respect and regard to the standing force of the law of the seventh-day Sabbath. Was the rest which God ordained below a type of that above? It is in the nature of every type to *continue* until it is superseded by the antitype. Then we are bound to keep the Sabbath *on the day* God ordained, or we create confusion, and the antitype ceases to answer to the type. If the Sabbath is typical of the heavenly, then it must be perpetual; so also must the day, or I do not understand the meaning of words. If we are bound by the law of the Sabbath, we are bound to the observance of the same day, the *ancient seventh day*. Neither is it some one day of the week, but no one in particular. How could we keep holy *the day* that has not been specified? and how could we say that God had blessed and hallowed the day that was no one day more than another? God says, Remember—not a Sabbath—but *the Sabbath day*. Having shown the practice of the apostles for the Sabbath day, I could also prove from the writings of fallible and *uninspired* men, that the Christians did observe the seventh day of the week for three or four hundred years after Christ; and these are reputed the most

pure churches. Ignatius, in his Epistle to the Magnesians, does not only permit the Sabbath, but he persuades the people of his time to a religious keeping of the Sabbath. Socrates, in his History (chap. viii. book 6), says, "Assemblies were wont to be in the Churches every week upon the Sabbath, and upon the Lord's day." Dr. Prideaux, on the Sabbath, says, "The Churches after Christ kept both the Sabbath and the first day of the week." And Brabourne, in the year 1628, says, the Sabbath was in use in the Church until the year 364, "at vvhat tyme the Laodicean Counsaile enacted a law against it, and for the Lord's day." Hasp de Cing Fest (cap. 9, p. 27, A, B) says, that the Sabbath is observed at present at different times in the four quarters of the earth. He ought to remember that the sun is never changeable in its motion; but what was the seventh day in any place at the creation, remains still the same, and will do so as long as the sun endureth; and as to the loss or gain of a day by travellers, that proves nothing but to show that when they are made sensible of any such loss or gain, they ought to reduce it to the common, known, and certain standard.

ISAAC PURSER.

Newton, near Tewkesbury.

[*We have now allowed sufficient space to the discussion of this subject, and entreat all our correspondents to condense their contributions to this portion of the Magazine.*—EDS.]

THE NICOLAITANES.

Query XCIV. p. 592.

Perhaps a positive answer cannot now be given to the question of G. Several conjectures have been made both as to the derivation of the name and the nature of the heresy of that sect referred to in Rev. ii. 5, 6. Some have connected its origin with Nicolas, the deacon mentioned in Acts vi. 5, supposing either that he apostatized, or else had his teaching misunderstood and perverted; but of this there is no good evidence. Others have thought that the founder of this denomination was another Nicolas, not mentioned in the New Testament.

That, however, which appears to me most plausible and probable is the derivation of the appellation from the translation into Greek of the Hebrew name "Balaam," *Nickolaos* in the former being equally synonymous with *Balaam* in the latter. The error of this sect being similar to that of Balaam of old, its adherents are called by his name. It is not necessary to suppose that they would so have distinguished themselves, or own the wicked prophet as their founder; they may have argued that they held a sounder creed than others who followed the Saviour; but he saw their actions bad, and their principles false, and as the faithful and true Witness, he calls them Nicolaitanes—Balaamites—the deeds of whom he hated.

What is given by Campbell, Barnes, and others, as a more correct rendering of the first word of verse 15, seems to me to tend to the establishment of this supposition. In place of "so" we should read, "in like manner;" thus: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. In like manner you have those who hold the doctrine of the Balaamites—Nicolaitanes—which thing I hate.

If this view be correct, we have then little difficulty in deciding in what the heresy of the Nicolaitanes consisted. We have it here, in the 2nd chapter of 2 Peter, and in the Epistle of Jude. It is very similar to that we now call Antinomianism, against which James specially wrote his Epistle; and we fear that if the Spirit were to give an address to each of the churches now, in some of them Rev. ii. 14, 15, would be a part. Let each member, however, examine himself.

It is worthy of observation, though not in reply to the Query, our Lord says, in the 6th verse, that he hates the *deeds* of the Nicolaitanes, and in the 15th that he hates their *doctrines*, suggesting the connection and dependence which exist between bad deeds and bad doctrines: the one leads to the other, and they are always found together.

ALPHA BETA.

The origin of this abandoned sect is uncertain; but it is generally supposed to take its name from Nicolas, one of the first seven deacons, who was a proselyte first to the Jewish, then to the Christian religion. It has been conjectured that Nicolas gave way to sinful error, and founded this sect; also that a debased sect sought to shelter their abominations by using his revered name; or, lastly, that another Nicolas was in reality the originator of the sect. But none of these suppositions can be relied on as correct. The Nicolaitanes were steeped in gross immorality: they had their women in common, reckoned adultery as an indifferent thing, as Christ had pardoned a woman taken in adultery, and ate the meats offered to idols; they likewise imputed all wickedness to God as the cause. They were a numerous body for a time, and were tolerated at Thyatira and at Pergamos

(Rev. ii.); but at Ephesus they were held in abhorrence. The Nicolaitanes were indeed "hateful."

WM. MACDONALD.

Threadneedle Street.

HYMNOLOGY.

Query XCV. p. 660.

"Jesus, thy blood and righteousness," is a translation from the German, the original by Nicholas Lewis, Count Zinzendorf. It was first translated into English by the Rev. John Wesley in his "Hymns and Sacred Poems, 1740." Another translation appeared in the "Collection of Hymns of the Children of God in all Ages, 1754" (*Hymn* 181, *part* ii.), but not equal to Mr. Wesley's, the first stanza as follows:—

"May Jesu's blood and righteousness
Fill and adorn this dwelling-place:
Thus shall it stand before the throne,
And every church its glory own."

DANIEL SEDGWICK.

Sun Street, City.

The hymn commencing,—

"Jesus, thy blood and righteousness,"

is partially a translation of a quaint old German hymn of twenty verses: No. 399 in the "Gesangbuch der Bruedergemeinde." The measure is identical with that of our English version; and the first three verses literally rendered, are thus:—

"Christ's blood and righteousness!
That is my beauty and dress of honour:
Arrayed therein I will stand before God
When I shall enter into heaven.

"I believe on Jesus who says,
'Who believes shall not come to condemnation.'
God be praised! I am already absolved,
And my sin is remitted.

"The handwriting against me was cancelled
By the blood of Jesus on the cross, for my good.
The nails that wounded the Lamb
Tore up the old deed."

This hymn is long anterior to the time of Wesley, though he may have been the author of the English version.

PHEBOS.

PAUL'S FIGHT WITH BEASTS AT EPHESUS. 1 Cor. xv. 32.

Query XCVIII. p. 660.

The fight of Paul at Ephesus with wild beasts was understood literally by the ancients, and some of the moderns have held the same opinion. But Luke, in the Acts, is silent about it. Paul, in his Epistles, when giving account of his sufferings and perils, says nothing about it, though had it occurred it would have been much to his purpose. The thing was possible, no doubt, in the infuriated state the people showed on one occasion, and the one to which he probably here refers. That it did occur no proof exists. What it was in the tradition of the early Church is certain from the well-known fact that Tertullian, Origen, and Cyprian interpret the text literally. Nicephorus and Theodoret tell how that Paul had a fight with wild beasts in the theatre at Ephesus. Such stories deserve little or no credit, because these early writers—though good and learned men, in their testimony to facts of their own time, or times immediately preceding—were poor interpreters of Scripture. The tradition probably arose out of a mistaken view of this passage in Corinthians, and perhaps partly from a wish to exalt the Christian hero and a love of the marvellous which was a very early weakness.

The conflict of the apostle at Ephesus was probably that caused by the silversmith (Acts xix.), when the populace behaved more like wild beasts than sober men, and were ready to tear him in pieces, and perhaps would have done so had he not been hindered by some of the chief of his friends from going into the theatre to appease the fury of the mob. This was not the first time they had been called wild beasts. Heraclitus, an Ephesian writer, had called them so and had used the same word as our author four hundred years before Paul's time. Nor was it at all uncommon to call men of strong, violent, and bad passions, fierce and evil beasts. Epimenides, a Cretan writer, as quoted Titus i. 12, said the Cretans are evil beasts.

THOMAS OWEN.

Cranfield, Beds.

THE LORD'S PRAYER.

Query C. p. 660.

In reply to the Query of M. S., founded on the difference of the version of the Lord's Prayer given by Matthew in his 6th chapter, and that given by Luke in his 11th chapter, I have to observe that the two Evangelists do not contradict each other; that they each record the topics for prayer which our Lord suggested, and not the words.

The words of instruction spoken by our Lord were probably Hebrew; the words used by the Evangelists are Greek; and certainly the difference in the words used by each Evangelist shows that the matter, and not the words, is what the Evangelists have recorded.

It should be borne in mind that the disciples at this time did not understand the character of Christ; they had not had

their hearts made to burn within them whilst Christ opened to them the Scriptures; they had not been told by Christ to ask for Divine blessings in his name. I further observe, that this form of prayer, if it be one, has no acknowledgment of God the Holy Spirit, nor of the atonement, nor such a confession of sin as befits a Christian; and that it is one which any person believing in a God, and in his providential care for his creatures, could use, although an unbeliever in Christ.

INVESTIGATOR.

Camberwell, October, 1862.

GOLD RINGS. 1 Tim. ii. 9.

Query CII. p. 660.

This passage makes no war upon gold rings of any sort, nor interferes with apparel or ornament except to require that it be modest and such as becomes women professing godliness, whose excellence does not consist in gold or silver, or the putting on of apparel, but in "good works" which adorn the character rather than the body. The passage is parallel with 1 Peter iii. 3, 4, in which the excellence of the Christian female is said to be "*the ornament* of a meek and quiet spirit."

THOMAS OWEN.

Cranfield, Beds.

THE DANGER OF DEPARTING FROM TRUTH IN WHAT ARE CONSIDERED MERE TRIFLES.

"Perhaps others may suggest that my objections respect only the *minutiæ* of religion—that they are mere trifles, which are not worth disputing about. But I beg leave to reply, that nothing is to be accounted a trifle in which conscience is concerned. A truly upright man will always find as much difficulty to subscribe to the truth of what he really disbelieves, in matters of little importance, as in more momentous cases. The law of truth binds us not to a partial, but to an universal observation of its sacred injunctions. And when men have once broken down the fence which God has set up, it will be difficult to erect any other boundary. When men are accustomed to *trifle* with conscience, in what they account *trifling* matters, it is a great chance if any objections or difficulties will appear *any other than trifles*, whenever interest or preferment may call aloud upon them to repeat their violations of the law of truth. I cannot forbear lamenting upon this occasion that the requisition of subscriptions has been the parent of so many ingenious inventions, to teach men how they may play tricks with their consciences; that the essential and eternal difference between right and wrong seems to be almost sunk, in the apprehensions of some men, into a mere *nominal* distinction."—*A review of some of the Articles of the Church of England.* By Samuel Wilson, 1774. Pp. 195 and 196.

W. J.

IMMERSION.

"Let priests be taught, when they minister baptism, not to pour water on the heads of the infants, but that they be *immersed* in the font; as the Son of God hath in his own person given an example to all the faithful, when he was thrice immersed in Jordan. In this manner it ought to be observed."—*Canons of a Synod at Cealcytha*, convened by Archbishop Wulfred, in 816, quoted by Dr. Hook, "Lives of the Archbishops of Canterbury," vol. i. p. 281.

ALPHA BETA asks, Is it not plainly to be inferred from Acts xx. 7, that the Church attended to the Lord's Supper every first day of the week. To my own mind, it is plain from the above Scripture, that the church at Troas attended to the Supper on the *first day of the week*, but not on *every first* day of the week.

S. R. B. CLEVEDON.

THE OFFICE OF A DEACON.

The constitution of the primitive Church, and the duties of the different classes of officers mentioned in the New Testament, has been a fruitful source of discussion; and though all the customs of apostolic times may not be absolutely binding upon us, it is evidently desirable to know what offices really existed, and to which of them the several passages of Scripture refer. It is not unusual, on the appointment of deacons in our Baptist churches, to refer to the third chapter of Timothy, as teaching what their character should be; and yet it can easily be shown that the office of a deacon there described was wholly different from that bearing the same name now, having probably more resemblance to that of local preachers among the Wesleyans than to any other now existing. The mistakes on this subject have arisen mainly from the Greek word translated deacon in the Epistles to the Philippians, and to Timothy being elsewhere translated minister; and a comparison of the various places in which the word is used will best show the real nature of the office in apostolic times. The Greek word occurs thirty times in the New Testament. In many of these it is used in its original meaning of servant, as in John ii. 5, and indeed wherever it occurs in the Gospels, and also in Rom. xiii. 4, and Gal. ii. 17;

but in the Epistles it is more usually used distinctively of persons employed in Christ's service *as preachers of the Gospel.* We find it three times (2 Cor. 3, 6; Eph. iii. 7; Col. i. 2, 3) in the connection, deacons of the Gospel, or ministers of the Gospel as it is rendered in the authorized version; and Paul applies the title several times to himself, as he does also to Timothy, Tychicus, and Epaphras. Its connection in Eph. iii. 7, as explained by the following verse, and in Col. i. 7, and Col. i. 23, seem to show that the office of a deacon was to preach. In Col. i. 23, for example, the expression, "The Gospel, which ye have heard, which was preached to every creature under heaven, whereof I Paul am made a deacon," loses all significance if "a deacon" be taken in the sense in which it is now used: it seems rather intended to convey the meaning of a preacher or teacher.

But the word was also used in a technical sense to denote certain officers of the Church, as we see from such passages as Phil. i. 1, and 1 Tim. iii. 12. These passages tell us nothing of the nature of the office, but we can hardly hesitate to assign to it the duty which we see was usually implied by the word when not used thus technically, that of preaching the Gospel; and this is fully confirmed by 1 Tim. iv. 6, in which Paul tells Timothy, that if he preaches well and boldly, he will be a good deacon.

The inference then which we may draw from the passages in which the word is used seems to be this: that besides the bishops—who probably held much the same position as our present ministers, and whose duties were, as their name implies, to preside and watch over the church, not indeed in the sense of authority, but of guidance and oversight — there were other officers of the church whose business was to preach and teach the Gospel. It does not follow that they gave up their other occupations—probably in many cases, at least, they did not—but they were set apart by the church as authorized preachers and teachers of the truth.

This part of the organization of the primitive Church seems to have fallen completely into neglect; and yet it would seem that such an organization would be peculiarly suited to these days, when lay preaching is so largely practised, and special efforts are being made in the cause of Christ. It is not that the office which now bears the name should be given up, since it is distinctly authorized by the events recorded in Acts vi.; but it should be understood by our churches, that those who hold that office are not the same as the deacons mentioned in the Bible; and besides the minister or bishop, and those chosen to attend to the temporal affairs of the church, there should be also men appointed by each church from its members to go out in all directions and preach the Gospel among those who are without, and to endeavour in every way to extend the limits of Christ's kingdom.

In conclusion I would ask all ministers and churches to consider this matter, and not to hesitate to revive the custom of the apostolic churches, if really suited to our times, because it has not been usual in our churches in modern times. Men are awakening now to the necessity of working for Christ, and we can ill spare any means which God has taught us in his word of organizing a system of preaching and spreading the truth.

HENRY M. BOMPAS, M.A.

Places in which the word *Διακονος* occurs:—

Matt. xx. 26; xxii. 13; xxiii. 11. Mark ix. 35; x. 43. John ii. 5; ii. 9; xii. 26. Rom. xiii. 4 (twice); xv. 8; xvi. 1. 1 Cor. iii. 5. 2 Cor. iii. 6; vi. 4; xi. 15 (twice); xi. 23. Gal. ii. 17. Eph. iii. 7; vi. 21. Phil. i. 1. Col. i. 7; i. 23; i. 25; iv. 7. 1 Thes. iii. 2. 1 Tim. iii. 8; iii. 12; iv. 6.

THE WORK OF THE HOLY SPIRIT.

Will you allow room in your pages for a few remarks relating to a subject that was discussed a short time since at a clerical meeting which I had the privilege of attending?

The subject for discussion was, "The Work of the Holy Spirit in the Present Dispensation." One of the brethren opened out this subject, and we all agreed with him in his views, unless in one particular; and I must say for myself, that I derived a great deal of edification and instruction from the able and scriptural manner in which he spoke of the personality, deity, work, and offices of the Holy Ghost. But there was one statement made by our reverend brother, and which he dwelt on for some time, bringing forward passages of God's word in proof of his assertion, but to which assertion I and two or three others could not at all agree; namely, that the Holy Spirit often exerts his influences on men, and they are not saving influences; that he sometimes convinces men of sin, and leaves them after all to perish; that men can and often do finally resist the strivings of the Spirit. For proof of these assertions, there was brought forward Gen. vi. 3; Acts vii. 51; 1 Thes. v. 19; Heb. vi. 4; 2 Pet. xi. 21; and John xvi. 8—11. I regretted much that I could not take

the same view of these passages that many of the brethren did; but believing in the personality and deity of the Holy Ghost, I must also believe that he is omnipotent, omniscient, and unchangeable, and consequently that he is invincible, and cannot be finally resisted; and that wherever he commences his work in a soul, he carries on that work and completes it. First, then, as to that passage in Gen. vi. 3: I have always taken it to mean that those antediluvians resisted the preaching of Noah, who warned them of their danger while he was building the ark. Thus the Spirit of God strove with men by inspiring Enoch, Noah, and perhaps others, to preach to them, and thus convictions were excited in their *consciences* which they could and did resist. (See 1 Pet. iii. 19, 20.) In that sense I granted that men may and often do resist the Spirit. We see continually in our preaching how their *consciences* are touched, and a certain conviction produced, but it is not the work of the Holy Ghost. The same way St. Stephen in his speech says to the Jews, "Ye do always resist the Holy Ghost: as your fathers did, so do ye." That is, that as their fathers resisted the preaching of the prophets, who spoke by the Holy Ghost, so they were now resisting his preaching. The expression in 1 Thess. v. 19, is a word spoken to believers. It seems to me to be written as a word of caution, that they should not suppress those gifts and graces which were bestowed on them by the Spirit. It relates to his sanctifying and comforting influences on the hearts of believers. But surely we could not give it a meaning which would militate against the rest of God's word; for it is promised that "He will abide with believers for ever;" that "He who begins the good work will perform it." Are we to say then, that the work of the Holy Ghost can be entirely quenched in the soul of man? Surely God's word cannot contradict itself. Therefore, when we meet with a difficult passage, we are not to say, This conflicts with another portion of God's word, or This is opposed to attributes of God; but we have to see what the whole tenor of Scripture is upon the subject, and never to take a detached passage of Scripture to prove a doctrine, but always to look at the scope or design which the writer had in view. Now, concerning that passage in Heb. vi. 4, it was evidently the design of the apostle to push those people on, and to lead them into fitter acquaintance with the mysteries of redemption. But the great question here is, Who are the people spoken of in this passage? Does it merely refer to those who had then the power of working miracles, and who abused that power, or does it refer to real believers? For my own part (though I know that the great mass of men who have written on this chapter take a contrary view) I take it to refer to *real believers*.

I do not see how plainer or more explicit terms could be used to describe a Christian. I look upon this passage as a caution to believers. God often keeps his people by the use of means, and some of those means are the cautions, admonitions, and warnings which he so often gives them in his word, teaching the believer "not to be high-minded, but fear," showing him that he must walk softly, cautiously, carefully, prayerfully, and believingly, and that like David he should be afraid of *broken bones*, though not afraid of a perishing soul. Hence we find the apostle, lower down in the same chapter—ninth, tenth, and eleventh verses—speaking of their salvation with the greatest possible assurance. As to that passage in 2 Peter ii. 21, I must say that I see no reason for supposing that the men there spoken of were under the influence of the Spirit. They had certainly a change of notions and an outward reformation, but there is no expression used to show that they were really partakers of special saving grace, or changed by the mighty working of the Spirit. For the Spirit's work is not a mere reformation—a thousand things may produce that—but it is a conversion, a regeneration, a new creation, a resurrection, a turning from sin to God. Why, a man may escape the pollutions of the world, and have no spiritual work wrought in his soul. The drunkard may give up the intoxicating cup if his health be impaired by carousing, and if his physician warn him that persevering therein may cause his death. The gambler may give up the gaming-table if his pockets be emptied, or from the love he bears his family; or his tastes and dispositions may alter. So also there may be a turning from many other sins from various motives, where there is no real repentance, and where the Holy Spirit has never come.

We read, in the seventh of Hosea, of a people who are like a deceitful bow; they turn from their outward sins, but do not turn *to the Most High*. Hence, I think a man may give up his outward sins and yet not turn to the Lord, just like that man spoken of by our Lord in Matt. xii. 43—45, showing us plainly there is a conviction wrought in *the conscience* which is not the conviction wrought by the Holy Spirit. We see instances of this in Cain, Saul, Judas, Herod, Felix, and in the case of those men mentioned in John

viii. 9, who, we read, were *convicted by their own conscience*. Yes; every man has a conscience, an internal testimony in his mind, which approves of what is right and disapproves of what is wrong. What was it drove Adam among the trees of the garden? It was conscience. What is it the apostle speaks of, accusing or else excusing the heathen and leaving them without excuse? Their conscience. What was it made Cain feel that whosoever found him would kill him? It was his conscience. What was it made Herod fear that John the Baptist had risen from the dead? His conscience. What is that one talent which every natural man has and which he buries? It is his conscience. The apostle Paul tells us that by manifestation of the truth he commendeth himself *to every man's conscience* in the sight of God: so the truth when preached commends itself to every man, not for *his conversion, but for his conviction;* but not the *conviction wrought by the Holy Spirit*, for it is his prerogative to take possession of the *heart*. Thus there is in every man who hears the *truth* a conscience as to the fact of a testimony being delivered. The man may be inattentive to the word preached; he may cavil at the statements which are made; but he cannot do away the fact that the word has been preached. Hence the Gospel is to be preached to all nations as a *witness*, not to convert all men, but to leave them without excuse. Hence we read, in Ezekiel ii., that the Lord was sending "his prophet to a rebellious house; but they, whether they shall hear or whether they shall forbear, yet shall know there hath been a prophet among them." Surely all these convictions we have noticed are quite different from *spiritual* convictions; for wherever the Holy Ghost shows the poor sinner his vileness, sinfulness, and depravity, he will also sooner or later show that sinner the great remedy for sin, the blood and righteousness of God's own Son. He will draw that sinner to Calvary's Cross, apply the blood to his heart and conscience, and the righteousness of Christ to his sinful soul. His office is to "testify of Christ," to glorify Christ, "to take of the things of Christ, and show them unto us." He never does the work by halves. He never leaves his work unfinished. He knows the end from the beginning, and will not be frustrated in his designs. His gifts and callings are without repentance. He is an abiding teacher. "He will perfect that which concerneth his people," for "He who begins the good work will perform it until the day of Jesus Christ." Now, as to that passage in John xvi. 8, where it is said the Spirit will *reprove* the *world* of sin, &c. &c., every one knows that this passage has given rise to as much lengthened discussion and elaborate examination as any portion of the word of God. The difficulty chiefly lies in the expression, "*the world*." What is meant by it? Some understand by it the world *at large;* others the *Jewish* world; others take it to mean that he will convince some in every age, in every place, both Jew and Gentile, to their conversion to the faith of Christ. Still, whatever meaning we give this term, the passage to my mind does not by any means show that the Holy Spirit convinces men of sin, and that after all he leaves them to perish. It is generally explained thus: that in the dispensation of the Spirit in which we now live, God's people should be impressed with such a sense of their own sinfulness as should lead them to Christ, and that they should have such a conviction of Christ as the Righteous One, or of the righteousness of Christ, that they should be led to look to him as the Lord their Righteousness. Now, it must be confessed that those who give this meaning to the word *world*, have much scriptural ground to go upon, because the word is used with various significations in God's word; as, "The *world* knew him not;" this does not include believers. "I speak to the *world;*" this is but to the Jews of his day. "The *world* is gone after him." "We are of God, but the whole *world* lieth in wickedness." The faith of the Church of Rome was spoken of "throughout the *world*." In the Colossians the Gospel is said to come to all the *world*. "All the *world* wondered after the beast." Thus we see that the Greek word for *world* has various meanings, and we can never force upon it one unvarying, unlimited signification. Hence many look upon this passage as spoken of the *world of believers*, and that the Holy Spirit was to convince them of sin, and thus lead them to Christ. But supposing the word *world* here to mean the great mass of mankind, and especially the Jews of our Lord's day, I take the convincing it of sin to be the bringing such a weight of testimony in reference to the person, mission, and work of the Lord Jesus Christ, that it should be an *evidence*, not necessarily unto *conversion*, but unto *conviction*. And so the outpouring of the Spirit on the day of Pentecost was a *reproving* or convincing of the world of sin in having crucified the Saviour; it was a *fastening on the world of its sin against the Lord*. The Greek word translated *reprove* has this meaning, which I have given it in many passages; for instance, John iii. 20, "Lest his deeds should be reproved" (margin, *discovered*), or brought out, a testimony borne against them. Again, in John viii. 9,

"They being *convicted* by their own consciences;" also, 46th verse, "Which of you convinceth me of sin?" Not that the conviction of sin could have been forced upon his mind; but Which of you can fasten sin upon me? The same word is translated *evidence* in Heb. xi. 1. Thus, whatever meaning we give the word *world*, it will not at all support the view that the Holy Spirit may convince a man individually of sin, and not bring him after to obtain "joy and peace in believing." I must apologise for having said so much, but I believe the subject to be a most important one. If I seem to any of your correspondents to have taken an incorrect view of any passage, I shall esteem it a kindness to be informed; and if brought to see my error, I shall at once frankly confess it. The views I have laid down on this subject I have held for many years, I may say since spiritual life first dawned upon my soul, when first that Holy Spirit shined into my own heart to give "the light of the knowledge of the glory of God in the face of Jesus Christ." And of this I feel assured, that if any one could have effectually resisted the strivings of the Spirit of God, I should have been that individual; but, blessed be God, no creature can resist his almighty power, for he is omnipotent, omniscient, and unchangeable.

Yours respectfully,
CLERICUS A.M.

NEW QUERIES.

CIV.—What is the meaning of the word *Presbytery* in 1 Tim. iv. 14? and is there anything corresponding to it in the generality of Independent churches?

JOHN BROWN.

Conlig Manse, Newtownards,
Oct. 1st, 1862.

CV.—By what law is a clergyman of the Established Church forbidden to preach in a Dissenting chapel?

If there be any such law, is it not equally prohibitory of his preaching in Exeter Hall, or in a theatre? and equally prohibitory of a temperance lecture or any other discourse on religion or morality, by a clergyman, in an unconsecrated and unlicensed building?

By what law is a clergyman forbidden to admit to his pulpit a layman or a Dissenting minister? and if there be any such law, to what punishment does it subject the offending parties?

By what law is a clergyman *now* prohibited from granting to Dissenters such liberty to bury their dead in the parish churchyard as would have been allowable under Sir Morton Peto's Bill?

In either case, assuming the incumbent and the Bishop of the diocese to be friendly and favourable, would any other persons have power to interfere and enforce a prohibition?

Will some correspondent, "learned in the law," kindly give a reply to the above, with an explicit quotation of the statute or canon-law applicable to each question, and also say whether a case in point has ever been fully tried and decided in any civil or ecclesiastical court? We may then be enabled to judge whether the conduct of the clergy in these matters is attributable to the state of the law, or to their own will.

INQUIRER.

October 6th, 1862.

CVI.—What are we to understand by the following passages copied from "The Second Part of the Homily of the Peace and Time of Prayer"?

"Alas, gossip, what shall we now do at church . . . . since we cannot hear the like piping, singing, chanting, and playing upon the organs, that we could before? But, dearly beloved, we ought greatly to rejoice, and give God thanks, that our churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy house and his place of prayer. And this ought we greatly to praise God for, that such superstitious and idolatrous manners as were utterly naught, and defaced God's glory, are utterly abolished, as they most justly deserved."

L. L.

THE MISSIONARY HERALD.

THE ORISSA MISSION.

The prosperity and progress of this mission must ever be an object of interest to the friends of the Baptist Missionary Society, for it sprang out of the early labours of the Serampore brethren. No sooner had British valour wrested from the Mahrattas the dominion of Orissa, than Dr. Carey commenced his endeavour to give the Bible to its inhabitants in their own tongue. The Fort of Cuttack fell on the 14th October, 1803. On the 21st January following, Mr. Ward writes: "Brother Carey has taken a moonshee this week to begin translating the Scriptures into the Orissa language." Dr. Carey was the first Englishman to study the Oriya tongue, and Oriya was the second of the languages of India into which he translated the whole word of God.

By the end of the year 1809, the New Testament was printed, and the Book of Psalms. A missionary was now needed to carry the word of life to the people. One was found in Mr. John Peter, an Armenian by birth, who early in January, 1810, departed for Orissa, taking with him a number of copies of the work. He was joined, in March, by Krishnadas, a native brother. The first baptisms were of Europeans, but in January, 1811, Nirunjun, a byraggee, was baptized in the presence of many natives, and the foundation of a native church was laid.

The mission was taken up by our General Baptist brethren in 1822, when the Revs. Messrs. Bampton and Peggs arrived in Cuttack, and at once commenced the distribution of scriptures and tracts that they had taken with them from Calcutta and Serampore. Months passed before the fruit of their labour appeared. The first known results were from a small tract containing the Ten Commandments, which a celebrated Hindu teacher adopted as the text-book, from which he expounded to his disciples. Some of them soon became wiser than their teacher. The law was their schoolmaster to bring them to Christ.

From this time the truths of the Holy Book have been spreading in Orissa; and many who are not yet open Christians profess to value its instructions. An interesting illustration of this is mentioned as having occurred in Goomsur. At a small village called Pileparda there is a little band of inquirers, led by a man who had learnt all he knew of the Gospel from the tracts and scriptures which had fallen into his hands. The missionary on visiting the village was almost tempted to think the man must be a regular native preacher, so accurate was his knowledge, so familiar his acquaintance with the Gospel. He is a weaver by trade, and entirely dependent on his loom for support; but he seizes a portion of almost every day to preach the Gospel to his neighbours. "This religion of Jesus," he said to the missionary, "makes me so peaceful and happy. I feel now as

I never felt before. Whether I wake or sleep, whether at home or from home, my thoughts are all upon Christ."

The labours of the missionaries have issued in the formation of eight stations and one branch station. These are occupied by nine missionaries, with the assistance of seventeen native preachers, and three colporteurs. There are five Christian churches, with a total membership of 362 persons. They meet in eight chapels. There is also a nominal Christian community of more than six hundred souls. Of the native preachers, two, Gunga Dhor and Rama Chandra, have been employed in preaching for more than thirty years, and they still bring forth fruit in old age. Sebo Patra and Damudar have been engaged for twenty years, and still labour with untiring zeal. Assisted by the Bible Translation Society, a new edition of the New Testament is passing through the press, while many thousands of tracts have been issued for circulation. "The Holy Book has been given to Orissa," was the dying, grateful, and emphatic utterance of a convert a few months since. He was a poor and unlettered man, but had learned to rest on Jesus. His last words were, "Lord, take me to Thyself."

As it was the earliest, so is Cuttack the largest of the churches and stations. The members of this church number 170 persons, and there are also connected with it 278 nominal Christians. Ten persons were added last year. Says the missionary—"Do any ask as to the spiritual state and progress of our native Christians?" An apt and interesting illustration by one of our earlier converts who has passed into the skies shall furnish the reply. He was describing his own experience, and said, "As little children at first walk with difficulty, sometimes walking, then standing, and anon falling, and again rising and walking, so do we in the ways of the Lord, for as yet we are but children; however, we trust in the grace of God. Sometimes I am filled with joy, and can praise Him; at other times I am baptized in a sea of sorrow and distress. Such has been my state to the present time." How many more favoured Christians might add, "and such has been my state."

Here a Christian village has been formed, which appears on the whole to have been very useful as a refuge for converts, and as affording a pleasant residence for the native Christians employed in the station, apart from heathen sights and sounds. A second village is in course of formation. Girls' and Boys' Asylums also exist, in which the children of native Christians are educated, and numerous orphans rescued from the cruel sacrificial rites of the Khunds. Within ten years of their establishment, 230 young persons had passed through the schools, of whom fifty had been baptized and added to the church.

Berhampore, the station next formed, has 71 members in the church. Seven were baptized last year. Here also are two asylums, or schools, and many children have been added to the church through the instruction imparted. The church at Chaga and Dhurmapore contains 77 members, who during the last year have passed through much sickness and many trials. We must transfer to our pages the following interesting account by Mr. Miller of the decease of one of the converts, once an idolater, but for fifteen years a consistent Christian:—

"The end of Tripuraree was most peaceful and triumphant, as might have been expected from his holy life. I was at Chaga when he died, and had a long interview with him just before his departure. He was

then suffering a great deal of pain—had been quite blind three days, and was almost reduced to a skeleton; he was, however, able to converse without any difficulty. In answer to my questions, he said, 'The Lord Jesus is all my trust and hope.' 'He is precious to my soul, more so than wife, children, silver, gold, and life itself. 'He gives the weary and heavy-laden rest.' He then quoted twice Matt. xi. 28. He also quoted twice Matt. xxv. 34, as the delightful language in which the Redeemer would ere long address him. He also said many other things, all expressive of perfect peace, unshaken confidence, and unclouded hope. To those who visited him during his illness he said, 'Don't talk to me about worldly matters, but about Christ.' His last words were, 'Anunda! Anunda! Samapta!'—'Joy! joy! It is finished!' His remains were deposited in the burial ground, which skirts the jungle near the mount, at the close of the Sabbath afternoon service. When standing by and returning from the grave, I could not refrain from shedding tears of joy over Tripuraree, nor from uttering the prayer, 'Let me die the death of the righteous, and let my last end be like his.' He has left a widow, who is the teacher of the Chaga female school, and several children."

The missionary brethren occupy a considerable portion of the year in itineracies, which extend even to a hundred and sixty miles from the stations they occupy. Long have they regularly visited Pooree, the seat of the great Juggernath's worship, the centre of pilgrimage to his votaries from all parts of India. Not always have they escaped the enmity of the idol's worshippers, and they record it last year as a cause of thankfulness that not once were they obliged to cease preaching before they had done; "never were they hooted from the bazaar, and only once was a shower of gravel thrown about the head of the missionary." The number of pilgrims at the last car festival is said to have been small, not exceeding 15,000, according to the superintendent of the police. The enthusiasm, too, was less frantic than in former days, and it was with much difficulty men were found to draw the ponderous cars. The natives thus speak of the decline:—"The Brahmins themselves admit that the pilgrims are not so numerous as formerly, especially among the more wealthy classes, though they are of course unwilling to admit openly that it is owing to the decline of Juggernath's fame. One man accounted for the small attendance on the ground that the people had been so impoverished by the taxes that they had no money to come with. Another man assigned as a reason, and certainly a more plausible one, that 'it was owing to the Government having forsaken Juggernath,' and added, that 'if the Government would again take the idol under its patronage, it would become as popular as before." It is very satisfactory to find that the prestige given to Juggernath, by the Government support formerly afforded, is removed, and that the idol is left to its own attractions. One curious illustration of the progress of things in India, was the arrival of about 150 baboos from Calcutta by sea, in a screw steamer, who thus escaped the perils and privations of pilgrimage, which formerly constituted so large a portion of the merit of the pilgrimage.

For the carrying on of these useful and successful missions, the receipts of the General Baptist Missionary Society were, last year, £4541 11s. 9d. We are sorry to observe that this left a balance against the funds of £376 14s. 11d. We earnestly commend to the sympathy and prayers of

our readers the labours of our brethren; and we rejoice that a work begun by our own Society is so admirably sustained, and is so prosperous in their hands. May their labours become yet more extended, and their converts be as numerous as "the drops of morning dew."

DECEASE OF THE REV. C. J. HALL.

It is with deep regret that we again record the death of a missionary, the Rev. C. J. Hall, of Cheefoo, in China. Mr. Hall went to China in 1856, under the auspices of the Chinese Evangelical Society. In 1859 he joined the Baptist Missionary Society, and after a stay of some time at Shanghai, with the hope that the country under the dominion of the rebels would be a favourable field for missionary labour, he finally fixed on Chefoo, a seaport in the district of Shantung, and not far from the capital of the empire, Pekin itself. He reached Chefoo on the 1st May, 1860, and immediately commenced his labours. At the time of his decease he had opened a chapel, had disseminated much divine truth by means of tracts and preaching, and had gathered the first fruits of his labours in the baptism of a Chinese, whom he had commenced to instruct for the service of Christ as an evangelist.

His acquaintance with medicine gave him a wide acceptance among the people, and some hours of every day were more or less occupied in ministering to their physical distresses. Thus it came to pass that on the breaking out of cholera in the early part of last July, he was busily employed in ministering to the sick. Both Europeans and Chinese, missionaries and civilians, alike enjoyed his services. It was in the midst of the sad scenes of mortality consequent on the fatal progress of the cholera, that he penned the following brief note to his mother. It is dated July 14th, 1862:—

"My dear Mother,—The mail is just leaving. We have a good deal of cholera, and I am about day and night. God bless you. I know not what may result, but I know in whom I have trusted.

"Plagues and death around me fly;
Till He bids, I cannot die.
Not a single shaft can hit,
Till the God of life sees fit."

My duty is clear, to do all I can for these poor people. My life is the Lord's. These may be the last lines from

"Your own dear boy,
"Charles Jas. Hall."

"P.S.—Emily and bairns are at present pretty well, in God's hands."

The anticipation of this note, so full of piety and affection, was soon fulfilled. From a communication from Mr. Kloekers, who providently arrived in Chefoo on the 16th, just in time to soothe the dying hours of our brother, we take the following particulars of the period of death's supremacy that followed.

On the 16th, the day of Mr. Kloekers' landing, he found Mr. Hall and his family all well. The day following, the remains of a missionary's wife, Mrs. Smith, of the American Episcopal Mission, were borne to the tomb. She had died of cholera at Chu-ki, a town a few miles inland from Chefoo. On Sunday night, the 20th, Mrs. Bonheur, of the French Evangelical Mission, passed away into the rest of God; and about the same hour the eldest child of Mr. Hall, the little Teresa, was taken to the "Glory" of which she delighted to sing. In the middle of the next day, Monday the 21st, Mr. Hall himself was stricken. A brief interview with his sick wife followed, and he saw her

no more. He died on the 23rd. "I am glad," says Mr. Kloekers, "for the sake of brother Hall and his wife, that I came here just now, as I have been able to help and comfort them a little. Brother Hall was a holy man, a Job in gentleness, and he died as only a Christian can die, in full assurance of faith and hope. The last words I heard from him were, 'I thought I would have been in glory by this time;' and then, while I was busy attending upon him, he repeated with great solemnity the beautiful hymn, 261 of the Congregational Hymn Book, 'Eternal light! Eternal light!' to the end."

Mr. Kloekers afterwards adds: "He was a man who was able and willing to work, who was respected among the brethren, as well as among those who are without, and whose exertions to relieve the sufferers of this dreadful complaint, as a faithful follower of Him who went through the land doing good, may have taken the husband and father from the side of the widow and orphan." Alas! heavily has the hand of God smitten our afflicted sister. As her circumstances required her early departure from the scene of trial, she sailed the following week for England. At Singapore the youngest child was borne in the arms of angels to the throne above; and Mrs. Hall returns to this country a widow indeed, bereft of both husband and children.

Thus early has our China mission been baptized in affliction. Mr. Kloekers stands on the soil of China as our alone representative. We commend him and the great Cause to the fervent prayers of every Christian heart.

THE MAHOMMEDAN HADJI.

BY THE REV. ROBERT ROBINSON.

It often happens in the numerous itineracies of missionaries, that discussions arise with one or more of their auditors. These are sometimes very curious, illustrative both of the character and the ignorance of the people. The following is an interesting example.

At Moirchacandee, where we met with a friendly reception, we fell in with a Hadji, that is, a man who had made a pilgrimage to Mecca. Assuming to himself on this account the right to stand out as "chief speaker," he desired the people to be silent whilst he demolished us in argument.

"Has not Allah given us five books?" he began.

"I know of only four; pray what is the name of the fifth?" I asked.

"The Forkan."

"Whence have you your information about the Forkan?"

"What! Did not Allah give the Forkan through Mahomed, and does He not tell us in the Touruth and in the Injeel too, that Mahomed was to be the last and greatest of the prophets?"

"Not that I know of. Perhaps you will be able to point out the passages?"

"Well, if our Moollah had been here, I have no doubt he could have done so; but is it not written in your books that after Essa Mussih, there was to come a greater prophet who should be called the Prince of this World?"

"In my Injeel (or Gospel) there is more than one passage in which Satan is called the prince of this world. If you are disposed to regard Mahomed as identical with him, you are welcome; only remember, it is *you* who are contending for this identity, not I."

"Very well, Saheb," interposes another man, "if Allah did not commission Mahomed to give us the Forkan, why did He send him into the world at all?"

"My friend, that is a question which you should answer, not I. I deny that Mahomed was a prophet sent from God. It is your business to show that he was."

"Ah, but if you deny that Mahomed was divinely commissioned, I deny that your Essa Mussih (Jesus, the Messiah) was a true prophet?"

"It is too late for you to do so, though Mahomed himself, in the very Forkan for whose divine authority you contend, acknowledges Essa Nubbee to have been sent from God, and says that all the words of my Ingeel are true. If you reject Essa Nubbee, you must reject Mahomed."

It is no easy matter to conduct a discussion of this sort with men who can neither read nor write, and who are as profoundly ignorant of their own Koran as they are of our Scriptures. Whatever their Moollahs tell them they receive without enquiry, because they are not competent to conduct any enquiry; and every thing that he condemns as untrue, is unquestionably rejected as untrue. In such cases, the only way is to bring the controversy to a close by means of a *dreeshtanto*, or illustration.

"You," I said, turning to the old man who had last spoken, "have business that takes you away to Sylhet, and you leave your wife and children at home. Suppose, some months after your departure, a man from Sylhet comes to your wife and says, "your husband has sent you twenty rupees, and the children these silver ornaments; and he wants me, on my return, to be able to tell him how you all are." And suppose the day after, another man goes to your wife, armed with a sword, and says, "It is your husband's *hookum* (command) that you should deliver up to me immediately, all the money and ornaments he sent you yesterday; and if you refuse, he authorizes me with this sword to slay you and the children, and set fire to the house." Which of these two men would your wife be likely to believe?"

"No doubt the man who brought the money and jewels; otherwise, why should he have given away his own money and jewels to my wife and children who were strangers to him?"

"And what would your wife think of the other man?"

"Of course that he had somehow discovered that she had received money and jewels, and wanted to rob her."

"Nevertheless he too said that he had been sent by the husband?"

"Yes, but what of that? He told a lie."

"Very good: now look here. Jesus Christ came to give us proof of God's love for us; He came, not to destroy men's lives but to save them. Mahomed came after Jesus Christ, with a sword for all who refused to believe him, and said that God had commissioned him to cut off the head of every one that would not receive the Koran. Which of these two, is it more likely, came from God?"

The above will serve as a specimen of the way in which the argument with the Mahomedan (whenever a discussion was unavoidable) is generally carried on.

THE BIBLE IN BENGAL.

Our readers are doubtless aware that although the British and Foreign Bible Society has for many years refused to assist our translations, yet that in Bengal the Calcutta Auxiliary both adopts and prints at their own cost, the versions of our missionary brethren, removing the word used for baptism and simply transferring to the version the Greek original. The following extract from the Calcutta Auxiliary's Report of last year, will exhibit the extent of the Bible Society's obligation both to our version and our press. It says—

"The present translation of the Bible, based upon previous versions, has been thoroughly revised by the Rev. J. Wenger, and, on his departure for England, was carefully carried through the press by the Rev. C. B. Lewis, the

superintendent of Baptist Mission Press, for whose efficient and zealous co-operation the Committee desires to express their warmest thanks. The edition consists of 750 copies of the Bible, and 1,250 separate copies of the Old Testament. It has been well executed, and is one of the best specimens of modern Bengali typography. Well bound and lettered, it is sold for two rupees eight annas; and a copy will be presented to all pastors of regularly constituted Bengali Churches.

"The Committee has also put to press an edition of the Psalms in Bengali, taking the text of the new edition. Five thousand copies are being printed.

"The Book of Proverbs is being printed in two languages, in addition to the Oriya edition of last year; viz.:—

Hindi; Kaithi character - - - 5,000 copies.
Bengali - - - - - - - - 10,000 „

"These works are just being completed, and both editions have been executed in Calcutta.

"Mr. Start's translation of the Gospel of Luke into Nepalese, intended for the use of the native tribes about Darjeeling, has been revised by Mr. Niebel, and an edition of five hundred copies printed in Calcutta at the Baptist Mission Press. A revised edition of the Acts of the Apostles is also ready, and will be published immediately.

SEED IN BURMAH.

(*From the Friend of India, Aug.* 14.)

[In our last issue it was mentioned that the Rev. A. Leslie, pastor of the church meeting in Circular Road Chapel, had baptized three Burmans who had been for some time supported in Calcutta, by the King of Ava, for the purposes of education. The account of these converts, contained in the following article will, we are sure, be interesting to our readers. Ed. M. H.]

Buddhism claims at once the largest number of votaries on earth, and yields the smallest number of Christian converts. In the latter respect it is worse than Hindooism. There is a reason why the converts from Mahomedanism should be few; for that creed professes to be monotheistic, while it incorporates many of the historical elements, at least, of Judaism and Christianity. That Hindooism, and especially Buddhism, should offer so much opposition to the assaults of missionaries, learned and unlearned, may well lead us to reflect on the utter helplessness of man, unaided by special interposition from above, to propagate truth, so humbling to human pride, so restraining to human passion, and so condemnatory of human sin, as that which Christ taught. Of the two, however, Buddhism is calculated to be much more attractive than Hindooism. The priestly bondage of the former is less; it interferes less with the ordinary structure of society and the free flow of social intercourse, for it does not recognize caste; and it allows the conscience to sleep a deeper sleep, for it does not perpetually obtrude sin upon it as a reason for penances, ablutions, tedious rites, and painful gifts to greedy priests. If a man wants to get through the world without thinking of right or wrong; if he wishes to ignore all the higher elements of his nature while he gratifies the lower, and all the hopes of humanity; then Buddhism suits him as admirably as Popery does the lazy, rollicking, credulous Celt. We do not wonder at the preponderance of Buddhism, for it is nihilism; nor at the little success of missions, for conscience is almost dead, and there is no active principle to appeal to. As for an appeal to reason, the Buddhist who wishes to attain the highest state of Nirwana is

ever meditating, or thinks he is. He has anticipated by many centuries the rationalism of England, France, and Germany.

In the East, as rulers, we have come into close contact with the Buddhists of Burmah. Disappointed with them, the American missionaries who have succeeded Judson, turn to the aboriginal Karens, just as the wearied English and German missionary finds a new excitement because a new hope in the indigenous Coles and Sonthals. With Buddhism, as with Brahminism, it seems to human intelligence that no national movement towards the truth will be made except by a native apostle. If Nanuk, shocked at the Islamism and Hindooism around him, established the Sikh system, surely we may expect a Hindoo, baptized with a higher spirit, to lay the foundation and spread the teachings of an Indian Christianity. And if Gautama, or some living man whom his story represents, began a protest against idolatry and priestcraft ten centuries ago, which has spread till it has embraced the largest number of votaries on earth, surely we may look hopefully for another to rise now, or soon, in Burmah or Siam, in China or Japan, to teach and propagate with more success a better faith.

There is a little hope in this respect for Burmah. Some seven years ago the Prince of Ava, the King's brother, formed the resolution of sending the sons of some of the leading nobles of the Court, to Calcutta for their education. His object was that they should receive such instruction, especially in mathematics and the practical sciences, as would fit them to "develop the resources" of Burmah, and to superintend that monopoly of the whole commerce of the country which the King keeps in his hand. The Doveton College, a Christian Institution, was selected chiefly, we believe, on the recommendation of the Armenian agents of the King. Three lads were sent, and immediately invested in English clothes. The eldest was a man much too old to learn a new language, and he was returned to Ava. He had been Colonel of a regiment in the last war against us. Of the other two the elder was the national poet of Burmah, his verses being sung everywhere, and the younger had obtained no little reputation for those exquisitely shrill tones of voice which Asiatics value so much for their melody. Soon another, who had been for some time at a Roman Catholic School, joined them, and the three, their ages varying from 16 to 22, made rapid progress, and in all respects behaved as English gentlemen. On the completion of their education two returned to Ava and one went to France. Meanwhile the Prince of Ava seems to have been so satisfied with the experiment, that other three were sent who were somewhat younger. They joined the classes at the end of 1857. Some fifteen months after a rule was passed that all who attended for secular instruction should, as in Missionary schools, be present at the opening prayer and in the Bible class. Essentially a Christian Institution, it was found that the Hindoos, Mahomedans, and Buddhists, who annually joined the classes in increasing numbers, had a bad effect on the tone of the school, and hence the new rule was passed. The second set of three Burmese youths were thus led to attend the Bible class every morning. Though boarders, they were not required to join in the family devotions, nor to attend any church, and so far as could be observed, they performed no kind of worship at all. The effect of the new rule was soon seen in their case. As Buddhists they had no objection to read the Bible, and at first they shewed as much eagerness to be foremost in its study as in mathematics or ordinary history. The eldest Oung Zoo, was now nineteen years of age, the second Moung Mien was sixteen, and the third Pow Thou, was fifteen. Two were thus of age. Soon Oung Zoo began to apply to his teacher for the explanation of difficulties, and one day he made the novel request to be allowed to attend all the Calcutta churches in succession. He was permitted, and with his two companions he finally resolved to be regular in his attendance at the Rev. Mr. Leslie's, the same who first induced Havelock to preach to his soldiers at Dinapore. Finally Oung Zoo applied to be baptized, and the night before he and his friends returned to Ava they followed his example. There was no attempt at proselytism on the part of the College authorities. When questioned on the subject

Oung Zoo declared he had been led to this step by "the general influence of the school." "He is of age, ask him," was a saying in a similar case. Only one of the three was under age. All were warned, but the leaven had been working for twelvemonths. The Principal of the College was, in the absence of any other, the guardian of the youth, and satisfied himself of both his intelligence and sincerity. It says little for the committee of management that, with the exception of the chairman, who was present at the baptism, they would have put obstacles in the way.

The three young men have returned to Mandalay. They know that instant execution may await them, or, if not, utter loss of position and imprisonment. If faithful this seed must germinate. From less striking incidents than this, by far more insignificant means, the savage Scandinavians, Teutons, and Goths of Northern Europe were won to the truth. We trust a regard for the opinion of our Government will restrain every act of injustice or cruelty in Mandalay. Colonel Phayre may do much good by a word, if it is not too late, when next he visits the King.

THE BAPTISTS IN FRANCE.

BY THE REV. J. JENKINS.

I am happy to comply with your request, in giving you some account of the Baptist Churches in France, connected with the missions of our American brethren. When lately in Paris, to make a demand to establish public worship at Tremel, I had a few opportunities to meet with the Baptist Church assembling for worship at No. 10, rue Saint Roch (to the right, first story). Sabbath, 24th Sept., I assisted at their service, held at two in the afternoon. Pastor Lepoids was preaching, earnestly addressing, in a practical way, a full, attentive auditory. At the close I was invited to speak, which I did; and four brethren prayed, of their own movement, which is the mode here. I was prevailed upon to preach to the people the following Sabbath. At the close of that service, I had the pleasure of seeing, among others, Mr. Nisbet, of London, who expressed his delight at the work going on there, and spoke words of Christian sympathy and encouragement. I was much pleased with the spirit of lively attention, simple devotion, and fraternal affection prevailing in the church and congregation. The work here appears to be in a healthy state, and going forward. There was evident increase in the attendance since I was last in Paris. The Scripture reader, Mr. Vignal, told me he visits for Scripture instruction about 300 families.

The war in America, which we all deplore, and pray the Lord in His mercy to remove, in favour of union, justice, and liberty, has greatly diminished the resources for supporting the American Baptist Missionary evangelization in France; and I rejoice to know that in this time of heavy affliction and trial, British Baptists and other Christians have kindly extended their sympathy and generous pecuniary-aid to the pastors and churches of this mission.

Mr. Dez is the Baptist Minister in Paris. I regretted his being absent when I was there; but in accordance with my desire, he has since sent me the following letter, which I am glad to communicate to you, as containing interesting information relative to the state of the churches, the progress of the Gospel, and the need of further help.

"Plaisance, Paris, 27, rue Blottière,
"Mr. Jenkins, pastor, at Morlaix." Sept. 17th, 1862.

"My Dear Brother,—I thank you cordially, in my own name and that of

our brethren pastors, whom I have just seen, for the lively interest you take in us and the work confided to our care; and I am personally grateful to you for having kindly edified our church during your short stay in Paris.

"Pastor Lepoids, on his arrival at Chauny, told me you were desirous of receiving from me information respecting our present progress and wants. I am returned to Paris only since last evening, and I lay hold of the first moment at my disposal to write you these few lines.

"And in the first place, dear Brother, I am happy to have to tell you that the work, considered generally, is encouraging and prosperous, despite the weakness and very small number of those who labour as pastors and evangelists in our churches.

"At Denain (Nord), the church, left nearly to itself for many years, was some months ago in a situation of danger which considerably alarmed us; but, through Divine goodness, the presence of Mr. Cretin in this field of labour has been blessed to ward off some of the dangers we had reason to fear. Public worship is established near Denain, with a congregation of fifty to sixty persons. We have there two or three candidates for baptism, and the prospect is cheering.

"At Chauny, ten persons have been baptized this year. The congregation in that place is as large as the place will admit.

"At La Fère (Aisne), the church continues to be worthy of the reputation for faithfulness and zeal which it acquired under the ministry of Mr. Foulon, who, having left, is now a pastor in the United States. Five were baptized here on Sabbath, 7th September last.

"At Verberie (Oise), the church and its sub-stations are now left much to themselves, in consequence of the departure of the pastor, Cretin, for Denain. The members of this church are scattered over a wide extent of country. At St. Sauveur and Chelles, the two principal stations connected with Verberie, the brethren, Cadot, Vignal, and myself, preach monthly. There are here three candidates.

"At Paris, seven have been baptized this year, and three candidates are likely to be received shortly. The members generally are faithful, and animated with a desire of advancing in spiritual life, and our Sabbath congregations are more numerous than ever.

"I expect, by God's blessing, that the number of the baptized in our churches during 1862 will be about thirty, if not more.

"As to our wants, I think you know them partly, therefore I will only make a brief mention of them.

"In Paris, we are in need of a place of worship, sufficiently large for our congregation, instead of our present inconvenient room.

"At Verberie, we have at present no minister. It is desirable we could send there a pastor, or an evangelist, to labour in that field.

"At La Fère, Chauny, and Denain, our brethren, Boileau, Lepoids, and Cretin, are alone to do all the work. Each of them needs a colporteur, who could, in their absence, preside over meetings, and labour in opening the way for the reception of Gospel truth among the ignorant and timid, who are inaccessible to ministers.

"In other words, dear Brother, if on the one hand we have subjects of encouragement, and wherewith to bless God for what He has done by our means, on the other, we find that our wants are great, and our difficulties serious, and more than ever we feel our need that the Lord should come to our help. And behold, the God who has helped us thus far is always the same. He has promised to exercise His goodness towards those who wait on *Him*. Wherefore, while clouds seem to gather on the horizon, we go forward, supplicating our God to be always near to us, and to accomplish His power in our infirmity.

"I regret, dear Brother, not to have been in Paris while you were there. I hope to be more fortunate another time.

"Believe me to be, my dear Brother,

"Yours truly in Christ,

"A. Dez."

I need not add anything to the above statement. I will now only mention one fact, and recommend it to your kind notice. While in Paris, and one morning going out of the apartment of my generous adviser, the Counsellor Mons. Le Count Delaborde, a weak-looking youth stood in a waiting-room. "Here," said the benevolent M. Delaborde to me, "allow me to introduce to you this young man. He is a son of pastor Lepoids—has been very ill, is now recovering, and wishes help to enable him to continue his studies in order to become a doctor. Some of us wish to help him. Will you mention his case to English friends; perhaps they would give us help in the matter?" I replied I would gladly do so, and that I knew the Secretaries of the Baptist Missionary Society would be ready to receive any donations in favour of this youth. And I now fulfil my promise. Pastor Lepoids is a Baptist missionary. I have known him for many years as a faithful labourer. He and his family have suffered privations, and I can, on the authority of Mr. Delaborde and the youth's father, say that his illness was much aggravated for want of nourishing food. I should rejoice to know that some liberal Christians in England come forward to help the disinterested friends in Paris who make efforts in favour of this son of the missionary.

A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

Most Indian residents must know that Dacca lies on the Buriganga, an arm of the Dulaseri river, which latter is again an arm of the Jabuna or Brahmaputra, which joins the River Ganges or Padma river above Furridpur. Our work was along the Buriganga, Dulaseri, Attia and Bansi rivers. Our first halt was at Dayapur, where we had worship with the few Native Christians residing there. At Phulberia we preached at a hát. The attention was very indifferent, and some light-minded wicked men did their best to annoy us and to cut short our work. Gave a few Gospels. From here I walked some miles to Sabar, a populous place, with a bazár. As I expected, the work here was as discouraging as at the last place, not because the gospel has but seldom been preached, but rather the contrary, the people have known us for about fourteen years. One of the hearers put a string of questions to Jai Narayan, one of which was: "Tell me how can I recognize a Christian? what marks does he bear?" To this Jai Narayan replied: "You think perhaps that a Hindu on becoming a Christian grows twenty feet higher than before, or that each is made a Rájá? No such thing. The difference you can see is in their walk, worship, talk, and thoughts." He then said that he believed Krishná to be God, and that God could do anything, good or evil, that he makes him sin and could not therefore punish him for his sins. "Why then," said he, "should I become a Christian, and live so carefully? I fare much better with my Krishna than with your Jesus Christ, and we never will become Christians. Hari bal! Hari bal." And this shout ended our work for this day.

Mánikganj, on the Dulaseri, is a large considerable place with a Deputy Magistrate. The present Deputy Magistrate is a member of our Baptist Church, and was formerly a native preacher with Mr. Page. After walking for two miles over an immense sandbank, on which, as in walking over snow, one slips back in the sand a foot when you have advanced two feet, we reached

very tired the principal bazár. People knowing us for many years, soon crowded around us, and in a little while some two hundred Hindus and Musalmáns were listening to our message.

On the banks of the Manuk halia, or Attia river, we preached for the first time. Haraipur, a pretty large village, is inhabited chiefly by a wealthy class, the Sani caste. Some fifty intelligent and well-to-do people sat around us on an open space in the middle of their village. They paid serious attention, several walked along with us to the boat, and put many sensible and candid questions. The whole evening till night, people came and went, conversing and asking for gospels.

At a hát at Kidarpur we found hundreds who listened with great attention, though the noise of the people round us was deafening. After preaching, nearly the whole hát followed us down a steep bank to the river, and the rush was so impetuous that many tumbled headlong down, to the great delight of the crowd. Many were the hands held out and deafening the cry for books near the boat, and this part, having never been visited before by a Missionary, we distributed liberally. It was a pleasing sight to see how carefully most of them wrapped up a gospel or tract in a cloth and then laid it among rice and onions in a basket. Many read aloud going to their homes, a tract or gospel in one hand and a basket or bundle on their heads. A Musalmán woman, who heard us throughout, came up to Jai Narayan and asked him why we gave these books? He told her that they contain God's Word and the way of salvation, that they are given that they might leave off their wicked ways and believe in the true Saviour, Jesus Christ. "O! then give me one," she beseechingly said, "I cannot read; but my child at home can, and he will read to me out of it every day." She received one, pressed it to her heart, put it in a piece of cloth, and secreted it among her wares, and bid us farewell with a happy face.

At another village, whilst walking towards it, some carpenters came and begged us to explain to them the way of salvation: they heard of our preaching at the last hát, but were not present themselves. So down we sat with them on the bank of the river and showed them the way of life.

Another time, visiting the Northern part, we came upon a schoolmaster, an old acquaintance, who invited us to sit down with a pundit and some twelve other people. The schoolmaster being a Deist, put up the spirit of the pundit by denouncing their Debtas (gods). We then entered with them upon the necessity of an atonement for sin, and showed how none of their Debtas was worthy of our worship and belief. It was tough work with the pundit, who asserted rather obstinately that each man has to atone for sin by various sufferings and troubles in this world, and that this gradual atoning for sin would go on in the world to come. The schoolmaster supported his opinion on this point, but we told them the impossibility of any man's atoning for sin, and directed them to the great and all-sufficient sacrifice Christ made for sinners. How far they entered into our views, we cannot say, but we hope that our visit has not been in vain. After a friendly farewell they accepted of some of our tracts and books.

(To be continued.)

MISSIONARY MOVEMENTS.

HOWRAH.—We learn with pleasure that the health of Mr. Morgan continues to improve, and that he has been able to preach twice on Lord's days.

LALL BAZAAR, CALCUTTA.—Mr. Kerry reports that his congregation is often a most miscellaneous one, consisting of Bengalis, Hindustanis, Negroes, Bur-

mese, Jews, Portuguese, Americans, English, and Scotch. Lately a number of Bengali Babus have taken to attend the English services. There were fourteen present at a recent service. At the same time were present thirty sailors. The Sunday School is going on pretty well. Till the arrival in Calcutta of Mr. Wenger and Mr. Rouse, Mr. Kerry will take charge of the South Churches. Mrs. Kerry proposes to revive the girls' school at Intally, and will be grateful for any help.

BARISAL.—Mr. Page informs us that on the estates of the late Babu Ram Rotton Roy, sixty adult persons have thrown aside caste, and embraced Christianity, and that daily the work extends. Mr. Reid receives much encouragement in the Bible Class he has instituted for the students of the Government school. Among them is a young man who was baptized in Calcutta some years ago by Mr. Wenger, but by threats and force was driven to apostatize, his parents paying £200 to the Brahmins for his restitution to caste. He is again resolved, in spite of great persecution, to join the Christian church. There is also hope that two others of the class will be baptized. Mrs. Reid has commenced visiting their wives at their request.

BENARES.—The congregation continues to crowd the little place of worship; but Mr. Parsons hopes to open the new chapel by the beginning of the year. His visits to the bazaars of this great city are often very interesting indeed. Mr. Parsons has also read, with a learned Pundit of the city, his translation of the New Testament, as far as the Epistle to the Ephesians, with the object of improving the idiom and the style.

AGRA.—Mr. Joseph Gregson has received a kind personal present of a silver inkstand from the friends at Monghyr, as a memorial of his labours during his residence among them.

CEYLON.—We are happy to hear that the health of Mr. Allen continues to improve. He hoped to resume his labours in Colombo by the 1st October.

JAMAICA.—CALABAR.—Mr. East has spent the vacation in visiting several of the churches under the care of native pastors. Opportunity is thus afforded to urge upon the people their duty as to the education of their children, necessity of day schools, repairs of chapels, and the sustentation of the ministry. His visits have been cheering and encouraging. The mission-house at Stacey Ville has been completed by the liberality of the people. The minister is Mr. Dalling.

STEWARTON.—We are happy to announce the safe arrival at her home of Mrs. Knibb, after a somewhat protracted voyage of forty-four days.

PORT MARIA.—Mr. Sibley writes that he has been received in the new sphere of his labour with great kindness, and that the congregations are very encouraging. He feels, however, great difficulty in carrying on his day-schools, and will be grateful for assistance.

LUCEA.—The congregations here continue large, and though some of the revival converts have relapsed, the greater part remain faithful. Much distress, however, is felt from fever and scarcity of provisions.

MONTEGO BAY.—From Mr. Reid we learn, that although since the revival movement has ceased, there is a diminution in the attendance at public worship, and several have fallen away of those who were admitted to the church, there is much to encourage the missionaries in their work of faith and labour of love. The low price of produce has much diminished the contributions of the people.

AFRICA.—CAMEROONS.—Since the departure of Miss Saker, a portion of her duties has been undertaken by Mrs. Peacock. A meeting in the native town is taken by one of the members of the church. Mr. Smith has assumed charge of the school, and hopes to increase its numbers. On the 24th August four persons were baptized. Mr. Fuller has been labouring in the printing office at a revised edition of the Vocabulary. He is also greatly encouraged by the Candidate Class, which he meets every Monday evening.

JOHN AQUA'S TOWN.—Mr. Diboll has now taken up entirely his residence at this new station. The Lord gives him acceptance in the eyes of a people who

are often at variance with each other. He had also preached at two new places higher up the river, but the rains prevented any extensive itineracy. In the school they are hampered for want of books, &c.

HOME INTELLIGENCE.

During the past month missionary meetings have been numerous. The Rev. F. Trestrail has been engaged in Cornwall and South Wales, enjoying in the former county the efficient aid of the Rev. J. P. Chown, of Bradford. Mr. Underhill has visited Southampton and Blackpool, and at the time of our going to press is engaged at the autumnal meeting of subscribers and members at Bradford. The Rev. J. Sale has been fully occupied in Lancashire, having with him the Rev. E. White, of London, and at Liverpool the Rev. J. Makepeace, of Luton.

Somewhat more than three weeks have been devoted to Hampshire and parts of Wiltshire by the Rev. W. K. Rycroft. The Rev. R. Williams completed, in the early part of the month, his engagements in Leicestershire, and has spent the last fortnight in Glamorganshire and Monmouthshire. At Nottingham and the neighbourhood, our friends have enjoyed the presence of the Revs. J. T. Brown, of Northampton, and J. J. Brown, of Birmingham. The Rev. W. Crowe has also visited Sevenoaks in the interest of the Mission.

We have the pleasure to record the formation of the "Culm Vale Auxiliary," which includes the churches at Collumpton, Saint Hill, Uffculme, Prescott, and Hemyock. The Treasurer is the Rev. U. Foot, and the Secretary the Rev. T. W. Blackmore.

At the Quarterly Meeting of the Committee held on the 8th October, the services of Mr. M'Mechan, of Dublin, were accepted for missionary work. He will spend a year at Bristol College before proceeding to his destination.

At the same meeting the position of the Society's Mission Press in Calcutta was laid before the Committee. It appears that for the last three years the Press has contributed from its profits about one-fourth of the entire cost of the Indian Mission. The Widows' and Orphans' Fund has also received an important addition. For the zeal, assiduity, and success with which the Rev. C. B. Lewis has conducted the affairs of the Press, the Committee felt it their duty to express their warmest acknowledgments and thanks.

Besides the above subjects, the wants of the Day Schools in Jamaica, the important topic of native agency in India, and the mission in the Bahamas, with some other matters, received attention.

DEPARTURE AND ARRIVAL OF MISSIONARIES.

On the 20th October, the Rev. J. H. Anderson and Mrs. Lewis, with two children, sailed for Calcutta, in "The Ripon" mail steamer, from Southampton.

An interesting valedictory service, to bid farewell to Mr. Anderson, was held at Bexley Heath, on the 15th September, the pastor, the Rev. Mr. Adey, presiding, and addressing the missionary.

From Mr. Waldock, now on his way to Ceylon, a brief message has been received, that all was well, sent by a passing vessel, from 47 N. Latitude and 10 W. Longitude.

The solitary condition of Mr. Kloekers, through the lamented decease of Mr. Hall, has led the Committee to make arrangements for the immediate

departure for China of Mr. Laughton. He is expected to sail on the 12th November. His ordination will take place at Northampton on the 5th.

We are happy to announce the safe arrival in this country of Mrs. and Miss Saker, from Cameroons, on the 11th October.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21st to October 20st, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Bacon, J. P., Esq.....	1	1	0
Do., *for India*	1	1	0
DONATIONS.			
"A First Fruit Offering," Alnwick	1	0	0
"A Friend," Rawden College.....	0	10	0
Bible Translation Socty. *for Translations*	250	0	0
"Ecclesiastes, 9th chap. 10th verse," *for* 1 doz. *Bibles for Africa*	0	10	0
"I. B. B."	2	10	0
Tomlyn, Mrs., Leonard	5	0	0
Wilkins, Mr. Jas., Newton, Tamworth	0	10	0
For Rev. W. K. Rycroft's Chapels, Bahamas—			
Bassett, A., Esq., Fenny Stratford	1	0	0
Fenny Stratford, Con.	0	18	6
Peto, Henry, Esq. ..	1	0	0
Gellatly, Henry, Esq.	5	0	0
Loughton, Contribs.	3	6	5
Warburton, Mrs.	0	10	0
Gould, George, Esq..	1	0	0
Under 10s.	0	19	0
Under 10s.	0	7	0
LONDON AND MIDDLESEX.			
Blandford Street—			
Contributions	6	0	0
Ebenezer S. School—			
Contrib. for *India*, by *Y.M.M.A.*	0	5	6
BUCKINGHAMSHIRE.			
Amersham—			
Contributions	17	10	5
Less expenses ..	1	7	0
	16	3	5
Speen—			
Collection	2	10	0
Sunday School	0	7	0
CORNWALL.			
Redruth—			
"Anon," Donation..	1	3	0
Do., Do. ..	0	10	0
DORSETSHIRE.			
Bourton—			
Collection	1	0	1
Do. for *W. & O.*....	0	5	0
Do. for *N. P.*	0	3	3
Sunday Schol Box..	0	12	9
ESSEX.			
Langham—			
Contributions	17	2	10
Do., Sunday School	1	3	0
GLOUCESTERSHIRE.			
Tewkesbury—			
Contribs. on acc	20	0	0
KENT.			
Woolwich, Enon—			
Sunday School	1	10	0
LEICESTERSHIRE.			
Leicester, Belvoir St.—			
Contribs. on acc.....	225	0	0
Do., Charles Street—			
Contributions	100	4	0
NORTHAMPTONSHIRE.			
Clipstone—			
Contribs. on acc....	12	10	0
Kettering—			
Contributions	26	5	1
SHROPSHIRE.			
Donnington Wood—			
Collection	1	7	4
Madeley—			
Collection	0	12	0
Shrewsbury—			
Contributions	2	0	0
Snailbeach—			
Collection	0	14	1
Wem—			
Contributions.....	0	17	6
Do., Sunday School	0	2	3
Whitchurch—			
Contributions	19	6	3
Less expenses	0	10	6
	18	15	9
SOMERSETSHIRE.			
Taunton—			
Contribs. for *China* ..	3	0	0
STAFFORDSHIRE.			
Walsall—			
Contribs., Caldmore..	2	16	6
WARWICKSHIRE.			
Birmingham, Auxiliary—			
Contribs. on acc.....	150	0	0
WILTSHIRE.			
North Bradley—			
Contributions	2	13	5
Trowbridge, Back St.—			
Contribs. on acc.....	40	0	0
WORCESTERSHIRE.			
Kidderminster—			
Collection	2	4	0
Pershore—			
Contributions	29	19	5
Do., for *China*	1	0	0
Do., for *N. P.*	0	10	0
Do., for *W. & O.* ..	0	10	0
Do., Sunday School	0	5	6
	32	4	11
Less expenses ..	0	13	6
	31	11	5
Worcester—			
Contributions	51	7	5
Less expenses ..	1	7	0
	50	0	5
YORKSHIRE.			
Bedale—			
Contributions	10	7	0
Bramley—			
Contbs., Ladies' Aux. and Juv. Miss. Soc.	17	3	6
Brearley—			
Contributions	6	15	10
Do., Sunday School	1	10	2
Burlington—			
Contributions	12	10	2
Do., for *China*	0	13	6
Do., Sunday School	0	11	1
	13	14	9
Less expenses ..	0	14	0
	13	0	9
Halifax—			
Contributions	15	14	1
Less expenses ..	1	17	0
	13	17	1
Huddersfield—			
Contribution	1	0	0
Lockwood—			
Collection	11	18	0
Less expenses ..	0	18	0
	11	0	0
Masham—			
Contributions —....	8	15	5

	£	s.	d.
Milwood—			
Contributions	2	6	3
Less expenses ..	0	4	0
	2	2	3
Northallerton—			
Collection	0	18	3
Less expenses ..	0	3	6
	0	14	9
Pole Moor—			
Contributions	15	11	6
Rawden—			
Contributions.....	11	18	6
Less expenses ..	0	15	0
	11	3	6
Salendine Nook—			
Collection	5	2	4
Shipley—			
Contributions	19	8	9
Do., Juvenile.....	9	9	0
Do., for *China*	5	10	0
Snape—			
Contributions	3	9	0
Wainsgate—			
Collection	3	8	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Carmarthen—			
Profits of Lectures by Mr. Phillips	1	6	8
Llanelly, Bethel—			
Profits of Lecture by Mr. Phillips	2	7	6
Newcastle Emlyn—			
Profits of Lecture by Mr. Phillips	0	11	11
GLAMORGANSHIRE.			
Cardiff, Tredegarville Chpl.—			
Profits of Lecture by Mr. Phillips, moiety	1	2	8
Cwmavon—			
Profits of Lecture by Mr. Phillips	1	6	8
Maesteg—			
Profits of Lecture by Mr. Phillips	2	0	6
Pontypridd—			
Profits of Lecture by Mr. Phillips	2	14	8
MONMOUTHSHIRE.			
Newport, Temple—			
Profits of Lecture by Mr. Phillips	4	4	2
Peniel Langwm—			
Contribs. for *N. P.* ..	0	6	9
PEMBROKESHIRE.			
Blaenffos—			
Profits of Lecture by Mr. Phillips	1	11	9
IRELAND.			
Ballymena—			
Donation, "Anon." ..	0	10	0
Letterkenny—			
Contributions	2	4	0
Do., for *China*	2	0	0
Tubbermore—			
Contributions	9	7	0
Do., Sunday School	0	17	9
FOREIGN.			
Jamaica, Montego Bay—			
Contribs., by Rev. J. Reid	9	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Aug. 27 (two letters); Fuller, J. J., Aug. 30; Peacock, E. J., Aug. 27; Saker, A., Aug. 29 (two letters); Smith, R., Aug. 27.
ASIA—AGRA, Gregson, J. G., Aug. 18, Sept. 4.
ALLAHABAD, Wittinbaker, M., & J. Rae, Aug. 18.
BARISAUL, Reed, F. T., Aug. 21.
BENARES, Parsons, J., Aug. 18, Sept. 3.
CALCUTTA, Kerry, G., Sept. 8; Lewis, C. B., Aug. 14, & 22. Sept. 1, 8, & 9.
COLOMBO, Allen, Mrs., Sept. 17.
DELHI, Broadway, D. P., Aug. 28.
GALLE, Hall, Mrs., Sept. 1.
GYA, Greiff, E., Aug. 30.
INTALLY, Pearce, G., Aug. 22.
KANDY, Carter, C., Aug. 29, Sept. 15.
KOOLNIAH, Johnson, E. C., Aug. 12, Sept. 5.
MATELLE, Garnier, T., Sept. 1.
MAULMAIN, Haswell, J. M., Aug. 26.
NEWERA ELLIYA, Allen, J., Aug. 28.
RAJAPORE, Page, J. C., Sept. 1.
YENTAI, Kloekers, H. Z., July 26 (two letters.)
BAHAMAS—INAGUA, Littlewood, W., Aug. 22.
NASSAU, Davey, J., Sept. 27.
ITALY—FAENZA, Ossmo Padre, Sept. 24.
JAMAICA—ANNANDALE, East, D. J., Sept. 5.
BARRIFFE HALL, Sibley, C., Sept. 23.
CALABAR, East, D. J., Sept. 7.
KINGSTON, Merrick, E., Sept. 23.
LUCEA, Teall, W., Sept. 5 & 22.
MONTEGO BAY, Reid, J., Sept. 22.
ST. ANN'S BAY, Millard, B., Aug. 23.
SAVANNA-LA-MAR, Hutchins, M., Sept. 15.
SHORTWOOD, Maxwell, J., Sept. 16.
STEWARTON, Knibb, M., Sept. 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Mr. E. Whitby, Yeovil, for a parcel of books for *Rev. W. K. Rycroft, Bahamas.*
"A Working Man," for a parcel of Baptist Magazines.
Ladies at Pembroke Chapel, Liverpool, for a box of useful and fancy articles, stationery, &c., value £30, for *Rev. W. Littlewood, Bahamas.*
Ladies of Canon Street Chapel, Birmingham, for a case of fancy articles, for *Rev. J. Parsons, Meerut.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

NOVEMBER, 1862.

THE SOCIETY'S OPERATIONS IN IRELAND.

THE following testimony to the importance and success of the Society's operations in Ireland is supplied by Mr. MEDHURST, whose labours at Coleraine have been the means of greatly strengthening the church in that town :—

"MY DEAR BROTHER,—It may interest the readers of the IRISH CHRONICLE to know somewhat of the workings of the Baptist Irish Society in Ireland itself. I purpose supplying in some measure such information. The aim of the Committee—*to provide in Ireland itself a permanent agency for the spread of the Gospel*—is worthy of the unflagging support of all the churches of Christ in the United Kingdom. By steadfastly adhering to that aim, the Committee must, ere very long, see encouraging results. Already, in Belfast, Banbridge, Ballymena, Coleraine, Portadown, Tubbermore, and Dunfanaghy, the Gospel is being proclaimed throughout the surrounding villages by the instrumentality of the churches themselves. So soon as a church is established in a large town, evangelizing efforts are put forth for the spread of the Gospel in the surrounding districts. The churches thus established will require aid for a time from the churches in England, Wales, and Scotland; but as the Lord is pleased to prosper them, they will, in course of a few years, become self-supporting, and thus will become a *permanent agency* for the extension of the Redeemer's kingdom in the localities in which they are established. Your Committee, however, must not expect the churches in Ireland to become self-supporting all at once. The members of the Baptist churches in Ireland are, for the most part, very poor, and in many instances need pecuniary aid from their more favoured fellow-Christians. All the Baptist churches in Ireland have a far larger number of poor members to support than the English and Scotch Baptist churches have. I am not writing without book. I know the state of many of our churches both in England and Scotland, and am certain the average number of poor members here is much larger than it is there. This, of necessity, will hinder the churches here from becoming self-supporting as soon as they would do had they a less number of poor members to support. This fact should be known to all the subscribers of the society, that they may not be discouraged if the work appears not to progress quite as rapidly as they would desire. They have a right to expect great things, and they should not be disappointed; but they must not expect too much. Now, if ever, Ireland is to be won for Christ; therefore Christians must not let their hands slack; but the rather, by their PRAYERS and by their increased contributions, seek to hold up the hands, and sustain the efforts of your Committee. Let the churches but resolve, in dependence upon the Holy Spirit, to supply the necessary resources, and Ireland will ultimately be won for Jesus. The fields are already white unto the harvest; pray therefore the Lord of the harvest that he would send forth *labourers*. Labourers, earnest labourers are wanted, for the work is great. Fellow-Christians, let me exhort you not to be weary in well-doing. Your contributions to the funds of the Baptist Irish Society are required as auxiliary only. In a few years, if you vigorously sustain the Committee in their present praiseworthy efforts, you will have established churches in Ireland which shall be self-supporting, and which shall be able to assist others in proclaiming the Gospel in this priest-ridden land. By your noble-hearted and open-handed generosity, let it be distinctly known that Baptist churches can exist in Ireland, though they refuse to touch money wrung from the pockets of an unwilling people by the Government tax-gatherer. Prove by your efforts to the Protestants of Ulster that your Baptist brethren can exist without the aid of Regium Donum. Help poor Ireland for a short time longer, that Ireland may soon attain to a position in which, by the blessing of God, she shall be able to help herself. The present results of the labours of your Committee are most encouraging: be, by this, encouraged to sustain their efforts more vigorously than ever in the future. Now that the iron is well-heated ply vigorous blows, that it may soon be securely welded."

THE RECORD OF A SECOND YEAR'S LABOURS AT COLERAINE.

"On the 9th of September, 1862, my

second year's labours in this place expired. During this year I have been privileged to baptize *thirty-two* believers into the name of the Triune One, making a total of *eighty-four* persons baptized since September, 1860. *Thirty-five* persons have during the past year been admitted to the fellowship of the church, making a total of *ninety* persons added in two years. A few weeks back one of our members fell asleep in Jesus. He had been brought to the knowledge of his state as a sinner, and of Christ as his Saviour, about twelve months previously, through the labours of our brother John Coll, one of our members, who was converted through my instrumentality, and who has ever since been labouring earnestly from house to house, striving to teach the way of salvation. Our departed brother said to me, on the Lord's day previous to his departure, 'My peace is in Jesus. I can now leave my wife and children to the care of my God.' He has left a wife and *seven young children* totally unprovided for, so far as human provision is concerned. A large number of those whom I have been privileged to add to the church—by far the larger number—are poor, and consequently are not able to do anything towards the support of the cause. We take up a collection from seat to seat every Lord's-day morning, the whole of which is devoted to the relief of our poor members. I fear during the approaching winter the distress will be very great. Since September 9th, 1861, up to the present date, I have preached *three hundred* times, besides attending prayer-meetings and Bible-classes.

"Our fund for the erection of a larger chapel progresses but slowly. Our thanks, however, are due, and are hereby tendered, to the following friends for their kind contributions:—

	£	s.	d.
'A Friend,' (Coleraine)	1	0	0
George Lowe, Esq., F.R.S. (London)	5	0	0
'Ellen Farquhar"	5	0	0
E. Cranfield, Esq. "	1	0	0
T. H. Olney, Esq. "	1	0	0
W. Olney, Esq. "	1	0	0
A young Lady "	0	2	6
Metropolitan Tabernacle "	25	7	9
Eliza Phillips "	0	5	0
Postage stamps "	0	3	0
Major-General Booth "	5	0	0
Stamps "	0	17	6
H. Olney, Esq. "	1	1	0
H. Olney, Esq., sen. "	3	2	0
Mr. Chilvers "	1	0	0
Mr. Tatnell "	0	10	0
Mr. Mills "	1	0	0
Captain Medhurst "	0	10	0
Collection after Lecture at Greenwich	1	15	0
Mr. Fellows (Malden)	0	1	0
'A Lady,' per Mr. Topping (Scotland)	1	0	0
Mr. Topping "	0	5	0
Joseph Tritton, Esq., Banker (London)	5	0	0
'Two Camberwell Friends' "	0	5	0
Total	60	5	0

"In addition to the above liberal donations, the friends at Coleraine have promised £331. Until a larger and more comfortable building is provided for the accommodation of the church, much further progress is out of the question. Strangers cannot be induced to attend our meetings, at the risk of being poisoned by the impure air of an ill-ventilated and over-crowded building.

"From the above statement, your committee, subscribers, and friends should be encouraged to *persevere* in their efforts on behalf of poor, down-trodden, *priest-ridden* Ireland. That our covenant-keeping Jehovah may yet more abundantly prosper the labours of the Baptist Irish Society, is the heartfelt prayer of

"Yours in Gospel bonds,

"THOMAS W. MEDHURST."

ATHLONE.

MR. MICHAEL WALSH, the Scripture-reader stationed at Athlone, is diligently engaged in visiting many persons in that town and neighbourhood. He visits the out-stations at Baylin, Knockanea, and Kiltomb regularly, and is well received by many of the people living in those places. He states that he embraces every opportunity of showing Roman Catholics that Jesus is the only way to everlasting happiness. He says that were it not for the awful system of the confessional, he has no doubt the word would have free course and be glorified. He mentions a conversation he lately held with a Roman Catholic in Athlone. He had been acquainted with him for many years. A few nights after that person was suddenly removed by death. The earnestness with which he endeavoured to defend his opinions by appealing to tradition, showed that he was not thoughtless, as many are, on the points of difference between Romanists and Protestants; and though he did not express any change of opinion, Mr. WALSH expresses pleasure in having had an opportunity of placing the Gospel clearly before him when so near to the eternal world.

Mr. BERRY has recently visited Lancashire on behalf of the Society. He makes very grateful mention of the kindness he received from many friends

in that district. The fearful sufferings now prevailing in that part of the country very considerably affected the contributions raised this year. It is matter for thankfulness that many persons, nevertheless, cheerfully contributed out of their deep poverty in aid of the Society's operations. Soon after his return, Mr. BERRY wrote as follows :—

"I am fully once more engaged in my own beloved work, and after my English journey much refreshed and strengthened. In Lancashire, notwithstanding the great distress, I have been cordially received, and I trust in preaching the Gospel there I have been made useful. I have preached at Moate and Athlone on last Sabbath. Visited at Baylin and Killillary, and preached at Geashill last night. The congregation was very large. I am sure you will be glad to hear that the meeting, properly belonging to the clergymen of the parish, was open to me. There were two clergymen present, one read the Scriptures, the other prayed, and I was called upon to preach the Gospel. I felt indeed happy in the enjoyment of such a privilege, and I trust and hope that God has blessed his word, for the people were most attentive. In visiting a sick young man to-day, to whom I spoke words of instruction and comfort, I found the Primitive Methodist minister before me, to whom I proposed that, according to the direction in the Epistle of James, he should pray for the recovery of this young man. We poured out our prayers before God for his recovery. May God grant that he may recover, and that his affliction may be sanctified. This week and next I hope to have visited all my friends and stations, and by giving extra visits and sermons, I hope to have fully visited and preached as much as if I had not been away. I am very glad to have to inform you that three of our young friends are to be baptized (D.V.) this month at Rahue. It is likely some of our Moate friends will also be baptized this month too. You will be glad to know that God is blessing us much indeed."

PORTADOWN.

IT was stated in the last number of the CHRONICLE that Mr. MACDONALD had engaged to spend three months at this new station. His labours have been well received, and are reported by friends resident in the town as having been prosecuted with great earnestness, and followed by very encouraging results. Mr. Macdonald himself writes :—

"The little church here is bestirring itself, and begins to realize to some extent its responsibilities. We are all getting quite active, and appear to be entering upon a course of, I trust, successful effort on behalf of Christ. There is much leeway to be made up; great opportunities for doing good have been lost. In 1859 the people were ripe for the Gospel sickle, and many of those converted were then ready to follow the Saviour in his own ordinance. At that time the fallow ground of the people's heart was broken up; they were all aroused, and were easily interested in the things of God. Now they have sunk back once more into the old *ruts*, and the effort to impress them with Gospel truth seems like ploughing on a rock. The ground appears to some extent to be exhausted, it has been so much ploughed up, harrowed, and reaped, whilst those who have resisted the agencies at work, have acquired an imperviousness to good influence which is most marvellous, and have settled down into such a sound sleep that the voice of God only can awake them.

"We do not despair, however, and hope by availing ourselves of the boundless resources placed at the disposal of the believer 'to quit ourselves like men,' and expect that 'before Zerubbabel the mountain shall become a plain.'

"One great object must command the attention of all—the end which is most earnestly sought after by those who follow Christ most closely—and that is, the saving by all means the greatest possible number of immortal souls.

"We have twelve preaching meetings during the week, only two in the town hall. We find there is a larger attendance in less imposing edifices on week days, and direct our attention to those parts where the people come to hear. Open-air services have been discontinued from the inclemency of the weather.

"There is a house rented at a cost of 1s. 6d. per week, where two meetings are held; it is in a neglected quarter of the town, and considerable numbers of the very poor attend.

"A Sabbath school has been opened in the same place, at which more than thirty children attend already, and many more can be secured.

"I hope you will be able to send a good earnest worker here before I leave; it would be most desirable to do so, as I could introduce him amongst the people, and the meetings might not be given up."

Mr. WILSON, a member of the church writes :—

"We have now had sufficient time to know Mr. Macdonald's character. The first Sabbath he was with us convinced me that he was 'the right man in the right place,' and I am still of that opinion; indeed, my expectations and prayers have been exceeded. The three months are wearing in, and I can scarcely entertain the thought of his leaving us. I hope you will be able to prevail on him to stay. The Society should not, if possible, fail to secure his continuance here; he is preaching night and day, fourteen or fifteen times a week, and such preaching I never heard. Besides the stations we had, several others have been opened, and two new ones are to be commenced this week. There are some eight men we expect to join us ere long; they are like ourselves, in humble circumstances. Mr. Macdonald is gaining on the people and winning their affections very fast. Last evening we had a good congregation in the hall. I hope you will prevail on Mr. Macdonald to stay with us."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society from September 16th to October 16th, 1862.

	£	s.	d.
London—			
Anonymous	1	13	6
Bacon, Mr. J. P.	1	1	0
"From a Friend"	0	5	0
Heaton, Mr.	0	10	6
M.	0	3	0
McDonald, Mrs. (Dividend for Schools)	6	13	10
Renard, S., Esq.	1	1	0
Tritton, J., Esq.	5	5	0
Blandford Street, by G. T. Keyes, Esq.	3	0	0
Amersham, by Rev. J. Price	3	0	0
Bedford, by Rev. T. Wilshire	0	5	0
Frome, Mr. Sage	0	2	6
Huddersfield, Mr. J. Edminson	0	10	0
Little Houghton, by Miss York	0	10	0
Middleton Cheney, by Rev. F. F. Medcalf	1	10	0
Over Darwen, by Mr. T. M. T. Gale	0	10	0
Pwllheli, by Rev. Dr. Prichard	0	19	9
Salford, by Mr. James Hoaken	0	15	0
Sheffield, J. Wilson, Esq., Clifford	2	0	0
Yelling, Mrs. Ascheroft	0	2	6

By Rev. E. HANDS.

	£	s.	d.	£	s.	d.
Beds, Bucks, Herts, and Hants—						
Ampthill and Maulden	2	13	3			
Bedford	0	7	6			
Fenny Stratford	0	14	0			
Hail Weston	1	2	2			
Hitchin	2	0	0			
Houghton Regis	1	11	0			
Keysoe	2	5	0			
Offord	0	15	0			
Roade	1	2	2			
Shefford	1	19	0			
Tring	5	0	0			
				19	9	1

By Rev. J. BIGWOOD.

	£	s.	d.	£	s.	d.
Dorset and Wilts—						
Dorchester	2	3	8			
Downton	1	0	0			
Lyme	1	6	0			
Poole	3	6	0			
Semley	0	16	6			
Weymouth	2	10	3			
Wimborne	0	3	6			
				11	4	11

By Rev. T. BERRY.

	£	s.	d.	£	s.	d.
Lancashire—						
Accrington, by Mr. George Howarth	25	0	0			
Ashton-under-Lyne	2	5	0			
Bacup	0	15	0			
Birkenhead	2	5	0			
Blackburn	0	18	0			
Burnley	6	8	6			
Bury	0	5	0			
Cloughfold, per Rev. W. C. H. Anson	1	4	0			
Haslingden	2	4	0			
Lancaster	0	16	0			
Liverpool	1	7	0			
Manchester	12	11	0			
Oswaldtwistle	0	10	6			
Padiham	0	5	0			
Preston	7	6	0			
Ramsbottom	0	9	6			
Rochdale	2	0	0			
Skipton	0	17	0			
Wigan	2	16	6			
				50	3	0

By Rev. S. EVANS.

	£	s.	d.	£	s.	d.
North Wales—						
Amlwch	0	4	0			
Holyhead	1	1	1			
Llanva Chreth	0	15	6			
Pennel	0	10	1			
Rhyl	0	4	9			
Ruthyn	0	10	4			
Wrexham	1	0	0			
				4	5	9

By Rev. S. GREEN.

	£	s.	d.
Yorkshire—			
On Account	8	10	0
SCOTLAND.			
By Rev. C. Kirtland—			
On Account	100	17	6
By Rev. W. S. Eccles—			
On Account	74	18	4
LEGACY.			
W. Wemyss, Esq. and Mrs. Wemyss, by Deed of Settlement, per J. Macandrew, Esq., Edinburgh	50	0	0

THE

BAPTIST MAGAZINE.

DECEMBER, 1862.

THE INHERITANCE: AND HOW TO REACH IT.

BY THE REV. JONATHAN WATSON, EDINBURGH.

CHAPTER I.

CLEAR YOUR TITLE.

"My brethren belov'd, your calling ye see
In Jesus approv'd. No goodness have we,
No riches nor merit, no wisdom nor might,
But all things inherit through Jesus's right."

No man in a state of nature can have any *title* to eternal happiness after death. If there be one thing more certain than another within the compass of revelation, this is it. How much of the Holy Scripture is employed in holding up to view this foundation and first principle on which the whole system of revealed religion proceeds, it would require long time to show. Quotations might be multiplied by the page—clear, full, and expressive, subject to no critical apparatus—to clear the sense and bring out the meaning. A very few of these will be held sufficient by the intelligent reader to establish the point in hand. The expressions, "children of disobedience," "children of wrath," "children of the devil," "children of the flesh," "seed of evil doers," "sons of Belial," "far from God," "without hope," denote, in language not to be misunderstood, the mighty moral chasm which stretches between us vile sinners and God and happiness. The declaration that "all flesh hath corrupted their way, and that there is none righteous, no, not so much as one;" that sin and death are and have been in the world from the beginning; that "the carnal (*i.e.*, the natural) mind is enmity to God;" that it "desires not the knowledge of God, but says, Depart from me;" that it "will not call upon God;" and that, in the event of the light of Divine knowledge struck up in the midst of the darkness of ignorance and crime, so far from welcoming it, it repels it everywhere and invariably. "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God;" an interdict, this,

standing against every man by nature alike, whatever be the particular complexion of his besetting sin.

The voice of conscience and reason is the echo of the Scripture testimony. Let their voice be heard unprejudiced by a vicious bias, if indeed that be possible, and will it not pronounce on the vanity of indulging the expectation that a soul loathsomely polluted and vile could possibly dwell in presence of the Holy One who inhabits eternity? The terror with which the natural mind approaches the last hour, the shudder with which it looks into the abyss lying before it, and the recoil from contact with moral purity that awakens indescribable pangs of burning remorse, must be held as natural conscience striking in with the word of God, forbidding the thought that holy happiness abides the wretched spirit on the further shore.

Nor can any of the sons of Adam work themselves out of this miserable condition into a better position meriting the favour of God. No man can possibly go beyond the line of his duty, and so accumulate merit. Whatever be our powers, and however long we may live, all, all we are bound to employ in the service of Him whose property we are. Supererogatory works there are none; there can be none. Were we to the hour of death to hold on the course of unsinning obedience, even then we should be unprofitable servants; it would be our duty, nothing more. But if saintly obedience is not ours, never can be ours, how much less are guilty sinners permitted to indulge the thought of working themselves into a state of favour with the Most High. "By strength shall no man prevail." "By works of the law shall no man be justified." Would we set about earning the favour of God by good works, we are met with these words: "All ye who kindle a fire and compass yourselves with the sparks, walk in the light of your fire and in the sparks ye have kindled; this shall ye have of my hand, ye shall lie down in sorrow." He who would take rest on the bed of self-righteousness, is informed that "it is shorter than he can stretch himself on it, and the covering narrower than he can wrap himself in it." The self-justifying Pharisee goes down in condemnation, while the poor publican, whose plea is a propitiation, is absolved. If any class of men were ever in a favourable way of working themselves into life, it was the Hebrew race, "to whom pertained the adoption, the giving of the law, and the promises;" but while they thought themselves the favourites of heaven, and certainly journeying thither, an apostle breaks the illusion, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." No title to heaven, no home in heaven, can be won by imperfect obedience to a perfect law. But what, why speak of obedience at all of any kind or degree when every man is already fixed in the talons of inexorable law! "All have sinned and come short of the glory of God;" then to speak of working for life while sentence of death is already past, is like a felon in chains awaiting the execution, pleasing himself with dreaming of going forth to redeem his character and position by a new course of obedience even when the rope is about

his neck. "Condemned already," we are dead in law, all dead; and can dead men live? can they throw off their fetters and be free? As soon may they do this as a sinner may throw from him the sentence which consigns him, his body to the grave, and his soul to everlasting chains of darkness. Talk of a heavenly home to the prisoner of justice, of a rebel to the government of God complacently reaching out his hand to a crown of life, and all the attributes of the Almighty Ruler outraged in the eyes of the intelligent creation, as mercy ignores justice, and revolt goes unpunished to meet the complacent smile of the Holy One, O never, never might this be. Wreck and ruin must then sweep over the prostrate works of the blessed God! No, no; "though hand join in hand, the wicked shall not go unpunished." "He will by no means clear the guilty." "Grace shall reign," but it shall reign "*through* righteousness, not on the wreck of her throne."

Two things must be done ere heaven can become the sinner's own place, his inheritance, his home.

First, the sentence of death passed by the Lawgiver on the person of the transgressor must be cancelled.

Secondly, a moral change must be effected in the man preparatory to his possessing heavenly happiness.

Now, if it was just to pronounce the sentence, it must be just to execute it as well; but if it falls on the sinner himself, he irretrievably perishes, and that for ever. But as the Almighty God holds out no menaces designed to impress and to impel men to their duty but not intended to take effect—as every word of threatening must inevitably descend on the guilty head, how shall "the soul that sinneth" escape the doom that is written? By a method as extraordinary in device as marvellous in execution. It has pleased God to "lay help on One who is mighty"—on his own well-beloved Son; to admit him to stand as man's sponsor and surety; and to accept satisfaction at his hand the same as if the sinner himself had actually fallen under the law curse. The Lord Jesus Christ, of his own free choice, takes the place where the sinner should have stood; he offers an unsinning and illustrious obedience to the holy law under which the sinner was placed; recovers it from the disgrace which his sin threw upon it; draws it out from all the contempt and hatred of a rebel race, and elevates it in view of the intelligent universe as the glory of the invisible God, the moral character and express image of his person. He thus showed how that which had been stigmatized as rigorously high in its demands, and terribly severe in its penalty, could be embodied in humanity and carried out in its every requirement of thought, word, and action in the life of a man untainted by sin, even as Adam and Eve were at their creation. The law of our creation he "magnified and made it honourable." It required supreme love to God, and that was evinced in laying aside his glory, and arraying himself in flesh, that he might be in condition to obey the Father's will. "He did always the things that pleased him;" it was "his meat and drink," himself tells us; and from the Excellent Glory the voice broke, "In thee I am well pleased." It required equal love to fellow-beings—"Thou

shalt love thy neighbour as thyself;" and he lived among men as one of themselves, exhibiting in his every-day walk and conversation a facsimile of what every man would have been throughout all time if the race had not submitted their neck to the yoke of sin. The beauty and brilliancy of Christ's life, replete as it was with every possible virtue, with every conceivable grace, left beholders to imagine what a region of happiness our world had been tenanted by races of men breathing his spirit and living his life. Yes; but also left us all to conclude how deeply inveterate and malignant an evil that is which we have let loose upon ourselves and the fair creation by sinning against God. The life in which, as in a spotless mirror, we can see the essential beauty of holiness, serves at the same moment to depict the moral deformity, corruption, and ruin that sin has wrought. The law is not only magnified by what his life and doctrines teach, but it is equally honoured by the light which streams on human wretchedness and woe from his lofty example. The contrast is appalling!

The obedience of the Lawgiver to the operation of his own law, and that in circumstances of lowliest abasement, rather than truth should be violated while the transgressor goes free, is an act in the government of the Moral Ruler which, we should think, can never be surpassed in sublimity and grandeur in any future age. What, then, shall be thought of the close of this eventful life, ending as it did in sorrow, indignity, and suffering unexampled? It was not the depth of poverty into which he descended, nor the contemptuous scorn which was hurled at him, nor the cruel scourge, the nails and the thorny crown, nor the bitter insult that was heaped upon him while on the cross—not all these constituted the mighty load that crushed his spirit and opened unwonted passage for his heart's blood. Untainted purity of soul might command fortitude sufficient to meet all this and much more; but it was "THE CURSE," the dreadful curse due to mankind, the penalty of revolt, that he had consecrated himself to endure. It was that inflexible justice of which his Father was the fountain which now took vengeance on sin in man's representative. "My God, my God, why hast *thou* forsaken me?" was something from the guileless lips of innocence new, strange, inexpressibly awful! It was the cup which was put into his hand, that it might not pass into ours, which he was now draining even to the dregs. It was the atoning sacrifice he now offered up whose inconceivably high merit was to lay a foundation for the redemption of a lost world. "He bore our grief, he carried our sorrow in his own body on the tree." "He suffered for sin, the just for the unjust, to bring us to God." "He laid down his life for the sheep." "For the church he gave himself, that he might present her to himself a glorious church, without spot or wrinkle, or any such thing." "He said, It is finished, and gave up the ghost."

Now this curse stood in our way to safety and life. It is clear that reconciliation between God and man was an impossible thing while the broken law spoke out in thunder and lightning. The Lawgiver was unapproachable; the sinner could have no more access to God than

Israel could who were shut off from the Mount Sinai when he was throwing abroad the symbols of his holy indignation. But the Mediator not only reunites, as it were, the pieces of the shattered tables in himself—conferring on the law more honour than if it had not been broken—but he takes the curse itself "out of the way, nailing it to his cross"; so that such as believe on him, and take him for what he is, an atoning Priest, a perfect Saviour, that "he died for our offences, and rose again for our justification," all such "have redemption through his blood, the forgiveness of sins."

It does not follow, however, that because a sacrifice sufficient for all has been offered up, therefore all men shall be saved. By the constitution of the plan of redemption the benefits of the death of Christ are restricted to believers. The phraseology must be familiar to us all, "He that believeth on the Son hath life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "He who believeth and is baptized shall be saved; he who believeth not shall be damned." The entire book of God knows no other language; this truth is interwoven through Divine revelation in both the Old and New Testaments. The reason of this is obvious. The Lord Jesus Christ assumed our nature and died on the cross, having a special eye to the multitude "given to him of the Father." These are the elect, who stand in relation to him as the members of his body; hence they are said to "die with him," to be "buried, and to rise and reign with him." The apostle represents the matter in strong colours in the epistle to the Romans, where we find him asserting that the law is dead in the death of Christ, therefore believers are lawfully married to another that they might bring forth fruit unto God. Hence the figure of which he makes so much in the first and second Adam; each is the *head* of his respective representatives, as "in Adam all *his* progeny die, so in Christ shall all *his* progeny be made alive."

Now then the TITLE to the heavenly kingdom rises out of this connection between Christ and the believing. They are "*inheritors* of the kingdom of heaven," *i.e.*, they came into possession by a gracious title, founded not in their works, but in Christ's works. "The gift of God is eternal life through Jesus Christ the Lord." To all and upon all who believe does this gift extend and no further. The sentence of death, to which they were obnoxious, has now no existence; it was borne by the Lord himself. Hence the apostle argues, "There is no condemnation to them who are in Christ Jesus." "Justified by faith, they have peace with God." "Who shall lay anything to the charge of God's elect? It is God who justifieth. Who is he who condemneth?" The imputed righteousness of the Saviour of sinners to as many as "lay hold of the hope set before them" brings them into possession of "the true riches." For them he has gone away into heaven, and for them he is preparing mansions; if *true believers* their title is good, and they cannot be disinherited if they do not "sell their birthright," or, like Demas, forsake Christ out of love to this present world.

The believer's title cannot be made surer than it is by any obedience

of his. "If the inheritance be of the law (*i.e.*, by works of righteousness), it is no more of promise: but God gave it to Abraham by promise." Now, that earthly inheritance was but a type of the heavenly, "for he looked for a city that hath foundation, whose builder and maker is God"; and as the title to the earthly was enjoyed by the mere grace of God through believing, so is the title to the heavenly enjoyed in the self-same way. God GAVE *that* to Abraham by promise, and he *gives* heaven to the believer by solemn promise too—each is a deed of gift. It is well to observe how this matter is cleared in the discourses of our Lord. "It is your Father's good pleasure to GIVE you the kingdom." Again, "I APPOINT unto you a kingdom as my Father hath appointed to me." Thus in the last trial we find similar language held, "Come, ye blessed of my Father, *inherit* the kingdom." It comes to them in virtue of their connection by faith in him to whom it of right pertains. "It *was prepared* for them before the foundation of the world." Consequently, before they had a being, therefore, not *due* to them in any sense by personal virtue, but solely by the appointment of rich and sovereign grace; and it is held by this one title, namely, that the believer "sets to his seal that God is true," just as the father of the faithful "believed God, and it was counted to him for righteousness." It was this very title by which the Hebrew nation held Canaan while they were yet not in actual possession; but, *violating* the title, they lost the prize. "So we see *they could not enter in because of unbelief*." Hence the force of the apostolic warning, "Take heed, brethren, lest there be in any of you an evil *heart of unbelief* in departing from the living God."

Secondly, a moral change must be effected in the believer preparatory to his coming into actual possession of the inheritance. This is necessary not only to give evidence of his holding the faith that justifies, but to renew the heart into the likeness of the blessed God which perished in the Fall; also to fit the soul for that spiritual society and those sublime occupations into which it is to be introduced at death. So soon, then, as a man becomes the subject of a justifying righteousness, the working of a set of new principles within begins to be felt. The Holy Spirit from that moment possesses himself of the believer's faculties, and, breathing divine life upon them, gives an impulse which disposes to, and sends them forward in a new direction.

The change itself consists in *positive* and *negative* qualities. There is experienced ardent love to the unseen Saviour and to his people; parallel with this, the disavowal of all other gods, and the hatred of the inveterately ungodly; admiration of the objects brought to view in the Gospel, and a corresponding depression of the objects of sense in his esteem; compassionate love of poor sinners, with a thorough loathing of their ways; a disposition to give to all their due, with a high sense of equity and abhorrence of injustice; a strong bias towards benevolent actions, with a heart recoiling from covetousness, which is idolatry; a secret delight in God and fellowship with him, along with a holy dread of departing from him and his ways; holiness, the desire of the inmost heart, and the intrusions of sin abhorred. Pity takes the place of hard-

heartedness, forgiveness succeeds to revenge, truth to falsehood, chastity to licentiousness, abstinence to intemperance, simplicity to craft, habitual devotion comes in the place of prayerless impiety, the Bible in the place of worthless or immoral literature, the house of God instead of Sabbath desecration, the wells of salvation preferred to worldly pleasures and pastimes, a parsimonious outlet of the affections on creatures, the full tide of desire gushing forth toward the Lord himself, a constant aim to exalt him in all duties, and an earnest effort to keep down self as the subtle enemy of the first and great commandment.

This is what the Scripture designs by a "new birth," a "resurrection" to spiritual life, "regeneration," a being "created anew in Christ Jesus," "brought nigh by the blood of Christ," an emergence "out of darkness into marvellous light," a "translation out of the kingdom of Satan into the kingdom of the Lord." Now he who would CLEAR HIS TITLE to "mansions in the skies" must needs bring himself to account, as in presence of the all-seeing eye of God, after this sort:—Do I apprehend my native depravity and guilt? Have I been bowed down in the dust on account of it before the Lord? Has my conscience been quickened to accuse and condemn, and pacified again by the faith of the atoning blood? Do I now truly and solely build my hope for eternal life on the person and merits of Jesus Christ as a divine person, and his work as every way acceptable to God the Father in my behalf? And do I experience corresponding effects; thus, Does my heart glow with love to the Saviour? Does this prompt me to immediate obedience to all his laws and institutions? Especially, do I love all who truly love Christ? Do I avoid sin because I really hate it, and sinners because their company is uncongenial? Am I regular in my habits, and temperate in my whole life? Am I truthful in speech, faithful to engagements, and sincere in my professions among all with whom I have anything to do? Have I the spirit of forgiveness, of compassion and generosity, and benevolence? Do I conscientiously devote a reasonable proportion of my means to the service of God? Do I grieve that I am not more like my Lord? Is indwelling sin my burden? Is Paul's conflict (Rom. vii.) mine, and do I groan, in common with creation, for "the glorious liberty of the sons of God"?

All such fruits of the Spirit of God and proofs of sonship may not be found at once, nor at any time to the extent that would be desired; and some of them may have a fuller development at one time than another; still, it will appear in sufficiently distinct characters where the change has been wrought, and whether by a slower or more rapid movement that the individual is "born of God," and has a fair and indisputable claim on the inheritance promised to the children of God.

An inquisition such as this is demanded by God's word—"Examine yourselves, whether ye be in the faith"; and not less so by the sad deceptions and lamentable shipwrecks of Christian profession all around, many of them down after an apparently steady and prosperous course for a series of years. Verily, "he who thinketh he stands has need to take heed lest he fall."

It is nearly certain that multitudes read, hear, and speak about heaven, and discover a great curiosity to know all about that unseen world, who never think of asking themselves whether they have any good reason to believe that they shall ever enter its portals. Now, individuals may have but a very limited knowledge of what goes forward there, yet a very clear and blessed title to enter there. Others there are whose intelligence is deep and piercing, and their idea of the unseen rational and sound, yet clear and cold like a winter sky, who have not a particle of title to expect that they shall ever see the scenery which their imaginations can sketch.

Many have got into an easy way of speaking about "home" and "a heavenly home," quite as a matter of course, never dreaming of the barrier thrown down in the death of Christ, and the preparation going forward in the soul of the man who shall inherit the kingdom of Christ, as matters about which they need concern themselves. Our current phraseology, grafted on early education, has had a most mischievous influence among us. All are expected to go to heaven when they die, except some few atrocious wretches whose outrageous infidelity has even astounded the wicked themselves.

Any man would become the subject of burlesque who was known to cherish the hope of an inheritance on the earth on a title as baseless as these who, without serious investigation or satisfying proof, conclude for making "a happy change," as the phrase is, when they die. Look at the earnestness of the man who would secure himself heir to an earthly estate. See with what ardour he sets about turning over dusty parchments, with what patience and care he reads every word and line of the prolix and weighty documents. He makes assurance doubly sure, lest some astute wit, deep read in legal lore, should clutch from him the prize. Where *even doubt* hangs on certain turns of expression, what learned counsels are advised with, and what labour and expense are put forth to expound the old and make up new titles to the inheritance which may admit of no further question or dispute with the succession. And yet how the same man who cannot sleep till possession of a bit of earth is secured to him and his, how he can comfort his poor soul with a hope of *immortal happiness* on the merest peradventure, on a baseless and delusive haphazard to which he would not commit so much as the life of his dog, if he could do better. Alas! alas! for the deadly slumber into which the love of the world has rocked the hearts of miserably perishing sinners.

It is therefore of prime importance that we plant the question deep in your consciousness, and that we drive it home as "a nail in a sure place," yea, into every heart, irrespective of all the sanctities of an outward profession. "I speak of a heavenly home; is there any such place waiting for *me?* where is *my title* to it? and where my *preparation* for it?" And O we beseech you to set about the inquiry with all the pains and prayers of men and women fully apprised of the tremendous fact that on the right or wrong solution of this inquiry hangs the eternity of every soul of the human family.

Inconceivable the calamity that must overtake a man who has always blinked this inquiry as he opens his eyes on the spiritual world, and finds, but finds too late, that his easy expectancy of heaven was a fond illusion exploding in the outer darkness of the nethermost hell. O how the easy-going professor, who went comfortably through Zion's aisles to perdition, will stare and wonder and perish, when, instead of the effulgence of heavenly light breaking on his vision the darkness of the pit surrounds him. What confounding confusion will be his! What horrible surprise! What bitter self-reproach! What an end to false peace! What a breaking up of long cherished confidence as these words break from the lips of inviolable truth and holiness, "I never knew you—depart!" Not all the imagery that we could array before you, nor all the eloquence of men and angels too, can depict the horrors of that hour—an hour which has no succession of time, for eternity reigns! Do then, O do "give diligence to make your calling and election sure."

On the other hand, there are those who have not left this most important of all things in a loose and unsettled state. They have made it their business to look closely into their own views of themselves, of Jesus Christ, of the plan of salvation, and the unmistakable proofs which a conscientious experience affords that they have "not believed in vain;" that the truth has wrought with love, purified the heart, and overcome the world in a measure at least sufficient to prove its own divine nature and presence in the soul. Ye lay your title to heaven, not in your knowledge and experience, however sound, but in the boundless worth of the Lamb of God, your experience is *good for little beyond testing the sincerity of your principles;* in that light it is valuable and precious, and in that view alone, for to place evidences in the room of Christ were to build again the things which we have destroyed, it would be to make a righteousness of our experience.

The TITLE-DEED OF THE INHERITANCE is perfectly clear, it is made good by the faithful promise to all *believers on Him*, the Son of His love. The only question then is, Am I such, are you such, is there no mistake about who I am, and where I stand? If that matter is scripturally determined, all is well. With unspeakable delight, ye may now, with an apostle, exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance uncorrupted, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," or with the poet—

"When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes."

(*To be continued.*)

MEMORIALS OF JOHN NOYES, M.P. FOR CALNE.

In the autobiography of the Rev. Isaac Taylor, we lately gave our readers a peep into the religious life of Calne during the close of the last century. The following memorials of a Puritan age, carrying us two hundred years still further back, though they contain a great deal of religious phraseology and ghostly counsel prompted by the writer's alarm at the approach of the plague, cannot be regarded as the expression of an enlightened Christianity, but are principally interesting as unfolding mediæval conceptions of commerce, the aspect of representative burgess-ship in the time of Elizabeth and James, and the sharply defined usages which then characterized the various orders and degrees of society. The principal writer, John Noyes, a clothier or cloth-manufacturer of Calne in Wiltshire, was (conjointly with Sir Edward Carey) sent by his fellow-townsmen to represent them in the Parliament which met in 1603. He continued to play his part as an honest burgess in all the Parliaments which sat during the twelve first years of James. But in 1620 the names of John Duckett and John Prynne appear for Calne, and Noyes never re-appears as a representative.

LETTER I.

JOHN NOYES, M.P. FOR CALNE, WRITING FROM LONDON TO HIS WIFE ALICE, IN THE COUNTRY.

"Most Dear and Loving Wife,—My commendations remembered, wishing you all gifts and graces, whereby your soul may be nourished unto eternal life. These shall be humbly to require you not to think it much nor to be displeased for my not coming home according to your expectations, nor according to mine own desire, as God doth know; for I cannot depart from the Parliament without the forfeiture of I know not what, even as much as it pleaseth the Speaker of the House to impose upon me. And although some gentlemen do come home at their pleasure, yet a poor man's offence is not so lightly weighed as a rich man's enormity is lightly esteemed. Little flies do hang in the spider's web, but the great hornets do rush through as oft as they list.

"But now to my business. I have sent you six-score pounds by the carrier, whereof you must send three-score and two unto Thomas Pusey, unless you have sent him some already. If you have, then you must abate so much as you have already paid; and let Edward bring home my bond, and also a little note of forty shillings which he hath in his hand for forty shillings of light gold which I received back from him at our last reckoning. You must also pay thirty-four pounds ten shillings unto young Thomas Michell, which I owe unto him, and take a sufficient bill of him with his hand and seal, for the discharge of forty pounds, for so much I am indebted unto him by virtue of his letter-attorney which he made unto me for the receiving thereof at the hands of Master Thomas

Fretherne, of London; but if he will not make me a sufficient discharge, then let him go without it.

"If you have not fetched home all my wool then you must provide to fetch it home, for it is but a folly to look for my coming home, seeing I cannot, as I have written already. I know not what assurance Mr. Wilmot doth look for at my hands, neither how the case standeth betwixt us; and I do much marvel why you have not written unto me concerning that matter, but I think your earnest looking for my coming home hath deceived you in this point. Therefore I pray you send me a letter by the next messenger that you can get, that I may know how all things do go at home and abroad too. I have thought it good to keep my horse at London, because I know not how soon I shall have occasion to use him; for if I should miss him when I should come home, then the hire of another will cost me more than the keeping of this same at London; besides, the haggling up and down of my horse, which is worn so near unto the bones already that it pitieth me to look upon him. You must therefore buy or hire or borrow another in the mean season; besides that, I hear that he was almost spoiled at home by the means of a fall into the well, and therefore a little rest will do him no harm.

"My son I am assured is at home with you, whom I beseech God to bless and to give him grace to consider at what charges I have been with him already, and not to abuse me in my absence by tarrying at home, but to provide himself to return again from whence he came until I can get opportunity to place him in another school; for I mean to make him a scholar unless he will wilfully refuse it and provoke my indignation against him. God knoweth how tenderly I love him and what care I have to do him good. The Lord of heaven give him grace to consider of it. And I pray God to bless my daughters also, and give them grace so to dispose their lives and conversations that they may be a comfort and not a grief unto me in my latter days. God bless both you, my wife, and my children all with the dew of heaven, that, being replenished with spiritual graces, you may every one of you live in his fear, and die in his favour, and dwell in his kingdom. And so I commit you all unto his merciful protection.

"From London, the 25th of May, 1604. Your loving husband unto the end,

"JOHN NOYES.

"P.S.—There be three of our burgesses dead since our coming into London, and the last died but yesterday, and it is thought to be the plague. God deliver us from it, and take you heed how you send your servant unto the Devizes or to any other suspected place. As for me I must commit myself unto the merciful providence of God. I pray you pay six shillings unto Thomas Gorton which I owe unto him, for I received twenty shillings of his at the hands of Philip Swadden, and I bought him a Bible at the price of fourteen shillings, and the rest I have spent upon myself. There is thirty shillings lacking of my money which

I have delivered unto William Hughes, and he promised to pay you ten shillings at his home coming, and John Scott's money you must receive yourself for anything that I yet know."

LETTER II.

TO MY LOVING WIFE, ALICE NOYES, AT CALNE, GIVE THIS.

"DEAR WIFE,—My loving and hearty commendations to you and to my children remembered. I perceive by your letter concerning your worldly affairs and business, you shall be able to perform it well enough. I understand by Edward Tidcombe that you would have me come home at Whitsuntide, but it is but in vain to come home then, seeing that within twenty days after I am persuaded we shall make an end for this time, and considering that the next Sunday after Whitsuntide you must (to pay debts) send me up more cloths, thirty if you will, and then I hope to dispatch all things here and to come home, so that you send me my horse withal.

"I am very sorry to hear that the sickness increaseth at Calne. The first and best council I can give you is this—I beseech you to serve God with reverence and fear; call upon him both early and late; hear his word; delight in his word, and obey his word; and, my soul for your soul, the plague shall never annoy you; no, although it doth destroy you;—I mean if it doth destroy your body, yet it shall not destroy your soul. If you repent and believe, God is ready to pardon and forgive. Remember that we are now old, we cannot live long, nature itself will deny that; let us now begin to number our days that we may apply our hearts unto wisdom. Our life is but a span long, it is but a vapour, it is but a shadow, it is but, as it were, a bubble of water which riseth up in a moment and falleth down in another. Wherefore let us play the foolish virgins no longer, lest our oil in our lamps be to seeking, and our lights be not burning when we shall be called to meet the Bridegroom, Jesus Christ, to enter with him into the wedding chamber, the kingdom of God. Let us now, at the last, begin to deny ungodliness and worldly lusts, and to live godly, uprightly, and soberly, and watchfully all the rest of our life; for we know not the hour when we shall be called away; and after this life there is no place for repentance, nor no reconciling unto God; and no unclean thing nor unclean person shall enter into the kingdom of God. What is the cause that we are so afraid of the plague and conscious of death? Is it not an evil conscience? Is it not because our conscience doth tell us that we never feared God, nor loved nor served him with all our hearts above all things? Yes, verily, let us therefore turn unto him with all our hearts, and amend our lives in all expedition and haste, and then, verily, the plague shall not hurt us, death shall not hurt us, the devil himself, and all his hellish angels, shall never be able to hurt us; for Christ shall be unto us life, and death shall be unto us advantage, for it shall be the door whereby we shall enter into the kingdom of God.

"My second counsel is this—I beseech you to avoid the occasion of

infection as much as you can. Take heed of your spinners, how you receive any that have, or shall hereafter accompany or come near unto such as are, or shall be hereafter infected. Your house standeth more dangerous than any house in all the town, because of the dead corpses that come so near unto your doors, and brush, as it were, upon your walls. Therefore do this: lock up your up-street door, and use it no more. Let your spinners and weavers come in at the lower entry, and so up into the wool-loft, and let them come into no other part of your house. Use not your up-hall, no, not at all; neither yet the lower-hall, if you will be ruled by me; shut them up altogether, for the kitchen, and the up-chambers will be sufficient for your occupying. If you lack room to dress your grist and other things, if you will take the pains to use Richard Fowler's shop, it will serve you for all such turns. Above all things, let not you nor any of yours stand at the street door, nor use to lean upon the walls, for that will be very dangerous. Keep in your dog or knock him in the head, and let no other dogs come fisking into your house, or into your back-side. If you will you may go in and out at the gate, and so shut up all the fore part of your house, and come not into it at all; but I think not that the best way for spinners, but only for yourselves. If you obtain so much favour of your son Dash, you may make a bridge as it was wont to be, over the water, and so walk into his orchard to take the fresh air; yea, you may go unto church through his gate, if need do so require. But if your hearts will not serve you until I come home, then see whether you may not go into Stockley House, for I hear that your brother Lawrence will go unto Berry's house within this se'nnight, or whether you may go unto his house called Rabbines; for you had better go anywhither than tarry at Calne, if the plague do increase. I have sent you a little book. Let your son read him unto you and your daughters every Sabbath instead of a catechism. No more unto you at this time; but praying God to bless us all with spiritual blessings in heavenly things, that we may be unblameable in Christ through love. Amen.

"Deliver these quittances as you find them directed—two to Robert Foreman, and the other unto Thomas Fawke.

"From London, the 15th of May, 1607.

"Yours for ever,

"JOHN NOYES."

(To be continued.)

THE GOSPEL IN BURMAH.

Toungoo, British Burmah,
Aug. 30th, 1862.

REV. C. H. SPURGEON, LONDON.

MY DEAR BROTHER,—When I met you at Exeter Hall, about eighteen months ago, you spoke of the desirableness of putting a link between

the churches of England and the youthful churches of Burmah, and I promised you an occasional letter for the BAPTIST MAGAZINE for this purpose. It has been in my heart to write you these many months, but the demands upon my time have been most pressing and imperative. In addition to the study of languages and daily preaching, there is much pioneer work to be done, such as house-building, chapel-building, book-making, training of assistants, teaching the people to sing God's praise, &c., which taxes the energies of a single labourer to the utmost. I hope, however, from this time forth to be able to give you frequent communications respecting the progress of the work among the different races of Burmah; and, if acceptable, it may be, some historical sketches of the different missions embracing the past.

Let me speak, first, of my own field; not because it is the most important, or the most interesting, but because it is probably the least so; then I shall be able to give you the "best wine" at the close.

For nearly a half-century it has been known that between Burmah and China, Siam and Assam, there is a numerous race of people called Shans, but up to the present time nothing had been done for their evangelization.

The American Baptist Missionary Union, the organization which has done so much to sustain missions in Burmah, had often been urged to open a mission to the Shans, but until the year 1860 they were unable to see an open door. When I met you in London, we were on our way overland, under appointment by this society, to commence such a mission.

To our very great surprise and encouragement, on landing at Rangoon, we were informed that ten thousand Shans had been driven by oppression from their country to British Burmah, and had settled in the immediate vicinity of Toungoo, the place to which we were going. It was the Lord's doings, and it was marvellous in our eyes. He had sent the people to meet us by the way, and settle down with us under a humane and impartial Government, and in a climate favourable both to them and us.

We entered upon the work with the feeling that the "set time to favour" the Shans had come. My first work was to get the language, but as I could speak Burmese to some extent, and as there was no Burman missionary in this district, I began the work of preaching to the Burmans as well as the Shans immediately on our arrival. Very soon we found it necessary to build a chapel, but having no funds for the purpose, and no prospect of any from our distracted country, it seemed impossible to accomplish the work. But when God gives us *work* to do, he places within our reach the *means*. He said, in his providence, "Arise and build." I did so, at a cost of 2,000 rupees, or £200, and within one month from the time we broke ground we were holding meetings and teaching a school within the walls.

The funds came in about as fast as they were needed, until 1,653 rupees had been received. As it was God's will that I should build, and as no money has been expended unnecessarily, I feel quite sure the

remainder will come some time. Already the chapel has become a centre of light to a vast population of Shans and Burmans. A few weeks since a church was formed with nine members—six, baptized natives—a "little one," but promising to become "a thousand." Our school has rapidly increased in numbers and interest, comprising about fifty scholars of both races. Among the number, the eldest son of a Shan, Tsau-bwa, an hereditary chief. The Tsau-bwa visits me often, and the people, generally, are becoming more favourable to the truth, and we hope soon to be able to report many conversions among them. I trust it is God's purpose to raise up a multitude of faithful heralds from those emigrants, who will bear the Gospel message throughout the length and breadth of the Shan country. May I not ask, in behalf of this humble mission, the united prayers of your churches?

You have heard but little of the Burman mission in distinction from the Karens; but a great and good work is going on among these Burman Buddhists. The people do not come in masses, as the Karens do; but the triumphs of the Gospel are scarcely less brilliant and glorious. The Karens are a peculiar people, preserved from idolatry by Scripture tradition and the power of God, and therefore when the Gospel is presented they joyfully receive it. But the Burmans and Shans are proud idolaters, full of superstition, and wedded to vice. When one of this class is subdued, enlightened, regenerated by the Holy Spirit and the truth, it is a glorious manifestation of Divine power.

Several flourishing churches, in Maulmain, Rangoon, Prome, Heathada, Bassein, &c., comprising more than six hundred members, are sufficient proof that the Burman mission is a success.

A careful observer cannot fail to see that Buddhism is losing its hold upon the public mind; its temples are neglected, its idols and pagodas are crumbling to dust, light is increasing, and the people are hungering for something more substantial and satisfactory than the "husks" of Gaudama, and we believe the time is not far distant when a "nation will be born in a day."

I hope at some future time to give your readers a more extended account of the mission to the Burmans.

The mission to the Karens far exceeds all others in this country in genuine interest, and the most interesting part of this great field lies in this immediate vicinity. We have now 359 Karen Churches, with a membership of more than 18,000. About 150 of these churches, with nearly 5,000 members, are in the country called Toungoo. Ten years ago not a convert could be found in all this region.

We can but exclaim, "What hath God wrought?" At the annual meetings of two Associations, comprising these churches, 1,400 rupees were contributed for the support of their schools; but this is by no means the extent of their contributions for this object alone; and what they do for preachers of the Gospel, considering their limited means, is truly wonderful. We see here, I think, the primitive type of Christianity.

The honoured instruments of this great ingathering were mainly native preachers, who travelled from village to village, giving themselves wholly

unto prayer and preaching the word. The Rev. Mr. Whittaker laboured with much zeal and success for a brief *period*, and laid down upon his sheaves at noon to die. Glorious will be his "harvest-home."

To the Rev. Dr. Mason it has been given to superintend this mission, and mould this mass of newly-born souls into well-regulated churches. Most faithfully and successfully has he done the work. He has also done much to establish schools in these jungle villages, which are very largely attended. Schools, however, are not the antecedents, but the outgrowth, the *result*, of the work of evangelization.

To the Rev. Mr. Cross it is given to train for these churches pastors, teachers, and evangelists, and for this purpose he has in this city a very prosperous theological school. More than 100 applied for a place in the school, but his limited funds, supplied wholly by the Karen churches, made it necessary for him to reduce the number to 80. It was a great trial to this devoted brother to dismiss so many young men for the want of funds, when the churches and the regions beyond are calling loudly for the preachers; but there is *war* in our once prosperous country, *desolating war!* and when will the end come?

Think, my dear brethren, of this "*oasis*" in the desert. What can be more interesting to God's people than a flourishing school for young preachers in the very bosom of idolatry, in the very heart of the heathen world?

At some future time I will revert to this school again. May I not again ask the prayers of your churches, especially for this most promising seminary?

Yours in Gospel bonds,

M. H. Bixby.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND ITS FOREIGN VERSIONS.

BY EDWARD BEAN UNDERHILL, F.R.G.S.

In a previous paper on this subject attention was particularly directed to the remarkable inconsistency of the committee of the Bible Society in refusing all aid to the versions of Baptist missionaries, while printing and circulating freely on the continent of Europe, Roman Catholic versions confessedly full of dangerous error. Although numerous remonstrances have been made, the committee of the Bible Society continue to pursue the course they entered upon, not from the commencement of the society's labours in 1804, but about forty years ago. Few of the supporters of the Bible Society appear to be aware of this, so that numerous applications have been made to me more fully to state the actual circumstances of the case than it was necessary to give for my

purpose in the article referred to. This, therefore, I proceed, as briefly as possible, to do, premising that I draw the materials from the pages of several pamphlets on the subject, which have been published by C. E. Stuart, Esq., A.M., the Rev. J. D. Hales, Dr. Tregelles, and the Rev. B. Pozzy, a French pastor.

The versions of the Scripture at present in use on the continent of Europe, are derived either from the Hebrew and Greek, like our own English version, or from the Latin Vulgate. Protestants have uniformly translated from the original languages; Roman Catholic translators have adopted the Latin. The Latin Vulgate, as we now have it, is usually traced back to St. Jerome, who was employed by Damasus, Bishop of Rome, to revise the more ancient versions. The Old Testament he translated anew from the Hebrew. Jerome's labours were perpetuated in the Latin churches of Europe, and notwithstanding the blunders of copyists, was the version most highly reverenced at the era of the Reformation. By the Council of Trent it was made to assume a new importance, for, by a decree of the Tridentine Fathers, the Latin Vulgate of Jerome was placed above the original, and every person was anathematized who did not receive it as the authentic text of Holy Scripture.

This decree rendered necessary a revised edition of the Vulgate, which should become, as far as Rome could make it, the authentic and only authoritative source of divine teaching among the faithful. This was published in 1590, during the Pontificate of Sixtus V. His successor, however, suppressed it as incorrect, and at length a final and authentic edition was issued in 1592, with 2,000 alterations and emendations. The second edition was undoubtedly an improvement on the first, being made in some places more conformable to the originals; but the work of the second infallible editor was wanting in correctness, like that of his predecessor. Nevertheless, it has remained to this day the only version of the Scriptures reckoned as authentic by the Church of Rome.

Comparing the Latin Vulgate with the original Scriptures, it is guilty of many glaring departures from them. It both teaches and countenances erroneous doctrines, as, for example, it unduly exalts the Virgin Mary, it teaches us to adore God's foot-stool, and affirms that Jacob worshipped the top of his staff, thus countenancing idolatry. It exalts human merit, as, for example, in Daniel iv. 24, it translates thus: "Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor;" in Heb. xiii. 16: "Do not forget to do good and to impart, for by such sacrifices God's favour is obtained." It makes marriage a sacrament. It countenances the doctrine of purgatory and the idea of a continuous sacrifice of the Lord Jesus Christ.

Besides these grave departures from the truth of Scripture, the Vulgate version materially alters many passages of Holy Writ, makes additions to the sacred text, and omits not only words, but even whole passages. It is unnecessary to give examples. For although the Bible Society prints and sells the Latin Vulgate, its use is confined to the learned, or to those who are engaged in theological duties and pursuits.

It is not so with the numerous modern versions which are founded upon the Vulgate. These are more or less in the hands of the common people, who are taught to receive them as the true word of God, and for whose sake, therefore, it is of the greatest importance that the translation should be accurate and truthful.

It is obvious that translations made from the Vulgate will be tainted with its errors, and it cannot but be a matter of great surprise that, under any circumstances, the committee of the Bible Society should print and circulate them. This surprise is increased by the fact that other and better versions exist. Not that the Bible Society refuses the latter, for it prints and circulates *both*; but this only makes the impropriety of its course the more glaring.

In the Italian language there are the versions of Martini and Diödati. Martini was a prelate of the Church of Rome, and translated from the Vulgate. Diödati followed the originals. In the French there exists De Saci's translation from the Latin, and published under the sanction of Cardinal De Noailles. The Protestant, David Martin, made his version from the original Scriptures. In Spanish there is the version of Scio, in Portuguese that of Perera, in Dutch that of Schurin, all from the Vulgate. In Portuguese we have from the originals the version of D'Almeida, in Dutch that of the States General, and beside Martin's in French, that of Osterwald. The Bible Society also prints and circulates in Germany the version of Luther for Protestants, and for Roman Catholics the versions of Gosner, Kistemaker, and Von Ess, who were Romanists.

To show the character of the versions made from the Latin Vulgate, it will suffice to give some account of De Saci's translation into French. It was undertaken with much prayer, and carried through with the entire approbation of the whole Jansenist party. De Saci was one of the men who made Port Royal famous by their piety, zeal, and partial freedom from Romish errors. In adopting this version, the committee of the Bible Society may have been actuated by genuine sympathy with that noble-minded band that struggled so unsuccessfully for many years against the overwhelming power of the Jesuits. Yet this version, like all others founded on the Vulgate, partakes fully of its errors and faults. All that is said above of the Vulgate is likewise true of the translation of De Saci; besides which he adds faults of his own.

In his translation of Gen. iii. 15, De Saci makes the woman to be the victor of the serpent, thus exalting the Virgin Mary instead of Christ. This is confirmed by his version of Luke i. 28, where the angel is made to say, "I salute you, O full of grace! The Lord is with you; you are blessed among *all* women." Here De Saci adds "all" to the Latin. In Col. ii. 18, De Saci adds the word "superstitious" to the *worship of angels*, which the Vulgate does not do, thereby making it appear that not all worship of angels is forbidden, but only the *superstitious worship* of these created beings. In Ephes. v. 32, De Saci writes, "This sacrament is great;" so countenancing the Romish idea of marriage as a sacrament; while in other places the turn of expression is such as to sanction the celi-

bacy of the clergy. Purgatory, indulgences, the merit of alms and prayers, and tradition, all find support in De Saci's translation; while in very numerous passages the word *priest* is used for *elder*, as if to sustain the Romish doctrine of a sacrificing priesthood, although the Vulgate generally uses the word *senior*, and in a few places *presbyter*. To carry through this perversion he makes a strange blunder in 1 Pet. v. 5, where the contrast is made between the elder and the younger. De Saci writes: "You others, who are young, be ye also submissive to the priests." I shall only add to these examples of the errors and perversions of this Romish translation the universal use of the words *do penance* for *repent*, both in the Old Testament and the New.

With very few exceptions, what has been said above with respect to the French version of De Saci, is applicable to all the translations proceeding from Romish sources, and founded on the Latin Vulgate. It is no wonder that the course taken by the Bible Society in adopting these versions has excited astonishment and regret. Nor does the committee change its procedure but with extreme reluctance; for, although they have intimated, in reply to the Florence Auxiliary's urgent representation, that they will print no more editions of Martini's Italian version, they still adhere to the practice in France, Germany, and Spain.

The reasons given by the committee of the Bible Society for circulating these perverted translations may briefly be stated as follows:— There is said to be a very great, if not insuperable difficulty in circulating revised and faithful versions of God's word in Roman Catholic countries, and that the inhabitants will receive only Romish translations. It is further affirmed that the very worst translations have been greatly blessed to the conversion of many souls, while it is vain to expect perfection in any version; even our own authorized version is not perfect.

Moreover, the committee decline to make themselves responsible for any version. The Bible Society, it is said, is not a translation society; it adopts the best and most useful versions it can find. If the society once began to alter versions, where could it stop? And it cannot afford to wait the formation of an authorized version for every country. This is generally brought about by some special interference of the Providence of God. Meanwhile, the society may well follow the steps of Christ, who himself quoted the Greek Septuagint, which we know varies from the original Hebrew.

Neither time nor space will allow me to inquire into the validity of these reasons. I leave them with my readers to have all the weight they may without examination or correction. Whatever result may be reached, every candid investigator must acknowledge that if the committee of the Bible Society are in any measure justified in circulating versions which contain such manifest perversions of God's truth, such gross inaccuracies, such wilful mistranslations, then their conduct in withdrawing their aid from the versions of Baptist missionaries is without a shadow of excuse. Fairness and uprightness have been sacrificed to the demands of party, while the spiritual well-being of myriads who can read God's revelation of mercy in the rejected versions alone, has been disregarded.

HELP FOR THE NORTH.

ONCE more there is sorrow! the land of our pride
Is moving responsive from centre to shore:
Need, nakedness, hunger, starvation, abide,
Where plenty and gladness abounded before.

Whence falls the fell stroke that relentless has bowed
The sons of our freedom in Marah's dark wave?
The mighty Atlantic gives answer aloud,
In tidings of blood from the home of the slave.

The birth of a nation is fierce in its throes,
But fiercer the anguish, when stirred into strife,
Its manhood, dividing, does battle as foes,
The price of the triumph—its kindred and life.

Deep calleth to deep! where, on-surging afar,
The broad Mississippi rolls gloomily by,
Through wasted plantations, the ruins of war,
The smoke of whose burning ascendeth on high.

Firm grasped, as the broadsword, with resolute hand,
While barred from the wonted highway of the deep,
The wealth of the West has forsaken our land,
And Industry, palsied, retires to weep.

But weep not, ye nobly-enduring and meek:
A time-honoured banner we hasten to rear.
The heavens are clouded,—the night-wind is bleak,
But Charity wakens—the day-spring is near.

Up, children of sunshine, whom plenty surrounds:
Sublime is the sorrow ye come to redress:
No outbreaks of clamour, no passionate sounds.
Behold how a people can suffer—and bless!

With gold from the treasury,—with goods from the store,
With words of kind greeting, away to your task;
And tenderly yonder lone dwelling explore:
Unused is its owner such visit to ask.

Till stayed be the conflict,—or from its new life
Our own distant East shall its plenitude yield,
For you is the toil of a holier strife,
Where Love is the arrow, and Mercy the shield.

And who in the battle's fore-front shall abide,
But those who the Master's high leadership own,
Who dare to look on to a place at his side
When seated in glory a King on his throne?

Then warfare accomplished, and ministry ceased,
In the light of his presence their triumph shall be;—
"Inasmuch as ye did it to one of the least
Of these," O ye blessed, "ye did it to me."

J. TRITTON.

Norwood.

Reviews.

The Life of Edward Irving, Minister of the National Scotch Church, London. Illustrated by his Journals and Correspondence. By Mrs. Oliphant. 2 Vols. Hurst & Blackett.

It was high time that a life of Irving should be written and given to the world. He filled too large a space in the religious history of the last generation to be abandoned to forgetfulness; and the interests of truth and godliness required that men should be informed as to the ascertained, but secondary, causes which made him what he was. A sufficient interval has passed since he "fell on sleep" to allow party feeling to subside, and to enable men to judge temperately of his character and conduct; and it would have been impossible to have found a biographer who could more skilfully deal with the incidents of his life than Mrs. Oliphant.

Yet much as every thoughtful reader may be disposed to praise this book, it would have been still more valuable if, instead of the lengthened remarks of the authoress upon every topic which gave opportunity for recording her own opinions, some further extracts had been made from Irving's writings. Mrs. Oliphant will not, we hope, accuse us of any want of gallantry when we say that what was wanted in this case was not to listen to her, however pleasant and beautiful her style of writing usually is, but to see all that could be seen and known of Irving; and she would do good service if, in future editions of the book, she would insert letters and other elucidatory statements written by Irving, which are certainly within her reach, but are not found in the handsome volumes before us.

The story of Irving's life may be summed up in a few words. He was one of a family of eight children, three of whom were boys, who were educated to the learned professions, and five were daughters, of whom but one now survives, "the last of her family." He was born on August 4th, 1792, in Annan, where his father carried on the business of a tanner, and was surrounded by all the healthful influences of a home in which the fear of God was manifested. He passed through the usual course of training of the young Scotchmen of his day, and eventually found his way, when thirteen years of age, to the University of Edinburgh. At seventeen he took his degree of M.A., and commenced the study of theology; but as it was necessary that he should do something towards supporting himself, he became a schoolmaster, and "for four or five years thereafter he was what is called a *partial* student of divinity, matriculating [? attending] regularly, and making his necessary appearance at college to go through the necessary examinations, and deliver the prescribed discourses; but carrying on his intermediate studies by himself, according to a licence permitted by the Church." In the midst of such occupations he fell in love with Isabella Martin, the eldest daughter of the parish minister of Kirkcaldy, and his affection being reciprocated, he became engaged to that estimable woman, whose intelligence and piety made her every way worthy of him as a wife. At the close of "six long winters'" attendance at the Divinity Hall, he was subjected to the "trials for licence" which Presbyterian precautions require. His own description is as follows:—

"Circular letters are sent to all the presbyters in that district [where the candidate resides], in order that objections may be taken against him who would have the honour and take upon himself the trust of preaching Christ. If no objections are offered, they proceed to make trial of his attainments in all things necessary for the

ministry; his knowledge, his piety, his learning, and his character. They prescribe to him five several discourses, one an 'Ecce Jesum,' in Latin, to discover his knowledge in that language; another an exercise in Greek criticism, to discover his knowledge in sacred literature; another a homily; another a discourse to the clergy, to know his gifts in expounding the Scriptures; another a sermon to know his gifts in preaching to the people. These trials last half a year; and being found sufficient, he is permitted to preach the Gospel among the churches. But he is not yet ordained, for our Church ordaineth no man without a flock."

So, in June, 1815, after these trials, Irving was duly licensed to preach the Gospel by the Presbytery of Kirkcaldy, and from that time forth was anxious to find "a flock" to whom he might be a shepherd. But his preaching was unpopular, and however desirous he felt to do good, it became more and more evident to him that his chances of clerical promotion were continually declining. When things had thus nearly reached their worst, he was invited to preach to a congregation where Dr. Chalmers, then in want of an assistant, was to be one of his hearers; and taking heart at such a chance of attaining his wishes, he complied, and in consequence soon after settled in Glasgow, and was ordained. He continued in that post of honourable labour until, growing weary of being overshadowed, even by so kindly a man as Chalmers, he accepted a call to London, as the sole minister of a small Scotch Church in Hatton Garden. In this new but inspiriting sphere he put forth all his powers. The little Church soon became too small for the crowds who flocked to hear him, and all London was astir through the marvellous power which drew princes of the blood, nobles and statesmen, artists and men of letters, around his ministry. A new Church was projected and built for him in Regent Square, and still his congregation grew for a time. But, by degrees, as he gave himself more exclusively to prophetical studies, and abandoned the preaching of Christ crucified for speculations upon the time of the end, and the signs of the Lord's return, he lost his hold upon the more spiritual portion of his flock, and became persuaded that it was the duty of Christians to look for the restoration of miracles and signs of the Holy Ghost unto the Church of God. The sequel is soon told. He was driven forth from Regent Square Church, and expelled from the ministry of the Scotch Kirk; and having but the lustre of his name, to a sect which sprang up under his teaching, he received a new ordination from one of its apostles, and then having started on a journey into Scotland, in which he hoped to win back much of the loving confidence of his brethren, he caught cold on his way, found himself unable to throw it off, and, whilst expecting many years of labour in the service of his Lord, was surprised to find himself dying, and so passed away from a world where we know but in part to that better state in which God's saints know as they are known. Such is the summary of a life of forty-two years.

Mrs. Oliphant has scarcely done justice to Irving in her zeal for his memory. There was no need to write of Chalmers as she has done, when, so far as her materials enable us to judge, Irving cherished no sentiment but of grateful veneration and confidence towards him. Even a letter may be unanswered without any intentional unkindness, and if Chalmers was not a good correspondent, he need not have been portrayed as envious at one time, and ungenerous at another. The truth really was, that as years increasd upon him, Chalmers became more anxious to unfold, and illustrate, and apply the fundamental truths of the Gospel of Christ. His duty, as a minister of the Gospel, was to aim at saving them that heard him; and with a solemn earnestness which could not be diverted from its purpose, he determined to know nothing amongst men but Jesus Christ and him crucified. No wonder,

therefore, that he thought Irving's proceedings in London "woful." He was grieved that Irving neglected opportunities, such as no preacher of the day enjoyed, to set forth the unsearchable riches of Christ, and wondered, as well he might, whereto the dreams of the new race of prophetical students would lead them. And so, without any loss of real regard for each other, they gradually became separated—the one clinging to Evangelical doctrines as the only means of raising his country and the world to the highest good, and the other scornfully putting them aside as not fit to produce again such specimens of piety as were to be seen in his mother and her companions at Annan.

In fact, Irving was out of his place in the Scotch Kirk. He had too fully imbibed the teachings of Hooker upon the ministry and the sacraments to be content with the Presbyterianism of his countrymen. The sonorous phases, the majestic periods, and the sinewy argumentation of the Anglican divine, mastered his crude and ill-formed opinions, and awed him into a tame acceptance of his conclusions. The only stipulation which Irving seems to have made was this: that his Presbyterianism should be moulded into conformity with Hooker's conclusions. So he aped the authority of a "priest," and gave his "blessing," as the authoress tells us, to every one under his hand. He believed, too, in regeneration in baptism, and did not shrink from maintaining that infants have faith. Indeed, he went so far, as appears in one instance, as to speak to his own babe with an expectation that in some unexplained way the elements of Divine truth would be thereby lodged in his heart. The "judicious Hooker" was not guilty of such folly; but Irving was not to be deterred by the testimony of his senses, or the known laws of the mind, from following out the theories of his master to what appeared to be their true and logical conclusion. He was bent upon the proof that, in his case at least, "presbyter is but priest writ large."

The habit of deferring to authority once formed, it became a second nature to him. Mr. Campbell, of Row, was producing a great effect in his immediate neighbourhood by his method of setting forth the atoning work of Christ, and Irving also adopted it without ado. Mr. Frere impressed him with his vast acquaintance with unfulfilled prophecy, and at once Irving was his disciple. Henry Drummond gathered around him at Albury Park the interpreters of the seals and the trumpets of the Apocalypse, and of the monarchies of Daniel, and Irving yields himself to their guidance. By-and-by, when the "tongues" are heard in his congregation, he stops his discourse to listen to them; when "prophets" speak he is filled with wondering admiration at a "power" which never rested upon himself; when, after a season of such abject deference to those whom he was expected to guide, as filled his best friends with concern, he is commanded to be silent, he obeys without a murmur; and at length he stoops down before a self-constituted apostle to receive authority to minister as a priest before the Lord. It is a pitiable sight, but such a one as we may always expect to witness when a man of powerful intellect allows imagination to supersede logic, and enters upon every fresh inquiry with the presumption that what is new to him must also be true.

Mrs. Oliphant deals gently with the pretended restoration of apostolic gifts to the Church in these latter days, and there is little need of re-opening the question here; but let any one read the extracts from Mr. Baxter's "Narrative of Facts," in relation to those gifts, and he will not wonder at Irving's early scruples about their source, but he *will* be amazed at his easy escape from such doubts. His recognition of their Divine origin was full, unhesitating, and thenceforward constant. Not even when Mr. Baxter confessed that he "had been deluded," did Irving waver; but even then, and in opposition to

Mr. Baxter's penitent acknowledgment of his grievous error, he persisted in the assertion that they were of God. What mattered it to him that his earliest and best friends, after kindly argument and remonstrance, withdrew from his company? — that the thoughtful and devout of all classes of Christians were opposed to his conclusions? He had heard a language spoken which none of the congregation could interpret, and surely it was from God! Never did any man more readily, in such matters as these, make his hopes and expectations the standard by which to judge of all things around him.

The history of the proceedings in the Presbytery of London, and subsequently in that of Annan, is well told. Irving was put on trial in the latter case for teaching erroneous doctrine as to the sinlessness of our Lord's human nature, and the charge having been proved to the satisfaction of the court, he was about to be deposed, when—

"The Moderator, . . . about to proceed to the solemn duty which had devolved upon him, . . . as a preliminary, requested Mr. Sloan, the senior member of the Presbytery, to offer up a prayer to Almighty God, when a voice was heard from the pew in which Mr. Irving was seated, and which was immediately found to be that of Mr. Dow, late minister of Irongray, exclaiming, 'Arise, depart! Arise, depart! Flee ye out, flee ye out of her! Ye cannot pray! How can ye pray? How can ye pray to Christ whom ye deny? Ye cannot pray. Depart, depart! Flee, flee!' The scene at this moment was singular, and the commotion in the gallery not a little astounding. As there was only one candle in the church, no one at first knew where or from whom the voice proceeded, and it was not till one of the clergymen had lifted the candle and looked peeringly about, that he discovered the interjectional words spoken were emitted by Mr. Dow. . . . The assembly, which was very numerous, and had acted in the most becoming manner, now became confused, and Mr. Dow rose to leave the house. Mr. Irving, who was proceeding to follow his friend, then exclaimed, also with great vehemence, and apparently to the crowd that obstructed his passage, 'Stand forth! stand forth! What! will ye not obey the voice of the Holy Ghost? As many as will obey the voice of the Holy Ghost, let them depart.'"

And so he "went forth from the Church where he had been baptized and ordained—from the Church of Scotland, the sanctuary of his fathers—never more to enter within walls dedicated to her worship till he entered in silent pomp to await the resurrection and advent of his Lord."

The hour of his departure, however, was at hand. His manly heart had been lacerated in the struggles, the doubts, the abandonments of the last few years. He seemed to be in vigorous health; but grief and reproach combined to break his spirit. Even when sickness seized him he felt confident that he was to regain his strength, and promised himself the renewal of the labours of his mighty youth. He wrought on in this confidence until he could no longer conceal from himself that the night might be coming to end his work; yet, hoping against hope, he assured his wife, and mother, and sister, that God would certainly raise him up again. At last, on Thursday, the 4th of December, his loving wife began to doubt of his recovery. Mrs. Oliphant shall describe what followed during the next few days:—

"As the week waned, the frame which enclosed that spirit, now almost wholly abstracted with its God, died hourly. He grew delirious in those solemn evenings, and 'wandered' in his mind. Such wandering! 'So long as his articulation continued so distinct that we could make anything of his words, it was of spiritual things he spoke, praying for himself, his church, and his relations.' Sometimes he imagined himself back among his congregation in London, and in the hush of his dead chamber, amid its awe-stricken attendants, the faltering voice rose in broken breathings of exhortation and prayer. 'Sometimes he gave counsel to individuals, and Isabella, who knew something of the cases, could understand what he meant.' Human language

has no words but those which are common to all mental weakness for such a Divine abstraction of the soul, thus hovering at the gates of heaven. Once in this wonderful monologue he was heard murmuring to himself sonorous syllables of some unknown tongue. Listening to those mysterious sounds, Dr. Martin found them to be the Hebrew measures of the 23rd Psalm—'The Lord is my Shepherd;' into the latter verses of which the dying voice swelled as the watcher took up and echoed the wonderful strain, 'Though I walk through the valley of the shadow of death, I will fear no evil.' As the current of life grew feebler and feebler, a last debate seemed to rise in that soul which was now hidden with God. They heard him murmuring to himself in inarticulate argument, confusedly struggling in his weakness to account for this visible death which at last his human faculties could no longer refuse to believe in; perhaps touched with ineffable trouble that his Master had seemed to fail of his word and promise. At last that self-argument came to a sublime conclusion in a trust more strong than life or death. As the gloomy December Sunday sank into the night shadows, his last audible words on earth fell from his pale lips. The last thing like a sentence we could make out was, 'If I die, I die unto the Lord. Amen.' And so at the wintry midnight hour which ended that last Sabbath on earth, the last bonds of mortal trouble dropped asunder, and the saint and martyr entered into the rest of his Lord."

How desolate the heart of his widow was, we may now conceive from that unique but indescribably beautiful series of letters which Irving addressed to her when absent from him in Scotland. No wonder such letters were preserved as a precious treasure, or that they should for so long a time have been hidden from the public view. There is nothing like them that we know of in religious literature; and their marvellous fascination will be acknowledged by all who read them. It would be a dangerous adventure for any one to undertake to read them aloud, for the eyes would here and there grow dim of a sudden, and the tongue refuse to utter the outpourings of a loving and manly heart; and we recommend our readers, if they cannot bear to be demonstrative before their own kin, to read them when they are alone.

Like all other great men, Irving loved children, and was never more happy than when with them. His own darling "Edward" has been immortalized amongst us by the grief which always welled up in the father's heart at the mention of his name; and the image of that fine man bearing his little ones in his arms as he moved in his garden, and sometimes too as he strode through the streets of London, will always remind his friends of the strength and purity of his affections. His home never lost its charm for him; but whether flattered and sought out by nobles, or abandoned by those friends whom he had loved most fondly, it was always the same to him, the scene of his greatest joys, and the source of his most cherished earthly happiness. There, at any rate, he was appreciated and loved to his heart's content.

And here we must leave him. He has entered a better home, and dwells now in our Father's house in heaven. But whilst we mourn over the unreasoning and wayward course he sometimes ran, we may not conceal from ourselves that he feared God above many; that he kept a *good* conscience, though it was not always well-informed upon the subjects which it had to decide; and that in adoring love to the Saviour of sinners, in thankful dependence on the ministry of the Spirit of truth, in laborious self-denial to promote what he deemed the cause of God, in sympathy with the perishing, in zeal for their recovery, in fearlessness of maintaining his convictions, in humility of soul, and in purity of life, it were well for the Churches of Christ, and for our country, if every minister and member were but like unto Edward Irving.

The Second Adam and the New Birth; or, the Doctrine of Baptism as contained in Holy Scripture. By the Rev. M. F. SADLER, M.A. Third Edition, enlarged. Bell & Daldy. 1862.

THE design of this publication is to uphold the dogma of regeneration in baptism; and its chief value in relation to the controversy which prevails on that subject consists in the clearness with which the writer defines the meaning of the terms he employs. Many others have been equally zealous for this tradition of men, but none have been more explicit than Mr. Sadler. And as the book has already obtained a good circulation amongst some sections of the clergy, and is frequently referred to by them as a satisfactory statement of their views on baptism, it is desirable that our readers should know what is the latest exposition of the doctrine of the Church on this subject.

Starting with the statement that "Along with the flesh and blood of our parents we receive their spiritual corruption, as they received theirs from their parents, and they from theirs," Mr. Sadler argues that "If in this respect Jesus Christ, the second Adam, is to answer to the first (*i.e.*, if he is to be an ADAM at all)—if his undefiled human nature is to be to mankind, or any part of them, a principle of life counteracting the death received from the human nature of the first Adam, this cannot be in the way of nature; it must be effected supernaturally:" so, inasmuch as "Adam imparted not instruction but a nature to those sprung from him," "Christ's nature was constituted (after his resurrection at least) that *it* could be imparted. . . . . His very body became *life-diffusing*:" and he asserts accordingly that the *whole nature* of Christ is imparted to his brethren; so that he is "not *merely* present in the heart as one friend's image is in the heart of another friend," but we have "the presence of the nature of One infinitely above our comprehension, ... the presence within us of the nature of a spiritual body, of which spiritual body we know nothing."

"What, then," he asks, "must we call this incorporation into Christ, this grafting into him as the True Vine?

"It is the grace of regeneration. Regeneration is that in the kingdom of God which answers to original sin in the kingdom of evil.

"As original sin is the partaking of Adam's nature, so regeneration is the partaking of Christ's.

"The mystery of our regeneration or new birth is enunciated by our Lord in John iii. 1—5 . . . . Whensoever, then, a man is 'born again,' there and then he must be 'born of water and the Spirit.' The two must be together, or you have not the birth indicated by the Saviour.

"No other moment can be imagined when this takes place except at the time of our initiation into the Church of Christ by baptism.

"The Holy Spirit works on the heart of men by various means. Sometimes he uses the written word of God; sometimes the word preached; sometimes affliction; sometimes the near prospect of death, as his instruments for awakening a man to the realities of the eternal world; but at only one time does he work through the agency of water, when he grafts a man by baptism into Christ's body."

The explicitness of these statements prevents any misconception of the author's meaning; and with equal precision of language he affirms that "the proper recipients of that sacrament which our Lord has ordained as the means of engrafting men into his body," are "all those who partake of the nature of the first Adam." But as Jesus said of infants, "Of such is the kingdom of heaven," Mr. Sadler concludes that "Our Lord . . . . evidently considers

infants to be in a better spiritual position for receiving the grace of his kingdom than such believing adults as the apostles were at that time." And, warming with his course of argument, he adds, "Unless at baptism all infants can be grafted into Christ, it cannot be said that in Christ's dispensation, 'where sin abounded, grace did much more abound;' for where *original* sin abounds, regenerating grace falls short. In the kingdom of God's dear Son there would be no transmission of grace to coincide with and counteract the transmission of original sin, which every infant receives at his entrance into the kingdom of evil. The second Adam, in the transmission of his new and better nature, would fall short of the first Adam in the transmission of his sin; for whereas the first Adam transmits his nature to all brought into *his* kingdom, the second (unless baptism be regeneration to *all* infants) would not transmit his better nature to all brought into his."

So, then, all unbaptized infants are unregenerate; and therefore they "cannot enter into the kingdom of God"!

Such is the theory of the author; and, if it were true, it would be found in accordance with all the statements contained in the New Testament; whereas, if it be false, it is not possible to reconcile them with it. The test is easily applied, and, however damaging to the teachings of the Church of England, must be used. If clergymen insist upon baptismal regeneration as a Divine truth, we may well rejoice that we have "not so learned Christ." But it is high time to rebuke the wickedness of men who pervert our Lord's words to the propagation of this mischievous delusion. Mr. Sadler, like his predecessors in the advocacy of regeneration in baptism, has forgotten to allude to a remarkable statement made by our Lord in that conversation with Nicodemus, from which he pretends to derive his theory; and we will therefore quote it to stir up his mind by way of remembrance: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: SO IS EVERY ONE THAT IS BORN OF THE SPIRIT." *Every one?* Then as our Lord is true, Mr. Sadler and all who teach the dogma of regeneration by the Spirit in baptism, must teach a lie; for they affirm that they *can tell* whence the Spirit cometh in his life-giving power, and say "no other moment" and no other medium by which he works the change "can be imagined" than that of baptism.

There is no need, therefore, to examine the book further, since the author merely interprets each allusion in the apostolic epistles "to the saints, and faithful in Christ Jesus," of persons who became such, or received the grace which made them such, in baptism. It is very easy to assume that because the members of the apostolic churches are all addressed as "saints," and as "in Christ," and are also reminded of their baptism "into Christ," baptism was the means by which they were made alive unto God; but assumption is not proof. So long as we read of persons who "believed," and who "received the Holy Ghost," prior to their baptism, we may well maintain that "the grace of life" is not tied to that rite, and in sadness demand of such writers as Mr. Sadler, "Will ye not cease to pervert the right ways of the Lord?"

It is melancholy to find the statement made that "the doctrine of grace in holy baptism" is "a truth calculated above all others to preserve holiness in the Church;" for it might have been expected that, in the present state of society, no man would have ventured upon such an assertion. When "regenerated" (?) prostitutes crowd our streets, and "regenerated" (?) criminals find constant employment for our police, and magistrates, and judges, there is no strong evidence given us that this "doctrine of grace in holy baptism . . . preserves holiness." "A good tree *cannot* bring forth evil fruit;" and we are

entitled therefore to conclude that a dogma which is attested by such illustrations may be maintained by multitudes who *wish* it to be true, but that the more it is taught in the pulpits of the Established Church, and advocated from the press, the more surely will it be repudiated by Christian men as a counterfeit of the true grace of God.

The Law of Impersonation as Applied to Abstract Ideas and Religious Dogmas. By S. W. HALL. Trübner, London.

AN old author has well remarked, "Life is too short, and time too precious, to read every bad book quite through in order to find out that it is not worth reading." And we believe that most of our readers who may have an opportunity of glancing at the pages of the work now before us, will judge this to be a very fitting case for the application of such a maxim.

Any one who has read the first article in the notorious "Essays and Reviews," in which Dr. Temple, the head master of Rugby, discusses the education of the world, must have been struck by the fact that the learned doctor does not say to what the world's supposed progress tends, or what new lessons it is learning or is to learn from him and his fellow-essayists. Mr. S. W. Hall, judging that "society is prepared to go a step further in advance," does not content himself with ascribing "all honour to the courageous initiative of the learned professors and divines of Oxford and Cambridge in their efforts to eliminate the supernatural out of Christianity," but kindly steps forward to the help of society, and undertakes to supply Dr. Temple's deficiencies.

We so thoroughly appreciate the goodness of the motive that we will not touch on minor points in noticing this work. We will not, for instance, ask where Mr. S. W. Hall discovered that the ancients were in the habit of "piously committing the spirits of the dear departed to the care and protection" of the Dii Manes, as opposed to the common notion that Diis Manibus on sepulchral inscriptions signifies that the cippus or altar was erected to the Dii Manes, that is, to the spirits of the dear departed themselves. We will not stop to inquire where Mr. S. W. Hall learnt that the Church of England is "a corporate body." We will not stop to ask whether the allusion to the "undeveloped state of the intellectual system" of the ancients is intended to suggest a comparison between Plato and Aristotle on the one hand, and on the other hand Mr. S. W. Hall. Let us turn rather to the leading thoughts contained in this valuable work.

Christianity—or at least "the transcendental mythology of Christianity"—arose from a process of impersonation. As in the heathen mythologies of old Greece and Rome, the powers and operations of nature, as well as moral forces and abstract ideas, were personified and worshipped; and so "there was Jupiter for the heavens, Neptune for the sea, Apollo for the sun, Pan for universal nature, ... Minerva, Venus Aphrodite (*sic*), Eros, and Anteros, for wisdom, beauty, and love"; so is it in Christianity. The impersonations of classical antiquity in course of time lost their hold upon the minds of men: "they were dethroned and supplanted by the higher mystic impersonations of Christianity, which still prevail, *to be superseded in their turn hereafter by the spiritual truths themselves.*"

And where are these impersonations? "Our subjective Psychical idea of God, impersonated by Objective Perception, is represented as the First Person of the Trinity, as God the Father, the Creator." Then we have the Word, the λογος, "the Judging and Atoning Conscience of the Soul in the presence of God" [let him that readeth understand, if he can] impersonated in Christ. And

thirdly, "our Mystic sense of Divine agency in the Soul" [doubtless all these capitals look very imposing!] "has been impersonated as the Third Person of the Trinity." "But just as the multiform Divinities of the Old World became merged in the idea of the Unity of God, so the Three Mystic modes of the Being of God in the Trinity . . . . will, with a larger application of intellectual power, merge in the idea of One God,"—that is, of course, when we all, if ever, attain the colossal intellectual stature of Mr. S. W. Hall.

Doubtless our readers have had enough of this dreary talk.

Brief Notices.

Charles and Josiah; or, Friendly Conversations between a Churchman and a Quaker. London: Bell & Daldy. 1862.—This book is the production of the Professor of Natural History in Trinity College, Dublin; but the Quaker side of the argument having been revised by a member of the Society of Friends, "the result has been" what the author amusingly calls "a *real* discussion." As a matter of fact, the Churchman did not convince the Quaker, nor the Quaker the Churchman; but their discussion terminated in an amicable agreement to differ. It has, however, some importance at the present time, for it contains many admissions on the part of the Quaker as to apparent defects in his system which may fairly be taken as evidence of a widely-spread feeling in the Society of Friends; and it will help Nonconforming Christians to understand the process by which some Quakers suddenly leap from the Society into the bosom of the Established Church. Beyond this, the book has no great worth. Neither of the disputants argues with conspicuous earnestness or with resistless logic; whilst the theological knowledge of the Churchman is such as to make us hope that he is more accurate in his description of the Fauna, which he professes to classify in college lectures, than his book proves him to be in his acquaintance with the New Testament, or with the *facts* of ecclesiastical history.

The Missionary Life and Labours of Francis Xavier; taken from his own Correspondence; with a Sketch of the General Results of Roman Catholic Missions among the Heathen. By HENRY VENN, B.D., Prebendary of St. Paul's. London: Longman, Green, Longman, Roberts, & Green. 1862.—How much soever we may disapprove and even abhor the doctrines and practices of the Church of Rome, there can be but one opinion in the Christian world of the devoted, if not holy zeal of its missionaries for the propagation of the religion they profess. In saying so, however, we give them a very doubtful commendation, for the same spirit was exemplified in an eminent degree by the scribes and Pharisees in the days of our Lord, who would compass sea and land to make one proselyte. Zeal is a virtue or a vice as it is displayed in a good or in a bad cause; for in the one case it is productive of much mischief, and in the other of great benefits. But even in a bad cause, if the agent be thoroughly conscientious, though mistaken, it is impossible not to admire him for toils and self-denials which are in some sort sanctified by good intentions. We cannot wholly excuse a man for errors which are fatal to pure and undefiled religion; but we cannot help thinking sorrowfully that if he had but embraced a scriptural creed, he and his life-work would have been a vast blessing instead of an injury to the world. Francis Xavier sets out in his career with this drawback upon our sympathy as Protestants, that he was well acquainted with Protestant principles, and deliberately rejected them, preferring the friendship of Ignatius Loyola, and allying himself completely with the order of Jesuits. We have no right to say that in this choice he was not perfectly honest, but here unquestionably was the turning-point of his destiny. Every man's life has such a crisis, and his conduct in it determines, for the most part, what he shall be in time and eternity. Xavier, in our opinion, made a mistake, the effect of which was to render his virtues virtues no more, but vices, disastrous to all with whom he had any concern. Perhaps we do but imperfectly understand the religious life of those ages. That Loyola and Xavier were as sincere as Martin Luther we thoroughly believe; but judgments which exercise so vast an influence over the human race cannot be formed without entailing upon them a vast responsibility. This life of one of the greatest apostles of Romanism will, we are sure, be acceptable to a large body of readers. It is a valua-

ble contribution to our literature. The author has adopted the very best plan possible for ensuring accuracy as to the facts he records, inasmuch as he takes them from Xavier's own letters, and so to a large extent makes him his own biographer. Mr. Venn has executed his task with much ability, and has exercised sound judgment and artistic skill in the use of his materials. His work cannot be read without lively interest.

Notes on the Gospels, Critical and Explanatory. By MELANCTHON W. JACOBUS, Professor of Biblical Literature in the Western Theological Seminary, Alleghany City, Pennsylvania. *Matthew.* Reprinted from the Thirty-third American Edition. Edinburgh: William Oliphant & Co. London: Hamilton & Co. 1862.—*Clark's Foreign Theological Library: Dr. J. P. Lange's Theological and Homiletical Commentary on the Gospels of St. Matthew and St. Mark; specially designed and adapted for the use of Ministers and Students.* Vol. III. Edinburgh: T. & T. Clark, 18, George Street. London: Hamilton, Adams, & Co.—Of the former volumes of Dr. Lange on the Gospels we have already recorded our opinion: the present is fully equal to its predecessors. We prefer the work, so far as it has appeared, to any other German commentary that we have seen. Of the work of Mr. Jacobus it is impossible to speak too highly. The number of editions which it has gone through in America sufficiently attest its usefulness and value in the estimation of our Transatlantic brethren. Sunday school teachers and conductors of Bible classes will derive from it most efficient assistance in their important labours.

Familiar Colloquies between a Father and his Children. By JOHN MIDDLETON HARE. London: Ward & Co., 27, Paternoster Row. 1862. Pp. 288.—The author's design in this volume is to produce a Sunday book acceptable to young people. "Works," Mr. Hare believes, "are wanted which such readers would take up, not as an irksome task, but as an agreeable occupation for the intervals of public worship." In this opinion we entirely concur, and we heartily commend this endeavour to supply a felt deficiency. We have before us the fruits of an extensive acquaintance with those portions of the sacred records that come under consideration, of much accurate thought, and of critical acumen not often displayed by unprofessional authors upon biblical subjects. Indeed, a higher class of readers than those for whom the work is specially designed might derive much instruction from its pages. We hope its success with the public will be equal to its merits.

Punch in the Pulpit. By PHILIP CATER, author of the "Great Fiction of the Times." Second Edition. London: William Freeman, 102, Fleet Street. 1862. Price 2s.; cloth, 2s. 6d.—A cheap repertory, it must be confessed, of fun and anecdote, written evidently with a running pen, as men do write in their moments of inspiration, or when they thoroughly enter into and enjoy their subject. Notwithstanding our excellent friend's wrath against jocularity in the pulpit, he has introduced several rich things not taken from the pulpit, and which are consequently not in point, but which evince how well Mr. Cater can tell a good story. In short, it is perfectly obvious that our author has no objection to being a Punch in the pew. We presume that he has not taken this side of the question into his consideration, or it might possibly have occurred to him, that a rule of seriousness and sobriety which he does not scruple to impose upon public meetings and magazines, ought in all reason to be applied to his own book, which is a book upon one of the most important and sacred of topics. And is Mr. Cater sure that he has himself never sinned, either on the platform or in the pulpit, in the thing that he disallows? But he has presented us with such a racy, entertaining volume, that we willingly pass by his own inconsistencies, the more because we are not so severe as he is in our judgment upon this point. In our opinion Mr. Cater has only now found out the vein in which he can excel; and we honour him for having so steadfastly borne up against the discouragements of a long ministerial career without having betaken himself to his admirable wit, although he believes that faculty to be the true secret of some men's popularity. But all cannot so successfully extinguish their own natural endowments for a long course of years. Let us not be mistaken: we abhor, as much as our friend does, *levity* in the pulpit, as well as levity in the pew. So far we agree with Mr. Cater in his censures upon everything that fairly bears this character. But he is too indiscriminate and sweeping, besides being illogical and disingenuous. For it is one main object of his book to fasten the charge upon the holders of certain doctrines, with a view to cast discredit upon a creed. This is scarcely honest, when every one who is but moderately conversant with the history of preaching knows that the fault has prevailed more or less in all sects and churches, and in every country of Christendom. But we have no wish to prolong our criticisms, and therefore we dismiss the volume with thanks for the amusement it has afforded us.

Oliver Cromwell. By N. HAYCROFT, M.A. Snow, London.—We heartily recommend this pamphlet, as giving a concise, readable, and reliable sketch of the great Protector's career. Mr. Haycroft's style is clear and pointed: it is remarkably so in this production of his pen. Any one who reads the pamphlet with care will not only be furnished with correct information respecting Cromwell, he will also learn much respecting the ecclesiastical history of England two centuries ago.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

RYDE, ISLE OF WIGHT.—On October 9, the opening services of the new chapel in this town were held. The Hon. and Rev. B. W. Noel, M.A., preached in the morning and evening. Between the services a public meeting was held, at which Sir S. M. Peto, Bart., M.P., presided, and addresses were delivered by Dr. Wavell, J.P., the Rev. A. Jones, the Rev. J. H. Cooke, the Rev. J. Hockin, the Rev. A. C. Gray, and others. The Rev. J. B. Little (the pastor) stated the cost of the place to be £2,200, towards which about £1,200 had been collected, and £700 lent without interest by various friends. On the following Sunday two sermons were preached by the Rev. P. Bailhache, of Salisbury, and the services concluded on Wednesday, October 15, with a sermon by the Rev. Dr. Winslow, of Bath. The building is much admired for its elegance and convenience. It contains 544 sittings, 100 of which we believe are appropriated to the use of the poor. There is a large and lofty schoolroom attached.

WRAYSBURY, BUCKS.—On October 16, an elegant and convenient chapel was opened in this village, through the exertions chiefly of W. Buckland, Esq. The Rev. J. Harrison and the Rev. Dr. Leechman preached; other services were taken by the Rev. L. Hall, of Poyle; the Rev. G. Harrison, of Clifton; R. Wilkinson, Esq., of Totteridge Park; and W. Buckland, Esq., of Wraysbury. The cost of erection is £700; the amount subscribed before opening, £420; and an earnest appeal is made to the friends of village preaching to cancel the remaining debt.

GILDENCROFT, NORWICH.—On November 11, services were held to commemorate the first anniversary of the church meeting in this place. A public meeting was held, the chair being occupied by the pastor, the Rev. C. H. Hosken. Addresses were delivered by the Revs. T. A. Wheeler, R. Govett, M.A., H. Wilkinson, S. Collins, J. M. Kerridge, and J. J. J. Kempster. As this church contemplates the erection of a new place of worship, Mr. Wheeler moved a resolution commending this object to the cordial sympathy and assistance of the inhabitants of this city.

KINGSCOTT ST. GILES, DEVON.—Nov. 10, a little chapel, capable of seating about 120 persons, was opened for Divine worship in the above village. The Rev. Thos. Winter, late of Bristol, preached.

NEWBURY.—The third anniversary of the new Baptist chapel in this town took place on Nov. 13, when two sermons were preached by the Rev. C. H. Spurgeon. The meetings were held in the New Corn Exchange, and notwithstanding the large capacity of this fine building, calculated to accommodate at least 2,500 persons, it was not too large to contain the crowds of people. The collections amounted to rather less than £50, which, with the profits of the tea, will, it is hoped, make the entire proceeds of the anniversary amount to about £100. Still a heavy incumbrance remains, and the generosity of the denomination could scarcely be better directed than in an effort to help remove this obstacle to the prosperity of the church at Newbury.

RECOGNITION SERVICES.

PERSHORE.—A most interesting meeting was held on Oct. 9, on the occasion of the settlement of the Rev. W. Symonds, late of Downham Market, Norfolk, as the pastor. The Revs. T. Wilkinson, J. Wassall, R. Ayres, R. Morris, J. Stratford, and J. Barrett, took part. The Rev. W. Garwood, of Deal, presided.

PERTH.—On the 13th Oct. services were held in connection with the settlement of the Rev. J. C. Brown, late of Anstruther, as pastor of the church at Perth. The Rev. James Culross, M.A. of Stirling, and the Rev. Thomas Pottenger, of Rawdon College, preached.

HACKLETON, NORTHAMPTON.—Oct. 28th, the ordination of the Rev. S. Williams, of Pontypool College, was held. The Revs. E. L. Forster, of Stoney Stratford, J. Mursell, of Kettering, W. Knowles, and T. T. Gough, of Clipstone, conducted the service. In

the evening, the Revs. J. T. Brown, J. Mursell, J. Lea, T. Arnold, G. Ashmead, J. P. Haddy, T. Marriott, T. Phillips, A. Smith, and T. Cardwell, took part in the proceedings.

BOND STREET CHAPEL, BIRMINGHAM.—On October 21, ordination services were held in connection with the settlement of the Rev. John Davies. The Revs. A. G. O'Neill, C. Vince, I. Lord, and R. D. Wilson, took part. In the evening the Rev. J. Acworth, LL.D., of Rawdon College, gave the charge to the minister, and the Rev. S. G. Green, B.A., of Rawdon College, the charge to the people.

GILDERSOME, YORKSHIRE.—A public meeting was held on the 5th of November to welcome the Rev. John Haslam, Rawdon College, as pastor of the church and congregation. The Rev. J. Sargent, the deacons of the church, and two of the oldest members, gave very pleasing addresses, as did also Messrs. J. Harper; J. Harrison, of Rawdon College; Mr. Raws, of Bacup; Mr. Haslam, of Derby (father of the newly-settled pastor); Mr. Gelder, and other friends.

GLANDWR, GLAM.—Services were held in connection with the recognition of the Rev. E. Prichard, on the 20th and 21st October, at Glandwr. The Revs. Mr. Roberts, of Coedy Cymar; J. Matthews, of Neath; J. Stophens, of Brychgoed; J. Hughes, of Aber; D. Richards, of Caerphilly; D. Price; E. Watkins; Williams, of Abercwmboy; D. Jones, B.A., of Cardiff; and Messrs. Davies, of Maesycwmwr, and Philips, of Llantrissant, preached.

GLASGOW.—A *soirée* to welcome the Rev. T. W. Medhurst to Glasgow, was held in the City Hall, on November 13th. Ministers in connection with the Baptist, Free, United Presbyterian, Established, and Independent Churches, took part in the proceedings. About 1,500 persons sat down to tea.

MISCELLANEOUS.

TESTIMONIAL TO THE REV. JAMES SMITH, OF CHELTENHAM.—It is now more than twelve months since the Rev. James Smith was laid aside from his ministry by a sudden and unexpected stroke of paralysis. It was hoped for some time that he might so far recover as to assume in part his pastoral labours. That expectation is now at an end—and in consequence he has resigned his charge. It is therefore felt, that as Mr. Smith has, by his many valuable writings, even more extensively than by his ministry, been useful, not only in connection with his own congregation or denomination, but among all sections of the Church of Christ, so the present time offers a special opportunity to numbers who love him as a faithful minister of the Lord Jesus Christ, to express to him their respect and gratitude. The undersigned have, therefore, formed themselves into a committee for the purpose of appealing to the Christian public to present Mr. Smith with a testimonial, which shall place him in such circumstances as shall render calm and comfortable his few remaining days or years. Donations will be thankfully received by the secretary, the treasurers, or any members of the committee, as also at the Old Bank, Cheltenham. Signed, Edward Walker, M.A., Rector of Cheltenham; Gordon Calthrop, M.A., Incumbent of Trinity Church, Cheltenham; Thomas Haynes, minister, Cheltenham; W. G. Lewis, minister of Salem Chapel, Cheltenham. Secretary, A. Morton Brown, LL.D., minister of the Congregational Church, Cheltenham. Treasurers, Richard J. Jupp, Esq., Tyrrell House, Cheltenham; Mr. James Downing, High Street, Cheltenham; Mr. Sims, High Street, Cheltenham.

A Friend, £20; Rev. E. Walker, £5 5s.; Lieut.-Col. Briggs, £5; Rev. D. Brown, £5; Mrs. Brown, £5; Mr. Sims, £5; E. J. Esdaile, Esq., £10; Mrs. Lloyd, £3; Robert Baxter, Esq., £5; Rev. Charles Bradley, £1.

[*We are quite sure that this appeal will commend itself to the sympathies of our readers. It is pleasant to find two clergymen of the Established Church, and two Independent ministers, combining with others for the relief of their afflicted brother in our own denomination. We sincerely hope that such a sum will be contributed as will show that Mr. Smith's labours have been appreciated by the body to which he belongs, and will serve to place him beyond the reach of want.*—EDS.]

MINISTERIAL CHANGES.

The Rev. J. R. Parker, of Lockerley, has accepted the invitation of the church at Upton-on-Severn.—The Rev. T. Phillips, late of Lichfield, has resumed the pastorate of the Baptist church, Earls Barton, near Northampton.—The Rev. W. Taylor, late of Castle Donington, has accepted an invitation to the pastorate at Stoke-upon-Trent.—The Rev. T. W. Medhurst, of Coleraine, has accepted the unanimous invitation of the North Frederick Street Baptist church, Glasgow, to become their pastor. Mr. M.'s address is, Winton Terrace, Victoria Road, Glasgow.—The Rev. S. Todd, of Drake Street Chapel, Rochdale, has accepted the unanimous invitation of the church meeting in the Assembly Room, Lancaster, to become their pastor.—The Rev. J. G. Phillips, of Llantrissant, has

accepted the unanimous invitation of the church at Ænon, Merthyr Tydvil.—The Rev. G. M'Michael, B.A., late of Bridgewater, has accepted the invitation of the church at Bourton-on-the-Water.—The Rev. W. T. Rosevear, of Coventry, has accepted the unanimous invitation of the church at Abingdon.—The Rev. J. E. Perrin, in consequence of ill health, has resigned the pastorate of the church at Walton, Suffolk. Mr. Perrin's address will now be, 9, Langham Place, Northampton.—The Rev. W. G. Fifield, late of Blackburn, has accepted the unanimous and cordial invitation of the Baptist church at Goodshaw, Lancashire, to become their pastor.

Correspondence.

(*To the Editors of the* BAPTIST MAGAZINE.)

DEAR SIRS,—We desire to acknowledge with feelings of deep thankfulness the following contributions received since our last acknowledgment on the 14th of October. The present list includes all that has been received up to this date.

	£	s.	d.
Amount already acknowledged	585	6	1
——— Kent. Rev. G. Webb	1	12	9
Leeds, South Parade. Mr. W. Illingworth	17	15	0
Cardiff, Bethany Baptist Chapel. Rev. Rees Griffiths	24	7	0
London, Kentish Town. Rev. E. White	20	0	0
Accrington. Rev. C. Williams	9	13	0
Cranfield, Beds. Mr. William Goodman	1	11	0
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London, Spencer Place. Rev. P. Gast	9	0	0
Swanbourne, Bucks. Rev. J. Dumbleton	0	11	6
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Waddesden Hill, Bucks. Rev. Wm. Cox	7	11	6
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London, Camden Road. Rev. F. Tucker (third contribution) ..	8	17	1
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Aston, Oxon. Proceeds Juvenile Bazaar got up by B. F. Eustace and A. Fox £2 13 0			
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Mrs. Bedwell 0 2 6			
	3	0	6
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	£	s.	d.
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Lockerly. Rev. J. Parker	3	0	0
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Donnington Wood, Salop. Rev. F. Hemus	5	0	0
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	8	11	0
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	8	7	6
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Reading. Rev. John Aldis	10	17	0
Birkenhead. Rev. S. H. Booth	80	0	0
	1503	9	0

The Secretaries also thankfully acknowledge the receipt of cast-off clothing, or materials for the sewing classes, from the following friends:—

Camden Road Sunday School, London. Per Mr. Hunt	1 Box.
London. Miss M'Laren	1 Box.
Lambeth. Mr. James Smith	1 Bale.
Mrs. Anstie. Mrs. Beggs, Devizes	1 Hamper.
Oswestry. Rev. E. Wilks	1 Box & 1 Bale.
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Leamington. Mr. John Harridence and Friends	1 Bale.
Brown Street, Salisbury. Mrs. Tucker	2 Bales.
Middleton House, by Barnard Castle, Durham. Mrs. Bainbridge	1 Box.
Edinburgh. Mrs. Watson	3 Bales.
Worcester. Mrs. Sturmer	4 Boxes.
Gloucester House, Broadstairs, Kent. Miss Gold	1 Bale.
Penzance. Rev. J. Wilshire	3 Packages.
Buralem. Mr. Carryer	1 Pack. of Boots.

We can assure your readers that since our appeal was issued the distress in the churches has greatly increased. We have now twenty-two churches (containing more than two thousand five hundred unemployed persons) earnestly appealing to the Committee for assistance. We trust that those who have not yet helped us will do so at once, and that the friends whose generous contributions we acknowledge to-day will renew their expressions of kindness and sympathy as the need increases. We are thankful that in several cases we have already to record second and even third donations.

Our friends who wish to send bales or boxes of clothing, &c., will greatly oblige, if, before despatching their packages they kindly communicate with the Secretaries.

We are, dear Sirs, yours most truly,

FITZHERBERT BUGBY, } Secretaries.
WILLIAM ALLISON. }

96, *Fishergate Hill, Preston, Nov. 17th*, 1862.

(*To the Editors of the* BAPTIST MAGAZINE.)

BAPTIST UNION FUND FOR THE RELIEF OF THE DISTRESSED CHURCHES IN LANCASHIRE.

Baptist Mission House, Nov. 19, 1862.

DEAR SIRS,—Will you kindly give insertion in your pages to the following statement of contributions already received for the above fund?

I am, yours in Christ Jesus,
H. MILLARD, Sec.

	£	s.	d.
Counteralip Chapel, Bristol	34	12	0
Bristol. Workmen of Mr. Harry	2	10	0
A. Butterworth, Esq., and Miss Butterworth	5	0	0
Baptist Chapel, Chepstow. By P. Thomas	2	12	8
Kensington Chapel, Bath. By Rev. Dr. Winslow	20	0	0
Mr. McRitchie	0	10	0
J. B. B.	2	10	0
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Ps. ix. 18	0	4	0
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E. H. N. R. By Rev. J. H. Hinton, M.A.	20	0	0
West Drayton and Yiewsley. By S. Brient	2	2	3
Caerphilly. By Rev. J. Richards	4	2	0
Harbutonford, Cornworthy, and North Huish. By Rev. R. Huxham	3	0	0
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Leamington. One week's contribution	2	5	7
Blackwater, Berks. By Rev. S. Sale	6	0	0
Tredegar, Siloh Chapel	6	9	4

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THE MISSIONARY HERALD.

THE ASCENT OF THE CAMEROONS MOUNTAIN.

Our readers are aware that immediately behind the missionary settlement at Victoria, in Amboises Bay, on the West Coast of Africa, there rises a magnificent mountain, more than 13,000 feet in height, and which appears to have been known to the ancients under the name of "Theon Ochema." In modern times its summit had never been reached; and the statement of the ancient writer that it exhibited flames of fire by night has been regarded as doubtful: for although the natives of the district affirm the same thing, Europeans have never witnessed this remarkable phenomenon. All doubts of the volcanic character of the mountain are now, however, set at rest, its peak having been lately visited by Captain Burton, H.M. Consul, in company with our missionary, the Rev. A. Saker, and the Government Botanist, Mr. Mann, and a Spanish gentleman from Fernando Po. Captain Burton is the well known traveller in the East and among the Mormons; and it is from his report to Lord Russell that the following particulars of the ascent are derived.

Captain Burton states that only two attempts to reach the summit had been made for four centuries at least; one, in 1847, by our missionary, the lamented Merrick, failed through want of water, after he had emerged from the belt of forest which covers the lower slopes of the mountain. Mr. Mann attempted it in 1860, but time failed him. It remained for the present party "to scale the glorious pinnacle which never yet felt the foot of man."

On the 18th Dec., 1861, all being ready, Captain Burton, with the Spaniard, entered the "lovely bay of Victoria," where he found Mr. Saker awaiting him. Mr. Mann had started in advance. Early the next morning the party set out with Mr. Johnson as an interpreter, and several Kroomen to carry the luggage. The route lay through a noble forest of palms, acacias, African oak, and other fine timber trees, and through a country admirably adapted for cocoa, sugar, and coffee. Twice they forded the "bright little mountain stream which supplies Victoria with the purest water," passing west of Mount Henry, "a site," says Captain Burton, "which I at once fixed upon as a provisional sanitarium, to be prepared before the grand institution near the summit of the mountain."

After four hours' walking, they halted for breakfast at a village of the chief Miyombi, 23,420 feet from Victoria, and 1000 feet above the sea. The thermometer stood at 67° 5′.

At half-past four they entered the district of Mapanya, the highest village on this part of the mountain. Here they met Mr. Mann. The chief, Botani, received them with great ceremony. Habited in his royal garb, a tall black hat, an old scarlet and gamboge coatee of the Royal Marines, and a

pocket handkerchief, he performed a lively dance, apparently borrowed from the movements of the excited poultry. In Africa, when the king dances you have to pay for the honour. The natives here bear a bad reputation. Mr. Mann's scarlet blankets greatly excited their cupidity. They offered successively in exchange for one, a pig, a goat, a small boy, and a large girl.

The party remained at Mapanya the whole of the next day, waiting for a supply of provisions from Victoria. For a short time the natives, under the influence of liquor, became very quarrelsome, drew their long knives, and threatened their lives. Mr. Saker being unarmed, the defence lay with his three companions. However, as the fumes of the rum left their brains, the people became quiet. But a new difficulty arose. The chief Moyambi came and demanded £500 for permission to ascend. Of course he was refused, and he then lowered his demand to £300. The travellers laughed at him, declined to obey his order to descend the mountain, and showing their guns told him they should start at once.

At noon, on the 21st, Mr. Saker and Mr. Calvo set out, and the other two followed at the close of the day. They bivouacked in the forest, at a place afterwards called Ridge Camp. Here the palm and the plantain had disappeared, and they saw the first of the graceful tree-fern. The night was comfortless. The ungrateful natives had refused them water. The ground was uneven. They passed a sleepless night.

Before dawn they were on their way. The characteristic of the scenery was now the fern—fern, fern, everywhere; some like palm trees, 10 to 20 feet high, others dwarfs. "There were beds of ferns upon the ground, and others running creeper-like up the trunks." It was a beautiful fernery, set off by the huge tropical growth around it.

Passing under a natural arch of fallen trees, which they called Fern Gate, they emerged on a region of tall grass. Then came a broad green slope of small moss and fern based on a rugged bed of old and degraded lava, half a mile wide, the banks on either side girt with giant trees. Here they breakfasted and feasted on blackberries. A hunter's path now led them up the western side of the lava river, among huge blocks, which endangered their ancles. The ascent became rocky and bare. Salvias scented the air, and the surface was spangled with the bright blossoms of an unknown flower. Bees settled upon them, but did not sting; and the heat of the sun became terrible.

The last part of the ascent was the most rugged of all, the lava nearing the place of its issue being broken into most irregular heaps. Before attempting it, Capt. Burton lay down to sleep, the rest of the party going on. The "Black Crater" was at length reached; it is about 100 yards in diameter, with a lip 200 feet above the level platform below. Water was obtained near at hand, and here the travellers encamped. The high north-east wind roared all night, and a change of temperature from 78° in the plains below to 40° had to be endured. At six in the morning the thermometer stood at 48°.

During the day the party proceeded to the place where water was found, which they called Mann's spring. It is a little runnel of pure cold water, embowered in blue flowers, and surrounded by nettles. Here a place was cleared and the camp was formed, as they intended to stay for some time. The altitude was 7000 feet above the sea, and they found the temperature

to be 65°. Capt. Burton made up his mind that it would be an admirable spot for a Sanatarium or Colony. Materials for building lie all around. "Pestilent Lagos will require a 'sick bay,' and where can a Lebanon be found equal to the beautiful, the majestic Cameroons."

Christmas-eve and Christmas-day were spent in taking bearings, rambling about the hills, and in naming the places. The topmost heights were christened "Victoria and Albert." "Earthwork Crater," and "Mount Helen," named after Mrs. Saker, who had supplied the Christmas plum-pudding, shewed a wonderful prospect of wild scenery and wondrous confusion. Twenty-eight deep crevasses were counted, with numberless thick lava beds and ribs of scoriaceous rock. The main peak was divided into a pair of distinct heads.

On Christmas-day Mr. Saker left for Victoria for a season, while Mr. Mann was laid up with sickness. On the 27th, therefore, Captain Burton and the Spanish gentleman proceeded by themselves to explore the great mountain. More lava beds and steep volcanic cones were passed. Reaching the last ascent, the Spaniard fell behind, and our adventurous traveller proceeded alone, with a single kroo-boy to carry a flask of anisado and water. Walking became troublesome, and recourse was had to all fours. As the summit was neared the boy sank down with thirst, and glazed lips. A few moments more saw Capt. Burton upon Theon Ochema, where a new and unexpected set of objects met his sight.

Victoria peak was but the outer walls of a double crater, 250 feet deep, opening northwards, where a prodigious lava stream had been discharged. To the north-west lay Albert Crater, a far smaller formation, but remarkable for its high back wall. The two craters were parted by a curious V-shaped dyke of compact grey-stone in large blocks, and at a little distance was a third crater, by far the smallest of the three.

After building a small cairn of stones, the traveller descended. It took half an hour to get down the cone, owing to the cinders and boulders being loose and rolling. Seven hours had been occupied in finishing the last five miles of the ascent, and he hoped to return in three. The mercury fell to 40° as he passed Mount Helen. Twilight came on, then a darkness that could be felt. He was compelled to halt. The cry of the kroo-boy was heard at the spring, and soon firesticks marked the place of the camp. After the supper of hungry men, the party retired to rest, but not to sleep; the sun and wind had sorely burned their hands and faces, their legs ached, and spasmodic cramps seized their limbs.

A variety of expeditions followed this first exploration. Mr. Saker returned, with Mr. Robert Smith, on the 5th Jan., and on the 13th he made the third ascent, and was the first to boil the thermometer upon Victoria Peak. On the 15th Mr. Saker again returned to Victoria.

A final ascent was begun on the 27th January. The night following the cold was so intense, that the mercury fell to 33° 5′. The waterproof coats of the travellers were white with hoar, and the peak was powdered with frozen dew. Before leaving the peak Captain Burton was able to discover a complete solfaterra, lying to the north-east of Albert Crater. Smoke arose in long puffy volumes from long lines of white marl and sulphur. This discovery accounts for the many detached reports of flames seen issuing from the mountain, by the cloth merchants of Cameroons River, and the people of Fernando Po. A hailstorm signalized the day of descent.

On the 31st January, the camp at Mann's Spring was broken up. On the 2nd February, the scattered bungalows of Victoria were reached, where the travellers were hospitably received by Mrs. Saker, who had purposely remained till their return.

"These lines," says Captain Burton, in conclusion, "will shew the adaptability of the Cameroons Mountain for a sanatarium, a colony, or a convict station. A locale, which shows every morning hoar-frost during the hot season, in a region removed but 4° from the equator, is not to be despised in the days when it is proposed to remove Calcutta to Simla. The Anglo-Scandinavian race cannot, it is true, thrive in all climates; but there are few, and those are valueless, in which choice of site could not make him a cosmopolite."

Our readers will, we are sure, be glad to receive the disinterested and most valuable testimony of this celebrated traveller, to the truthfulness of all that our pages have contained of the salubrity and fitness of the vicinity of Amboises Bay for a missionary or commercial settlement.

A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

Continued from p. 172.

Sanghár was another new place, we visited. It lies on a little island, and is completely surrounded by water in the rains. We walked round the village in search of people, and at last met a Bráhman. Accosting him, we asked for a suitable place to speak to the villagers. He said: "There is not a single 'Purush' (man) in the village, all have gone out to various places." Not ten minutes elapsed when three other Bráhmans appeared; the discussion growing in warmth, more came, and within half an hour we had some sixty men around us, and many women listening behind their houses and fences. I turned then to the above Bráhman, showing him the crowd, and asking him whether these fifty or sixty had come down from the skies or from the village? He laughed and remarked, "How did I know what you wanted? We do not often see Sahebs here, and I was afraid you might have come for some bad purpose." We then preached the gospel for a long time, and the greater part gave us every encouragement to go on. A crowd accompanied me to the boat to get books, and Jai Narayan remained on the spot in the meanwhile. The crowd had doubled, chiefly Bráhmans, who candidly discussed the merits of their Shástras. Thus we spent some hours among them distributing Bengali and Sanscrit scriptures, and even then most of them walked with us to the boat, wishing to hear more. Some were strangers and one of them, speaking in English, said to me: "I have heard of this religion in Bikrámpur (south of Dacca). There are many Christians in Bikrámpur, who mind only your Shástras." I asked what he meant, and said that I had often been in those parts but had not met with any Christians. He said: "O! they do not openly say so; but they are Christians, for I see them always reading your Bible together, and they argue like you with Hindus against their Shástras." This was new to us; but it is another proof how much the knowledge of the gospel is spreading, and that it is not a fruitless work to itinerate and distribute the gospel liberally. We take courage, since we know that our labor is not in vain in the Lord.

For some hours we sat with a Thakur and some ten Hindus, at Kagrang. One of them, an old man, nearly drove us away: "Give me salvation here at once, and show me God instantly, or I wont have anything to do with you." It was hopeless to go on with this man, for he would hear nothing, but insisted that we would show him God. Turning to the Bráhman, we accosted him, but he led us through all the labyrinth and nonsense of the four Yugs and their filthy idols, and before he was answered and satisfied, evening had set in. We begged him to compare the life of Jesus Christ with their gods, and to take refuge in Him before his wicked deeds brought him to eternal misery, but nothing made an impression. He would not even accept of a gospel, and that old man began to abuse and to revile our Saviour just to get rid of us. I appealed to his tenderer feelings, representing his awful position on the brink of eternity without hope and salvation, but all in vain.

At Assilia, opposite Dhumrai we met some Bráhmans and sat before their house. Two of them did all they could to annoy us and to try our temper. Whatever we said they turned into a sneer, saying: "You will never succeed in turning us from the religion of our fathers. Who has become a Christian? Show us any result of your running up and down the land with your books? When I told them that in various places, people of all classes had become Christians, they insultingly said, "It is a lie; nobody has turned Christian."

We were just on the point to proceed, when some young men from Dhumrai joined and sided with us. These youths told them in terms so sarcastic and bitter, that we never could employ, the foolishness of their idolatry; and they were quite taken aback. I heard them say, to their teeth, "We hate your Kalipujás and other pujás: your frauds and wickedness will not stand much longer. Don't we know your tricks? Have we not seen your wicked deeds? *chi! chi!*" At last those Bráhmans turned to us and said: "These our children (meaning the young men), will become Christians soon, but we will die in our old religion. Salám!"

At Malancha made another stay of half a day. Here a Bráhman came to the river side and had a long talk with us. He said: "We have read your Shástras and we love to read them. They are the real true Shástras and our idolatry is only show and nonsense. We have, since we read your books, forsaken many things, and only keep a little show of pujás on account of our women and relatives." When pressed to forsake all and follow Christ, and told that we were sure that most of their females would heartily join them, he said: "True, we ought to have done so, but what would become of our livelihood and our families, who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." Hearing that he was the zamindar of the place, I urged still more on him, since he is not so very poor, and that God would honour him for it, and not let him starve. "But," said he, "nobody would then pay me rent."

Crossed over to Futtnagar to pay a visit to some Hindus who for some years have been halting between Christ and idolatry. The head man was not at home, but fifteen men and several women gave us a very cordial welcome and seats. We sat with them for some hours, some of them have lost all faith in idolatry, and seem to have a clear knowledge of the way of salvation. They opened their minds freely and treated us as friends. Among other things one said: "We don't believe in Káli or any other idol, and yet somehow our Thákur manages to make us dread Káli, and we cannot get rid of this fear." I replied: "Be men; and if your Thákur makes you again afraid of Káli, take her and smash her in pieces and see what she can do. If you have not courage, I will go now with you and pound her to dust." To this they decidedly objected. "If you were not halting between Káli, the blood-drinker, and Christ, you would have more courage, and take a bold step and abandon her for ever. Why, you are twelve strong men; what have you to fear? If the Thákur comes upon you, let me know and you shall be protected by law." They appeared very thoughtful and acknowledged their weakness and foolishness, and said: "You must have patience with us; do not give us up; visit us, and in the end we shall be able to overcome all difficulties."

All of a sudden their Thákur came himself among us and mingled with our conversation. He was a young man of about twenty, intelligent, but very self-sufficient. Jai Narayan stripped him gradually of every argument, so that he could say no more, and his disciples evidently enjoyed his perplexity. I spoke a few words, and pressed on his mind his wickedness in deceiving and deluding so many people, and told him of the awful reckoning day that awaits him if he does not forsake his frauds and corrupt teachings. He took it very carelessly, and probably thought that being a Bráhman, God could not punish him. We then took leave and moved down to Dayapore, where the brutal conduct of one of our people towards his wife distressed me very much. From here I returned home, having been very unwell for two days. Since my last visit to those inquirers, Jai Narayan has visited them twice, but as yet with little visible success.

THE SCRIPTURES IN ORISSA.

In our last number we gave some particulars of the origin of the translation of the Word of God into the language of Orissa. With no small degree of pleasure do we give insertion to the following letter from Mr. Buckley, of Cuttack, conveying the gratifying information of the completion of another edition of the New Testament in that tongue. The letter was sent to the Secretary of the Bible Translation Society, and is dated October 1, 1862:—

"My dear Brother,—I write a line, for I know you will participate in our thankfulness and joy. The New Testament in Oriya is now completed, and this morning I received the first copy. Blessed be the name of the Lord for His great goodness! This has been an eventful day; and in writing Ebenezer, I desire most thankfully and humbly to record the helping hand of God, and most solemnly to commit the work to the effectual blessing of the Father, the Son, and the Holy Ghost, the one God to whose glory I would live and die. May this holy book, the record of the new covenant of heavenly love, be a lamp to the feet and a light to the path of many a heathen wanderer in Orissa! May our beloved native Christians, as they read its precious pages, be enlightened by the Holy Spirit to know the things which are freely given to them of God, and be established and comforted concerning the faith! May its precious promises be wells of salvation to afflicted and dying Christians in Orissa; and may they rejoice in the grateful light that beams from its inspired pages, till they reach that better country where its light, much as we prize it now, will be needed no more! I trust you will unite with us in prayer that this sixth edition of the New Testament in Orissa may by the Holy Spirit's blessing be effectual in the enlightenment and salvation of many.

"I am so thankful that the work is *now* finished, that I have no heart, on a day so interesting and joyous as this, to explain why it has not been finished earlier. Suffice it to say, that the importance of completing it at the earliest practicable period has been deeply and constantly felt, but other engagements in the same holy cause, and domestic afflictions, have occasioned delay. It is completed amid brighter skies and happier scenes; and my earnest desire is that it may be made a blessing to many. In prosecuting the work I have had the best native assistance that could be procured, and have diligently examined and compared the former versions in Bengali and Oriya. I have long been a careful student of the Bengali Bible, and have a high opinion of the eminent ability and fidelity with which Baptist missionaries have from the beginning until now laboured in the important department of Biblical translation for the benefit of the millions of Bengal. No greater honour has God ever conferred on the Baptist denomination than giving it such men as have laboured in this department, and I do not believe that it is half enough appreciated at home.

"We are now in urgent want of help for printing separate portions of Scripture. The American and Foreign Bible Society has for many years liberally aided us in these operations, and is still anxious to help, but has not the means; and in the present state of public affairs in America I fear is not likely to have for some time to come. A little help speedily rendered would be of invaluable service.

AUTUMNAL MEETING AT BRADFORD.*

On Tuesday, October 28, most interesting meetings of the subscribers and friends of the Baptist Missionary Society, convened by circular and public announcement, were held at Sion Chapel, Bradford, Yorkshire.

In the afternoon the meeting consisted chiefly of members. Thomas Aked, Esq., occupied the chair. The parent society was represented by Mr. Edward Bean Underhill. A large number of gentlemen connected with the Baptist denomination assembled from the surrounding district, including the Rev. Dr. Evans, the Rev. Dr. Acworth, Rev. H. Dowson, Rev. Dr. Brewer, Rev. Professor Green, Rev. J. P. Chown, Rev. T. Pottenger, Rev. H. J. Betts, Mr. Geo. Osborn, Mr. Wm. Stead, Mr. John Cooke, Mr. Councillor Wilcock, Mr. James Cole, Mr. T. Stead, &c.

Mr. UNDERHILL made a very elaborate statement as to the working of the society. He stated that this was the first meeting of the society of this kind that had been held. The annual meeting of the society in London for the selection of officers was found to be one in which a great amount of information was imparted, and in which the members freely discussed the affairs of the society; and it had been suggested that, if a similar meeting were to be held annually in some town in the country, it might be attended with the like interest. The present meeting was therefore held, and it was intended to hold the next meeting perhaps, at Bristol, and the annual autumnal meeting after that, probably, at Edinburgh, and so on every year in some other town. He then entered into a statement of the operations of the society abroad, beginning first with India, starting at the north, and passing on to Calcutta, enumerating the mission stations, and giving a minute account of the missionaries at each, the number of churches and church-members, and the kind and extent of property possessed by the society. He then reviewed the condition of the mission operations in India. While speaking of the mission at Serampore, he stated that the handsome college there was built at a cost of 18,000*l.*, entirely paid by the Serampore missionaries; and the building was endowed by the munificence of Mr. John Marshman. There were four mission-houses belonging to the society in Calcutta. The mission press established by Mr. Pearce was stated to be a valuable source of revenue to the society, inasmuch as, besides having created a fund of 24,000*l.* for the support of widows and orphans, it served to defray not less than one-fourth of the annual expenditure incurred in connexion with the mission in India. The society was deeply indebted, not only to Mr. Pearce, who established the press, but to Mr. Thomas and Mr. Lewis, who had since conducted it. Mr. Underhill then reviewed the progress of the mission in Ceylon, in the West Indies, in Africa, and China. He stated that in Africa, a spot had been discovered on the hills overlooking the society's settlement at Victoria, Amboises Bay, adapted for the erection of a sanatorium by the Government, for the crews of the cruising squadron; and the proposal was under the favourable consideration of the Government, of making the bay a depot, which would be of great advantage to the converts from Fernando Po. Mr. Underhill gave a gratifying account of the state of the funds at home—33,150*l.* last year, from all sources; and showed that, with the enlarging income, the

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* From the *Freeman*.

home expenditure had gradually declined, the Baptist Mission being the least costly in its working of all the great missionary institutions; and that the society was able to support a much larger body of missionaries with the same machinery in operation.

At the close of Mr. Underhill's address several questions were proposed to him by the Rev. H. Dowson, Dr. Acworth, Mr. Stead, Dr. Brewer, Mr. Nichols, the Revs. H. J. Betts, R. Green (of Shipley) and others; relating chiefly to the condition of the African Mission, the relations between the Baptist Mission and the Bible Society, and the management of the Calcutta press. These were fully and satisfactorily answered by Mr. Underhill; after which a resolution expressive of confidence in the society's management, and expressing the best wishes for its success, was moved by the Rev. J. P. Chown, seconded by Dr. Evans, and carried unanimously. Thanks were also presented to Mr. Underhill for his interesting and lucid statement, and to Mr. Aked for presiding.

A public meeting was held in the evening in Sion Chapel. The Rev. Dr. Acworth presided, and among the ministers and other gentlemen present were the Rev. Dr. Godwin, the Rev. J. G. Miall, the Rev. H. Dowson, the Rev. Dr. Brewer, the Rev. J. P. Chown, Thomas Aked, Esq., William Stead, Esq., John Cooke, Esq., George Osborn, Esq., &c. The meeting partook largely of a devotional character.

Mr. UNDERHILL addressed the meeting at considerable length. He said that the work of the Missionary Society last year had been one of peculiar encouragement both at home and abroad. Not the least of the blessings which had marked the course of the society was the harmony existing amongst those who had the management of it. The committee had been quite free from all internal causes of dissension and strife. This was one mark that God's blessing was upon them. For many years there had been a gradual increase in the support rendered to the society, so that in the course of years the income had gradually risen from 14,000*l.* to 19,000*l.* The total income from all sources had so increased in twelve years that they could calculate upon an income of 24,000*l.* or 25,000*l.* But during the last three years the total income had not been less than 30,000*l.* per year. Last year it was 33,000*l.* Some of the items were of an exceptional character, including donations and legacies; but still, in the providence of God, the society might, in the future, as in the past, be favoured with similar aid. A most valuable source of revenue was the mission press of India. That press was began by one of the most laborious and successful of their missionaries, Mr. Wm. Pearce, who devoted his life to the mission work, especially to printing the Scriptures and other works in the various languages of India. From the mission press had grown a large widows' and orphans' fund, which at the present moment amounted to 24,000*l.* The proceeds of that fund were devoted to the support of widows and orphans. There were some thirty or forty widows. They had now also an insurance on all the lives of their missionary brethren. The mission press had further contributed more or less to the maintenance of the mission itself, for one-fourth of the expenses of the mission in India—not less than 4,000*l.*—was provided also by the press. The mission press issued Scriptures to a very considerable extent, the cost of preparing and printing being not much less than 2,000*l.* a year. All their missionary translations, with the work of preparing and issuing, were entirely the result of the contributions made by their friends to the Bible Translation Society. Not one penny was received for this object from any other quarter. There were some indications that the income of the society would not be so large this year as last. At present the funds are not flowing in so freely, and Yorkshire was a little behind. In Lancashire, from causes which they all understood, there would, he was afraid, be a falling off to the extent of 75 per cent., or 1,000*l.* He hoped, therefore, that their friends in other parts of the country would, by increased liberality, endeavour to supply the falling off. Mr. Underhill then reviewed the results of the mission work. He showed that where, as in China, the missionary had to deal with the hard-hearted

Buddhist, or in India, where they had to deal with the perplexed and subtle intellect of the Hindoo, the difficulties were correspondingly great, though greater in the case of the former than in the latter, while, where the missionary had to deal with the more simple and impassioned nature of the negro, as in the West Indies, the success of the work was very satisfactory. In the one case, the missionary had to displace error before he could plant a germ of truth, whereas, in the other, the mind, uncontaminated and unsophisticated, was free for the reception of truth presented to it. The soil in which the missionary had to sow seed was less favourable in one case than in the other, and hence the greater labour and the longer interval before the results were so apparent. There were, however, abundant evidences that idolatry had never had less hold upon the Hindoo mind than it had at the present moment. Mr. Underhill presented some indications in the case of the Hindoos, corresponding with manifestations in the times of the Apostles, of the decline of Paganism before the early progress of Christianity, and showed that there was an analogy to those times in the scepticism which great numbers of the Hindoos exhibited towards the idols, and in the quickening and elevating influence which the English tongue and the literature of the mission press in India were exercising upon the minds and the modes of thought of the population, giving hope of the ultimate triumph of the truth in its purity and the gradual disappearance of superstition and idolatry.

The CHAIRMAN briefly addressed the meeting in terms of pleasure as to the hopeful and cheering address of Mr. Underhill; appropriate and fervent prayers were offered by the Rev. J. G. Miall and Dr. Godwin; and, the benediction having been pronounced by the latter, the meeting separated.

MISSIONARY WORKING PARTIES.

FROM THE QUARTERLY HERALD.

As the time of the year draws on when our Missionary Working Parties reassemble, they will allow us to remind them that articles for sale in India, should be of good materials and new patterns, and well made. We have been requested by Indian friends to suggest that ladies estimating the value of the work sent, should calculate only the bare cost of the materials. The duty paid on European goods—and Missionary packages are no exception—is so high, that if an additional value be placed on articles for the workmanship, though the box sent appears more valuable in the pages of the "Herald," less money actually passes into the Missionary's hands than would do if the box bore a less nominal value.

We have been requested also to give a list of some articles that might be sent as presents to native Christians. The power of making occasional gifts of this kind would be invaluable to our Missionaries, and the reception of them very gratifying to those who, cut off by the loss of caste, &c., from the sympathies of their own people, would feel doubly any kindness from Christians at home, to whom they look as representatives of their Lord. Particular mention has been made of a piece of dark blue or scarlet cloth, light in texture, three yards and a half long and a yard and a half wide—or if coloured flannel, two widths—for the garment worn by the native preachers. However desirable kind attentions are to the native Christians, the preachers have a double claim on our sympathies. Raised by intelligence, and often by education above their people, and sometimes, perhaps not always *necessarily*, not on a par with European pastors, they stand alone, in a degree that few men do. It is through them mainly that the character of our native churches is to be raised and sustained. Consideration manifested towards them by British Christians tends to tighten the links that bind them to us; and any expression of cordial regard and esteem on our

part helps to raise that self-respect which it is the effect of heathenism to annihilate, and without which no man can raise his fellows. The presents generally useful are—

Dark jean waistcoats with sleeves, of all sizes, made like stable waistcoats.
The same pattern in mousseline-de-laine, or any other woollen material.
Coarse figured book-muslin—wide—in five-yard lengths, from 1s. 2d. to 1s. 4d. per yard.
Scissors and knives.
Cottons, needles, thimbles.
Remnants of silk or coloured flannels, for boys' caps.
Spectacles.
Cotton-work bags of all sizes.

From a letter in the November Juvenile Herald, in which Mrs. Saker acknowledges a box of clothing sent to Africa, we extract the following directions which may be useful in guiding our friends intending to send articles to Africa :—

"Will you be kind enough, should you work for us again, to let the dresses, especially the children's, be print instead of muslin, as they seldom wear two garments at a time.

"Muslin frocks would sell in Fernando Po, as the people put more clothing on their children; but here the children run about almost naked, and we are glad to give them a garment to cover them. They are too poor to buy them. We have seventeen children in the house to clothe, and I find dark prints are the best for them.

"We are much wanting long round pinafores, about a yard in length, of dark, cheap print, just to cover the children who come to school; made more like a shirt with short sleeves for the boys. Do not trouble to put bands, as they seldom use them.

"We often have from forty to fifty children in the school without clothes. My daughter keeps the school, and she often comes to me, 'Oh, mamma, do give me something to cover these children.' So much of the clothing kindly sent by our friends is too short."

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Kerry, to whose care the villages to the south of Calcutta have fallen since Mr. Pearce's departure, has recently paid them a visit in company with Mr. Sampson. They were absent eleven days, holding services among the people.

SOUTH COLINGAH.—Our estimable native brother Goolzar Shah informs us, that it is extremely desirable that a school should be established for female education among the people. He estimates the cost of schoolhouse and furniture at £20, and the monthly expense of teacher, &c., at 50s. Cotton, cloth, and books would also be very serviceable for the children. A suitable teacher can be found in his own congregation. We shall be happy to receive contributions for this object.

SERAMPORE.—We have to announce, with great regret, the decease of Miss Alice Penney, after a long illness, patiently and Christianly borne. It is a great trial to Mrs. Penney; but she appears to be graciously supported under it hitherto.

SEWRY.—Mr. Rouse informs us that he has been able to take a full service in the chapel on Lord's day in Bengali, thus early using his acquired power of speaking in the language. He was expecting in a few weeks to remove into Calcutta, to join Mr. Wenger on his arrival in translation work.

BRITTANY.—The chapel at Tremel is nearly finished and the house inhabited. The authorization to have public worship has not yet been received. Mr. Bouhon has been well received in an excursion to the vicinity of Guingamp, whither he has been on a preaching tour.

HOME PROCEEDINGS.

We beg to call the attention of our readers to the report of the meeting held at Bradford, and which they will find in a previous page. As an experiment, it was eminently successful; and the committee will be encouraged to hold a similar one every autumn, in some large town central to an extensive district.

A very interesting service was held at Northampton on the 5th ult. to commend Mr. and Mrs. Laughton to the divine blessing on their departure for China. College Street Chapel having been recently taken down to make way for a commodious edifice, the meeting was held in Castle Street. Many of the ministers of the county were present; and the Rev. J. Mursell of Kettering, J. T. Brown of Northampton, T. T. Gough of Clipstone, and the Secretaries of the Society, took part in the service.

On Tuesday the 11th ult., our friends met the committee. After a few words of kind counsel and encouragement from the chairman, they were commended to God in prayer by the Rev. F. Tucker, and then took their leave. On the following Friday evening, the Rev. F. Trestrail, accompanied them to the ship, *The Min*, which sailed very early the next morning. Tidings reached us from Deal, and there was a good prospect of a fine passage down channel. May their voyage be rapid and safe!

We have also to announce the safe return of Mrs. Hall from Cheefoo, whose health has been improved by the voyage, and who has been graciously sustained amidst all her severe bereavements—first of her husband, and then of her two children, one of whom died at Singapore on the way home. We commend her to the affectionate sympathy of all our friends.

The meetings of which intelligence has reached us have been numerous, and we hope effective. Mr. Underhill and the Rev. R. Williams, have taken the Oxford Auxiliary, together with Wallingford and Wantage. The Rev. W. K. Rycroft has visited the churches in the East Gloucestershire district. The Rev. J. Sale has advocated the good cause at Coventry, and the churches in middle and south Devon, as far as Torquay. The Rev. F. Trestrail has been engaged at Brighton, and the Rev. W. Crowe at Eden Bridge. The arrangements for Lincolnshire and Kent are made, and will embrace the close of present, and the beginning of next month.

Our esteemed friends, the Revs. J. Aldis and J. Makepeace have also kindly visited Dover, Folkestone, and the vicinity, for the Mission.

We earnestly press on all Treasurers and Secretaries of Auxiliaries to remit what monies they may have in hand, as the Treasurer is largely in advance.

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

We beg to apprize the Pastors and Deacons of the Churches, that they will receive the usual Annual Circular in due course of post. The amount contributed last year of £696 14s. 10d., showed an advance on previous years; but the claimants are also increasing. From this fund, nineteen widows, with their families, and two orphans, are receiving aid.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS.

These cards are now being issued to our young friends, and we would affectionately urge them to exert themselves to the utmost to obtain the largest amount in their power. There are about 200 of these most useful Agents in connexion with the Society. The contributions received do not by any means equal the expenditure. They have increased steadily up to 1861, when £517 were received. But last year they fell off to £383. This fact will, we hope stimulate our young friends afresh.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 20th to November 21st, 1862.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
ANNUAL SUBSCRIPTION.			
Douglas, James, Esq., Cavers, N.B.	5	0	0
DONATIONS.			
A few Friends in Tullie-met, Perthshire, for *China*	1	0	0
Friends of Education in Kendal, by Mrs. S. J. Thompson, for *Mrs. Lucy Millard, St. Ann's Bay, Jamaica*.....	10	0	0
"Logie," for *India*	5	0	0
W. Owen Evans, Esq., of Glandiad Fach, Parish of Meline, by Rev. D. George, Whitewell	100	0	0
LEGACIES.			
The late Mr. Commissary Wemyss and Mrs. Wemyss, Legacy by Deed of Settlement, per J. Macandrew, Esq., Edinburgh	150	0	0
The late Wyatt George Gibson, Esq., Banker, of Saffron Walden, by G. S. Gibson, Esq., Saffron Walden	100	0	0
LONDON AND MIDDLESEX.			
Bloomsbury—			
Collec. for *Rev. W. K. Rycroft's Chapel* ..	8	3	0
Contribs. on acc.	33	8	7
Camden Road—			
Contribs. on acc. ..	10	3	1
Do., Sunday School	3	5	9
Chelsea, Paradise Chapel—			
Collection	3	3	0
Hammersmith—			
Contributions	3	12	9
Do., Sunday School	10	7	6
James Street—			
Sun. S., by *Y. M. M. A.*	2	6	6
Walworth, Lion Street—			
Sun. Sc., for *Gahalaya School, Ceylon*.....	10	0	0
BERKSHIRE.			
Faringdon—			
Contributions	11	0	6
Do., for *India*	10	0	0
	21	0	6
Less expenses ..	0	17	0
	20	3	6
Reading—			
Contribs. on acc.	36	0	0
Wantage—			
Contributions	18	18	9
Less expenses	0	14	0
	18	4	9
BUCKINGHAMSHIRE.			
Fenny Stratford—			
Contribs., for *Rev. J. Parsons, Meerut* ..	0	9	6
Stony Stratford—			
Collec. for *Rev. W. K. Rycroft's Chapels* ..	4	12	6
CAMBRIDGESHIRE.			
Haddenham—			
Contributions	7	14	0
CORNWALL.			
Hayle—			
Contributions	10	14	3
Less expenses ..	0	6	0
	10	8	3
Helston—			
Contributions	10	0	8
Saint Austell—			
Contributions	17	2	3
Less expenses ..	0	7	3
	16	15	0
DEVONSHIRE.			
Appledore—			
Contribution	0	10	6
Devonport, Hope Chapel—			
Contribs. on acc. ..	20	0	0
Do., Morice Square—			
Contribs. on acc. ..	8	1	1
Plymouth, George Street—			
Collections	41	5	0
Juv. Miss. Assoc.....	2	16	0
Do., for *African Orphans*	13	10	4
DORSETSHIRE.			
Poole—			
Contributions.....	7	13	5
Do., Sunday School	1	2	7
Less expenses ..	0	6	0
	8	10	0
GLOUCESTERSHIRE.			
Shortwood—			
Contributions	21	2	10
Do., Sunday School	3	8	7
	24	11	5
Less expenses ..	3	13	0
	20	18	5
HAMPSHIRE.			
Beaulieu—			
Collection	2	0	8
Blackfield—			
Collection	0	11	10
Broughton—			
Contributions	9	7	8
Do., Sunday School	0	16	10
	10	4	6
Less expenses ..	0	2	9
	10	1	9
Portsmouth and Portsea—			
Ebenezer—			
Collections.....	2	10	0
Emsworth—			
Contributions	0	17	6
Kent Street—			
Contributions	25	10	9
Do., Sunday Sch.	2	1	0
Lake Road—			
Contributions	2	7	6
Sunday School	0	10	0
St Paul's Square—			
Contributions	24	15	8
Do., Sunday Sch.	3	17	8
Do. Maria la bonne	8	6	8
	70	16	9
Less expenses ..	2	0	0
	68	16	9
Niton, Isle of Wight—			
Contributions	4	18	8
Less expenses ..	0	2	8
	4	16	0
Southampton, Portland Chapel—			
Contributions.....	7	5	4
Do., Sunday School	3	3	9
HEREFORDSHIRE.			
Ledbury—			
Contributions	1	4	0
HERTFORDSHIRE.			
Sarratt—			
Contributions	1	4	10
Watford—			
Contributions on acc.	25	0	0
KENT.			
Sevenoaks—			
Contributions	14	15	8
LANCASHIRE.			
Birkenhead, Grange Lane—			
Collections	14	0	0
Sun. School, for *N. P., Delhi*	12	10	0
Do. for *Rv. J. C. Page's Schools, Barisal* ..	6	5	0
Bootle—			
Juvenile Association	3	17	11
Goodshaw—			
Collection	3	0	0
Liverpool, Pembroke Chapel—			
Contributions, moiety	50	0	0
Manchester—			
Contribs. on acc. ..	100	0	0
North Lancashire Auxil.—			
Contribs. on acc.....	100	0	0
Oldham, King Street—			
Collections	24	8	6
Less expenses ..	1	3	6
	23	5	0
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contribs., balance ..	9	0	0
Sheepshed			
Contributions	1	10	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Clipstone—			
Contribs. on acc.	3	0	0
NORTHUMBERLAND.			
North of England Auxil.—			
Contribs. on acc.	35	0	0
OXFORDSHIRE.			
Charlbury—			
Collection	0	14	6
SHROPSHIRE.			
Bridgnorth—			
Contributions	9	6	6
Do., Sunday School	1	10	6
	10	17	0
Less county and other expenses	0	15	0
	10	2	0
SOMERSETSHIRE.			
Bath, Auxiliary—			
Contribs. on acc.	20	0	0
Boroughbridge—			
Contributions	1	8	2
Taunton, Silver Street—			
Contributions	15	9	4
Witnell—			
Contributions	0	10	0
WARWICKSHIRE.			
Coventry—			
Contributions.....	50	3	9
Do., Sunday School	20	9	0
	70	12	9
Less expenses ..	0	12	9
	70	0	0

	£	s.	d.
YORKSHIRE.			
Barnsley—			
Contribs. on acc.	7	0	0
Blackley—			
Contributions	2	8	0
Halifax, Pellon Lane—			
Contributions	22	9	6
Horsforth—			
Collections	5	13	4
Juvenile Contribs., for *Rev. J. Diboll's Native Teacher*	7	7	7
Rawden—			
Contributions	2	13	0
Do., Sunday School Auxiliary.....	0	17	7
	3	10	7
Less expenses ..	0	4	6
	3	6	1
Rishworth—			
Contributions	4	6	0
Do., for *China*	0	4	4
Skipton—			
Collection	3	0	0
West Riding—			
Contribs. on acc.	35	0	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Newcastle, Emlyn—			
Contributions	3	5	6
Do., Sunday School	14	12	0
	17	17	6
Less expenses ..	0	0	6
	17	17	0

	£	s.	d.
MONMOUTHSHIRE.			
Abergavenny, Frogmore St.—			
Contributions	19	5	9
Do., for *Rev. W. K. Rycroft's Chapels*	0	10	0
	19	15	9
Less expenses ..	1	10	4
	18	5	5
Do., Lion Street—			
Contributions	5	17	7
Do., Sun. School	0	16	6
Abersychan—			
Contributions	6	4	10
Do., Sunday School	1	15	2
	8	0	0
Less expenses ..	0	4	0
	7	16	0
Llanfihangel—			
Contributions	3	10	6
Ragland—			
Contributions	3	2	8
Do., Sun. S. Box	0	12	11
Newport, Commercial St.—			
Contributions	29	16	0
Less expenses ..	1	6	9
	28	9	3
Taleywain, Pisgah—			
Contributions	3	1	6
Do., Sunday School	5	16	0
FOREIGN.			
WEST AFRICA.			
Cameroons—			
Contribs., Bethel Station	3	10	0
Do., Bell Town do.	1	10	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Sept. 25 and 26; Peacock, E. J., Sept. 29; Saker, A., Sept. 20, 22, and 29; Smith, R., Sept. 29.
ASIA—CALCUTTA, Lewis, C. B., Sept. 16, Oct. 1; Shah, Goolzar, Sept. 19 and 22.
DACCA, Robinson, R., Sept. 18.
DELHI, Broadway, D. P., Oct. 2.
INTALLY, Kerry, G., Oct. 8.
SERAMPORE, Sampson, W., Sept. 1.
SEWRY, Rouse, G. H., Sept. 18.
SHANGHAI, Yates, M. T., and J. P. Crawford, Sept. 3.
YENTAI, Kloekers, H. Z., Aug, 28.
FRANCE—MORLAIX, Jenkins, J., Oct. 18, Nov. 6.
PARIS, Monod, A. W., Oct. 28, Nov. 8; Puizot, M., Oct. 16.
HAYTI—JACMEL, Baumann, W., Oct. 24.
JAMAICA—ALLEY, THE, Duckett, A., Sept. 28.
ANNOTTO BAY, Jones, S., Aug. 6.
BROWN'S TOWN, Clark, J., Oct. 7.
CALABAR, East, D. J., Oct. 6.
LUCEA, Teall, W., Oct. 28.
SAVANNA-LA-MAR, Clarke, J., Oct. 22.
ST. HELENA—Craig, T. R., Aug. 30.
TRINIDAD—SAN FERNANDO, Gamble, W. H., Oct. 23

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Mr. J. Mills, 1, Mexican Terrace, for a case of clothing, value £8, for *Rev. E. J. Peacock, West Africa.*

British and Foreign Bible Society, for 100 Bibles and 200 Testaments, value £7 5s. 8d., for *Rev. J. Davey, Nassau, Bahamas.*

Mr. E. Smith, for a rug, for *Rev. R. Smith, West Africa.*

Northampton, College Street Maternal Association, by Mrs. Brown, for a case of clothing, value £40, for *Rev. J. M. Phillippo, Jamaica.*

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FINIS.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

DECEMBER, 1862.

FINANCES.

THE sad distress in Lancashire has so greatly affected the funds of the Baptist Irish Society, in common with many similar institutions, that *extra help* is much needed. The diminution of resources in some cases, and the divertion of contributions in many others, will render it necessary, at the close of the quarter, to obtain money on *loan*, if considerable help be not rendered *during the present month*. It is several years since such a charge on the Society's funds was incurred: it is greatly to be desired that it should not be needful now.

RATHMINES, DUBLIN.

THE following note from Rev. S. MANNING, of Frome, will be read with pleasure by friends interested in this important station. It is hoped that suitable arrangements will speedily be made for the permanent settlement of a pastor.

"MY DEAR SIR,—Having spent a fortnight at Rathmines, it may not be inappropriate if I write you a brief statement of the impression produced upon my mind by the visit. With the chapel I was exceedingly pleased. Whilst no money has been wasted in needless ornamentation, the architectural effect is excellent. The internal arrangements are very good. At present there is a slight echo, which is unpleasant to speaker and hearer, but this will doubtless diminish as the congregation increases, and will entirely disappear with the introduction of galleries, which I hope may soon be needed. I cannot say much about the numbers in attendance, as my visit was during the storms which raged with such terrible violence at the end of October. The wind and rain on both Sabbaths deterred many from being present who would doubtless have been with us had the weather been more favourable. Taking the circumstance into account, the congregations were larger than I had expected, and were far from discouraging.

"I was greatly gratified by the spirit of earnest piety amongst the people. All seemed zealous in the Lord's work, and all were looking hopefully forward to 'a time of refreshing' and revival which they believe to be in store for them. This hopeful, prayerful spirit impressed me as one of the most favourable indications of the state of the church.

"In conclusion, I am bound to say that my recent visit has confirmed the conviction produced in my mind, when, at your request, I went over three years ago, that there are few more important openings than that at Rathmines. A minister of energy, zeal, and discretion is needed. Fervent piety is more important than eminent ability. If the right man can be found, he will find some difficulties in his way, but I do not think that any of them would prove insurmountable, and he would have his reward. A gentleman of Dublin, not connected with the congregation, said to me, 'I do not think that there is a finer opening in the three kingdoms.' After making some allowance for exaggeration, I am disposed to concur with him. I trust that, under Divine guidance, the Committee will soon be enabled to place a man there who will accomplish great things for our denomination, and for the cause of Christ in Ireland.

"I am, my dear Sir,

"Yours very truly,

"SAMUEL MANNING.

"Rev. C. J. Middleditch."

COLERAINE.

THE Rev. T. W. MEDHURST, having accepted an invitation from the church in North Frederick Street, Glasgow, closed his earnest and useful labours at Coleraine, October 26th. The following letter was addressed by him to the Secretary of the Baptist Irish Society, stating the circumstances of his removal:—

"DEAR BROTHER,—Please announce to the Committee of the Baptist Irish Society I have accepted the unanimous invitation of the Baptist church meeting in North Frederick Street, Glasgow, to the pastorate. In taking this step, I believe I have been actuated solely by a desire for God's glory. My labours in Glasgow have met with much acceptance, and I firmly believe a large and effectual door is open to me in that populous city.

"In leaving the church at Coleraine, I leave a loving and an affectionate people. Nothing has arisen in connection with the church causing me to leave them. I am going to Glasgow because I have there a wider sphere of labour.

"I leave the church here in love and good-will, and am sure their best wishes and earnest prayers will follow me to my new sphere of labour.

"In parting, I desire to tender my heartfelt thanks to you, dear brother, as the *Secretary* of the Society, for your kindness and assistance since I have been here, and also to the *Committee*, for the aid they have afforded the Coleraine church during the time I have been its pastor.

"I am, yours in Gospel bonds,

"T. W. MEDHURST.

"Rev. C. J. Middleditch."

LONDONDERRY.

AFTER long and careful consideration it has been resolved to withdraw from this post of labour. The divisions which so unhappily destroyed the early promise of the Baptist church in Derry, together with the strength of denominational feeling among the inhabitants of the city, have, so far, prevented any proportionate result, that the Committee do not deem it right to continue the Mission there. Mr. KEEN retires from the station with great esteem as a man, a Christian, and a minister. It had, however, become evident to him, that a very long time must elapse before any progress could be made. This, and almost constant family affliction (to a great extent, according to medical opinion, through the extreme dampness of the place), led him to request the Committee to consider the relinquishment of the station, or, at least, to allow him to leave it.

In adopting the resolution thus announced the Committee are assured of the propriety of such a course, and will be glad to employ the means lately appropriated to this station in the promotion of the Gospel in other populous towns in Ireland.

PORTADOWN.

THE Rev. A. MACDONALD having completed the time for which he kindly took charge of this station at the request of the Committee, the Rev. H. H. BOURN, late pastor of the Baptist church at Riddings, Derbyshire, has commenced his labours as agent of the Society at this new and important station.

BANBRIDGE.

THE Rev. W. S. ECCLES writes as follows:—

"DEAR BROTHER,—I am very much fatigued after eight hours' visiting from house to house over a vast extent of country; yet as there is still an hour before the evening meeting, I feel disposed to drop you a line. My harp is, however, at present on the willows, on account of incessant familiarity with scenes of misery in every conceivable form.

"A widow, on, as I was told, her dying bed, expressed a desire to see me. I was prepared to witness both pain and privation; but, alas! the half had not been told me. Stretched on her humble bed lay a woman of about three-score and ten, unable, through the cramping torture of rheumatism, to move either hand or foot, or to assist herself in any way whatever. I could not suppress a groan as I looked on the joints swollen with pain, the distorted limbs, and the clenched, but powerless fingers, apparently growing into the palm of the hand. In the simplest words I could command I pointed out sin as the

cause of all suffering. But I told her too of the Lamb of God, who taketh away the sin of the world. I dwelt at length on redeeming *love*, and on Christ's *ability* and *willingness* to save, and invited her, as a sinner, to trust in him, *just now*, for salvation. After a few words on the peace that springs from believing, I led her up to that land where 'the inhabitant shall no more say, I am sick,' because all that dwell there are forgiven their iniquity. After prayer she said to me, 'I have no hand to give you, but I give you my *heart*. I longed so to see you. You have helped me very much. I do try to pray, but feel so confined: I can only say, Lord, save my soul, and ease my suffering. But as I go along with you, thought so follows thought, I wonder I never asked it before. The blessing of the widow's God be upon you, sir.'

"I was then led into the adjoining chamber. There lay her daughter in the last stage of consumption! She had been an attentive listener, but wanted, of course, a few words for herself, which were willingly tendered. The industry of a single girl, who attends both sufferers, is the only means of support for the three! No want was mentioned, no complaint was breathed; but the fact was too plain; and I left with a somewhat lighter purse than when I entered.

"I now pushed forward to Milltown. Here is a family of four. One is already enfeebled by advancing years. A somewhat younger sister is the only one in steady employment, and who, to supply four with food, to pay for fire and house-rent, earns from four to five shillings a week. Two are ill in the consumptive stage of asthma; one for about seven months, the other not quite so long. I was both edified and rebuked by their meek resignation and patient endurance. 'Yes, this cough is troublesome. It is worse during night. But we are supported wonderfully. He *is* a present help in the time of trouble. How He fulfils the promise, As thy day is, thy strength shall be! This is but a light affliction, and for a moment; then, an exceeding and eternal weight of glory.'

"After a few other visits, I take Mrs. M.'s on my way home. She has been long confined to bed in slow decline. Around are five little ones, of whom the eldest is scarcely as tall as your hand. The dying saint has a desire to depart and be with Christ. She has given up a tender and most industrious husband and her helpless little ones. A fond wife and mother can only understand the struggle. But the Divine Comforter is present. Peace, that passeth all understanding, keeps her heart and mind by Christ Jesus. Death to her has no sting, for the Sinless hath died. A day or two more, 'a few more rolling suns at most,' and then, for this couch of straw, for poverty indescribable, she shall have a 'building of God, a house not made with hands, eternal in the heavens.'

"But the hunger-stamped features of these children, their nakedness and misery, make me weep. It seems sometimes as if I had rather stay away than thus encounter what I cannot much relieve. Then I feel an irrepressible longing to tell them the way to that 'better land' where they shall hunger no more. 'Oh, it is pitiful,' that in view of these chambers of want and wretchedness there are those whose mere superfluities would impart unspeakable benefit. And how blessed thus to make for ourselves friends with the mammon of unrighteousness!

"Thus am I engaged day after day and week after week. What I have stated is but a sample and specimen of what is continually occurring. But however distressed I may be, I feel that '*necessity* is laid upon me.' Hundreds would otherwise never know of the hope the Gospel reveals. I go to such as either will not or cannot come to me. They are left without excuse. Nor is the labour in vain. In every direction, for miles around, souls hopefully converted encourage to further effort. The church is making steady progress. Upwards of twenty have been added to its fellowship within the last six months. New openings continually present themselves. We know that every succeeding week will have more to do than the present. Tracts, silent messengers of mercy, find their way where one would little expect them. Everything is full of hope for the future.

"Deep and strong traces of the Revival still remain. Better days are in store for Ireland. The work is widening steadily. The most hardened are, now and again, yielding themselves to God as alive from the dead. He whose work it is to save one soul can as easily save the nation. For this our panting spirits wrestle with a constantly-increasing agony. For this we would spend and be spent. We would give Him no rest till He make Jerusalem a praise in all the land. Difficulties seem to thicken. Darker and darker grow the heavens. Nevertheless, *the result is certain, and is not far distant*. Hope in human exertions must die. Then comes down from the highest heavens the blessed announcement, 'What art thou, O great mountain? Before Zerubbabel *thou shalt become a plain*.' 'Not by might, nor by power, but *by my Spirit, saith the Lord*.'"

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from October 17th to November 18th, 1862.

	£	s.	d.
London—			
Camden Road, by Mrs. Underhill, on account	0	14	6
Harlow, by Rev. S. J. Davis	2	1	6
Hitchin, by Rev. E. Hands	1	0	0
Northampton, by Mr. W. Gray	14	6	6
Seven Oaks, by C. Palmer, Esq.	4	1	9
South Wales.			
By Rev. T. Wilshere, on account	20	0	0
Llanelly, by Mr. D. Evans	1	7	8
Scotland, &c.			
By Rev. C. Kirtland.			
Berwick	£11	3	6
Edinburgh	32	10	9
Eyemouth	1	6	5
Glasgow	49	17	2
Herington	0	10	0
Leith	2	3	0
Newcastle-on-Tyne, Northumberland	10	11	7
Paisley	17	15	0
	125	17	5
Acknowledged before	101	0	0
	24	17	5

	£	s.	d.
By Rev. W. S. Eccles.			
Aberchirder	£2	10	0
Aberdeen	18	18	6
Anstruther	3	2	0
Arbroath	1	6	2
Bridge of Allan	5	5	0
Cupar, Fife	6	18	0
Dunfermline	4	13	6
Do. additional, by Rev. R. Thomson	0	2	6
Elgin	5	1	0
Grantown	3	7	3
Greenock	0	12	6
Huntley	2	2	0
Irvine	3	9	0
Kirkcaldy	3	0	0
Perth	5	3	6
Do. additional, by Mr. J. C. Brown	2	9	6
Rothesay	4	15	0
St. Andrews	3	5	6
	74	19	11
Acknowledged before	74	17	4
			0 2 7
Ireland.			
Belfast, by Mr. W. Campbell			0 7 7

The thanks of the Committee are presented to Mrs. Risdon, of Pershore, for a parcel on account of Mr. McVicker, and to Mrs. Hassall, of Clapham, for "a Parcel of Clothing for the most needy Irish."

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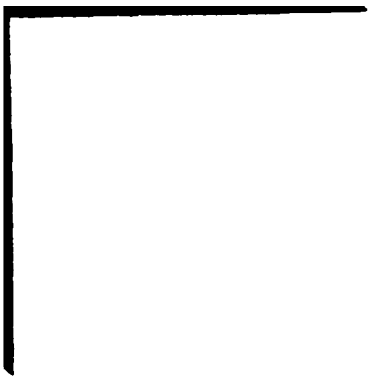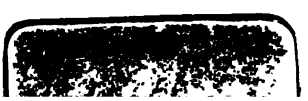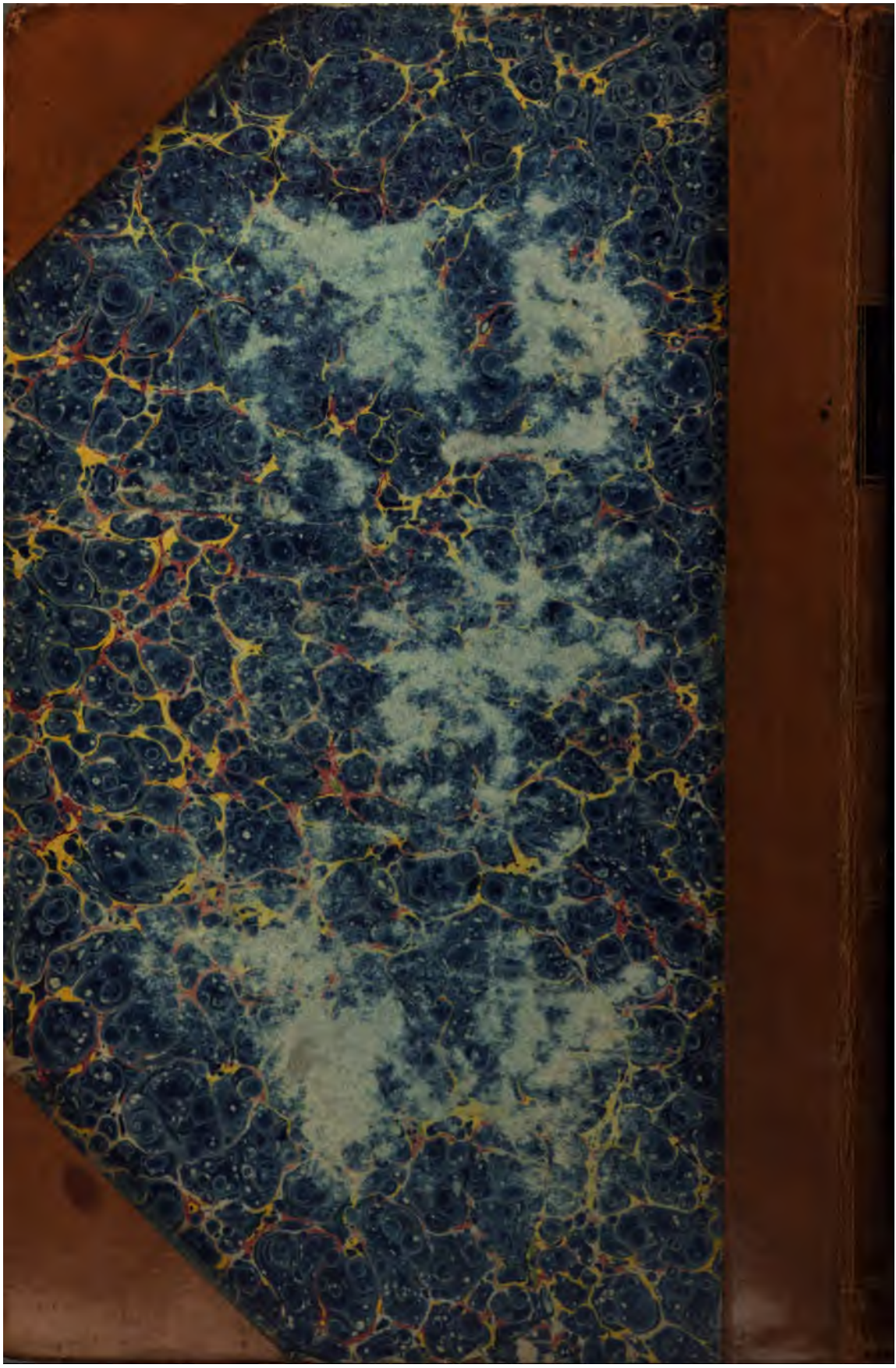
Annual Meetings ..... March, April.
——— Report ..... May, June, July.
Association of Baptist Churches in Ireland ..... August, October.
A Week's Work ..... July.
Baptist Churches, Address to ..... January.
Baptists and Presbyterians in Ireland ..... March, April.
Contributions ..... Jan., Feb., April, May, June, Sept., Oct., Nov., Dec.
Funds ..... September, October, December.
Kirtland, Rev. C., Address by ..... January.
Manning, Rev. S., Letter from ..... December.
New Stations ..... September.
Revival, Results of ..... October.
Society's Operations in Ireland ..... November.